

THE BRAINREN AT WORK
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# THE BRETHREN AT WORK.

" Behold I Bring You Good Tidings of Great Joy, which Shall be to All People," - Luke 2: 10.

Vol. IV

# Lanark, Ill., January 2, 1879.

No. 1.

#### The Brethren at Work, trifle with the least of God's commands, I know EDITED AND PUBLISHED WEEKLY

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#### MATTIE A LOAD . . . . EDUANA, III. A CLOSE, HARD MAN

y maile it bring man arouty pet econ-och was the life of Nobomon Bay, so yoars wout by and his bile grew gray; this checks grew thin. And his soul within row hard as the dollar he worked to wis.

But be died one day, as all uses must, For life is deciling and men but dust; The helps were gay That held bin mera), And that was the real of Solomon Ray. Yany quarreled now who had little emest For Solotion Ray while his life was quared, His lands were sold,

Yet men will clear and pinch and zar e. Nor early their transures beyond the graye All then gold some day Will men away.

### TRUE REPENTANCE

#### BY D. S. DOOY

11 men are sinful by nature, and that we have inherited a sinful body through han, we can learn in Rom. 3: 23, "For all have smued, and come short of the glory of

It is and undeed that a true, remains reman tunce is so little esteemed in this our day and age of the world. There are but few that have felt and experienced a godly sorrow for their sins, which worketh repentance. The trouble is, there are but few that are willing to examine their sinful condition and make an effort to obtain forgiveness by seknowledging that they are conners. Yet this is the first step, for how can we be troubled about our same unless we have come to a knowledge of them? Now what is sin? The Scriptures tell us, "that sin is the transgression of the law." The tree of the knowledge of good and evil, is yet in us, speciaally, and thus we have inherited through

Much is preached in this our day about man ing a sinner, but not so much about his redemption from such a stufol state. It is clear to use, according to the words of our Savior that unless a men is born again, he cannot see the kingdom of God, that is we pond be regen al by a spiritual birth before we can enter that kingdom prepared for the children of God. The Scriptures admonish us to repent and believe the Gospel. Bere repentance is placed ing, but rather because repentance is the first step to a true faith in God. Such a true faith works wonders. Old things have passed away, and now things have appeared, tending to the glory of God. We delight in the law of the Lord and find great pleasure in the house of

we would lead better lives. If a man obtains a true knowledge of God, and comes to a true repentance, he is sorry for his sins and his heart I. H. MOORE & M. M. ESHELMAN. is converted and full of godly sorrow. Such a heart is a sacrifice well pleasing in the sight of

A new spirit pervales the whole being. Reprutusce and conversion do not only consist in outward motions of the body, but also in the nower of the Spirit that is in us and urgeaus to the sacrificing of the flesh to the glory of God, and to open a door to Christ. The prophet says in one place, that some are con-verted, but not in truth, "they are like a de-

Many boast of having repeated, but their works do not show it. James says that futh must have works, in order to save. With deep regret we see that the contrary is too often the case, in this our day, for we don't hear or ser else, but avarice and rescality.-Iving and chesting, jealousy, batred, auger, quarreling, enmity and vain talking,—of such like the no God in heaven, and no Christ had died for

Now it becomes us to ask. Are we as breth ren and sisters, tree from all these evil deeds: If not, we are not justified before God. We must have other virtues, such as charity, meser knowledge of the truth, justice, meekness, hu mility, kindness, holiness, modesty, temperance godliness and all other good virtues.—whose ever has such virtues, is converted by repen-tance and faith in God. In such a one the image of God is found, and he is a portaker of the divine nature. It seems according to the Seriptunes that if our baves experienced all this, we all such, to "arise that Christ may give them

We hope that all the readers have come to a true repentance and hold out faithful to the cad.

## SUPPLYING THE ELLIPSIS

WHEN I was out West I heard an English Baptist preach who took for his text the sage of the speatle Paul to the Corinthians, The grace of the Lord Jesus Christ, and love of God, and the communion of the Holy Ghoot, be with you all." He said, "Brothren and sisters, that which

upon our minds and we know it and now I will read it as we we know it: ' And now may the and now may the love of God be with you all and now may the communion of the Holy Ghost be with you all.' Now we have this Seripture pose to talk to you awhile from these proposi

He went on and said, "Now may the grace of our Lord Jesus Christ be with you all. talking awhite upon that, he stated the next oition with the effipsis supplied, and then the last; then said. "I have now talked to ve upon this Scripture with the ellipsis supplied. After meeting I went to him and said. like that way of supplying the ellipsis there not other Scriptures that will admit of that? He remarked, "I suppose there are." I those things are in that chapter, it may some to believe them and obey them; but for asked him to supply the ellipsis in the formula

of Christian baptism given in the commission "are you not a Dankard minister He says, I answered, I am what they call a Donkard, and preach sometimes for them, "We do not supply the ellipses where Dankard preachers are present, if we know it," says be

years ago. I heard a Campbellite minister reasoning upon the text, " For God hath not giviod.

en us the spirit of fear; but of power, and of
If we would only consider how eveful it is to love, and of a sound mind."

Scripture what the apostle meant, and I will read it as he means it. "And he both not given us the spirit of fear; but he both given us the spirit of love; and he hath given us the spirit of power; and he hath given us the spirit of a sound mind," "Now," he says, "I have only be says, "I have ouly sound mind. "Now, he says, "I have only supplied the ellipsis with words which already existed in both the minds of the spostle and every other reader of this text." I asked him at the close of the meeting, to supply the ellip-sis in the formula for Christian haptism. All the answer he gave me is, "you are a Dunkard preacher and I know it." LEMUSE HILLERY.

# RAMDOM SHOTS THAT HIT

BY R. W. LANDES.

DAUL said to the Galations, 5: 26, "Let us not be desirous of rum glory," that which the spostle wanted the brethren not to do, is just what the Brethren now at times want to do-just the reverse. We hear of things done not many hundred miles from here, which is no more nor less vain glory, a glorying in self, what self can do-all empty indeed. I once board something like this from a min

ister, "I will go there and it won't take me long to convert him or her as the case may be," Thu me in the conversation, is the vain glory, part of it just as if the Lord did not now do his work as he did 1800 years ago. The Lord added daily such as should be saved. Acts 2: 47. I was reminded of a circumstance that did happen a year ago, in the time of Bishop Subert, an Evangetical Bishop, when he had a revival meeting in the City of Philodelphia, and their (my father and mother belonged to them, and in their plainness they would to-day be con demning many brethren and sisters.) The bish-

op had some converts that professed the experace of forgiveness of sins. A year after the hishop came to the city again, and one of the former converts, a ledy came to him and shool hands, and was much astonished at the hishop, he not knowing her. She was in style. She answered him this way, "Why, you converted me a year are," He looked at her from head to foot and sad, "Yes, that looks like some of

So say I, if the vain-glory part can conve them, the big "I" and the big "me," then I am assured it looks exactly like their work, and not like the Lord's. That is one feature of this vain glory. Another manufests (tself in this At the end of a discourse, a ministering brothor would request the congregation that all those who were for Christ should show it by raising their right hand; if none would raise, why, none for Christ? To all those who practice that as an evidence, I would ask where is it recorded? Where is it demanded from us? Just give the chapter and verse. If that is right to demand it and practice it. There is a chapter where some say, that such things are written but I have not found it. It is suid in that chapter, (called supposition), little children were baptized. The juder's daughter's name was Rhods and she rearried a shormuler. If all

me it is vain glory. Brother Jesse Crosswhite explained his cononce, a year or more ago, when in a and the same request was made, but he did not get up. He explained himself after m-e'ing to the preacher, and said that he had long learned not to do the bidding of a man, unless be was oced that he was a better man than him This brings to mind what occurred about two

miss it. This missionary provement is a m ment where vain glory can manifest itself. In this work we need brethren that are sound to the core—that are stripped of vain glory and exemplary brethren. Now brethren that are not thus, why should they sawk to be put to a work which they are not qualified for, and in which they can give no example. "Ob," says one. "If the heart is right, all is right," the out-Master says, make first the tree good, and then will the fruit be good. "A good tree cannot will the trust be goon. "A good tree common tring forth corrupt fruit, and a corrupt tree connet bring forth good fruit Now when brothron are that, and seeking

for a position and trying to get it in various ways, then I think they are seeking their own glory, and not his who they claim has sent If he had sent them, they would speak "Let us not be desirous of vain glory. If we prese of it to the Almighty for anything of

#### THE BROAD AND NARROW WAY DV V C DATE

(HRIST points out two ways. The one is brood and the other is surveye: the one is filted with many travelers; the other has but few. Christ came to save us from our sine He taught us the way of satvation-showed us the narrow way. He warned us of the dangers

Our life is very fitly represented as a journey And it is a very short one, too. To some it is only a few weeks or n few months, and the But a hoppy thought is, that these whose pilgrimage is short, whose journey is ended in youth, that Jesus has purused a home to which he takes them, and in which they can dwell happily throughout all the ceaseless ages of eternit

Obedience to parents is the first command ment with promise. This is where the first ten on the broad road is taken. Children distion percents, thank God for it. 'Disphalience through unbelief, was the sin of our first parents, the cause of their being cast out of that contiful garden, the Garden of Eden. When we know our duty and do not do 11, we are on the broad road, and unless we revent and ceturn like the producal son, it will fend us to estain

We need not be in doubt as to whether we are on the right way-the narrow way. No, we need not be in darkness. We have the Ward by which we may 4 min whether we are right or wrong, on the broad or narrow way. Each day brings us nearer our long, our eter nol abode. "Strive to enter m at the struct gute, for many I say unto you, will seek to en-ter in and shall not be able." Jesus says, "I am the way, the truth and the life, and no man enter in he shall be saved. Out of Christ and his doctrines, we are all on the broad way. among men by which we may be sured, but the name of Christ." Then, "If ye love me keep my commandments." "Why call me Lord, Lord, and do not the things which I say unto "If ye continue in my word, then are re my disciples indeed.

May we be enabled by during grace, to sta lawfully to become heirs of God and joint-heirs with Jesus Christ, where we can ever praise Pather, Son, and holy Ghost, without end, is my i rayer.

self, of which he had his doubts. One more above, the charity is not the charity of giring abot and then I will part up for this time. I sales of cluthing the stated and feeting the hand will about like the freshman side. When he was more start, if it was a saif or a deep, he shot this impured or proved errors of others—a charity way, if a deep, howeald his it, if seed he would us eithor practiced.

COME TO JESUS.

(OME to Jesus, take His yoke, This easy, thus He spoke; Come and seek His glorious love, And a home with Hun above. Come and ask Hun to forgive

All your sins and let you live. Come and offer Him your all, And obey His heavenly call. Come and bring to Him your sin Knock and He will let you in, Seek and you will surely find Love that is both true and kind

Come without a wavering doubt And begin the hearenly route: Come and don't neglect to pray Unto God both night and day.

Come and do not turn aside In the mays of six and pride; Come and trend the narrow was Lending on to endless day.

Come to Him and he content; Let your life for Him be spent: You with Him may dwell at last.

And in Him your minds renew Receive Jesus, oh how kind!-Hear Hun knocking at your heart;

Will you not now make the start To procure and win the price Of a house beyond the skies? Come, why do you longer wait?

Oh, then come for life's the time To return from sin and crime. ae, prepare to reign on high Where there's neither pain nor sigh, Then when earthly days are o'er,

A WEEK'S COMPANIONSHIP WITH THE ROCKIES.

BY A. C. PUNDERBURG

T was on the morning of the 19th of September, and although the weath-er was very inclement, chilly and rainy, nothing daunted our little party of six brethren, J. R. Mason, H. H. Folck, W. A. Moor and friends, H. Searcy, and Charley Crawford, from consummating their previously arranged plan of a short te from the busy cares and labors of life for a whirl up into the mountains for a general recreation, hunting, trout ing, botanizing and geologizing.

Not until high noon, however, did the modern Jehn (Scarcy), to whose equestrianship, was entrusted the lines that controlled the spirited four in hand, sigunlied the waiting passengers to take seats in the chariot.

A minute more and the sharp crack of the " Othello's Coil" sent us merrily along over the fertile soil towards the perpetual snow-capped peaks only forty or fifty miles westward. Not over a barren, desolate prairie of twenty year ago when vast herds of wild game, bufffalo. elk, deer and autolone, swarmed over the meal of waving grass, and the (noble) ture. On a nearer approach and upon a helpless women and children of the poor fiercer shricks and fiendishly, murderously howls, while bathing their glittering blades and merciless tomahawks in the warm flow of innocent blood. Since then how changed! being now as beautiful and thrifty a country as ever the

West" is to-day thickly dotted with besu- foliage of which is due to the fostering tiful homes, as attractive with surround- care of Sarah and Lizzie; while the repany or hards, you has mad flocks, as are posculations of some of the coarser suc- fluid hour

acreage of golden grain in full ripened ks, and the already countless stacks of the same luxuriant returns, together with the green ricks of newly mown hay all pointing upwards, high, as though to direct the thoughts of the people to the

abode of him who hath in a temporal

manner, so richly blessed. The "dugout" and sod house has giv en place for the new and more comfor table frame, brick, or stone dwelling. Two miles from Longmont, we, round the corner of brother T. A. Turner's field of Pall wheat, Southward less than a hun dred yards, we pass on the left, his new ly erected house, a well-planned, spa cious frame with wall fillings of brick, making it substantial and warm. Close by we ford the rushing St. Vrain, to the

head-waters of which, far up in the mountains, our imaginations ried in auxious expectation of the good time we will have trouting. Forty rods farther, and we pass the

upper farm and snug, little, white, frame cottage, of brother J. R. Mason. Though now occupied by a tenant, it was his old residence before the completion of his newly constructed grout in the flourish ing village of Longmont. But space prohibits a notice of the beautiful farms and komes by the way, and so we skip along; again beading Westward making a few minutes halt at the boyhood home of brother J. R., to procure the loan of that all-important and indispen suble acquisition to the culinary depart ment, on a trip of this kind the " Dutch (Jeen" which mother Mason (now Hager)

so freely grants. The next point is, Pella post office. turning to the North, we re-cross the St

Vrain which is here spanned by a good formidable modern bridge. Immediate ly on the left is the widely known and hospitable home of brother Isaac Run van, a well-to-do farmer and stock grow er, now living in a somewhat semi-retir ed life. This is one of the oldest locations in the valley, brother and sister Runyan having resided here for almost a score of years, have experienced the bitter with the sweet, the formrer quality, principally, during the " wo-a-haw" times, when the old California road, along which so many tragical scenes were enacted, pass ed in close proximity to their door. ward we go, passing alternately on the right and on the left equally pleasant omes until the eye catches, beyond, glimpse of the green, dense foliage of a grove on the right. O, yes, it is the aroreta around the villa of the editor of the Home Mirror, (brother J. S. Flory),

We now dip our pen to chronicle the notice of what is conceded to be the most inviting spot for a country seat in Central or Northern Colorado. But what less would be expected to satisfy the ar tistic taste of the proprietor and his ardent admiration for the beautiful in narel man roamed at will, for sooth to wak-en the echoes by the wonderful cries of what is strictly an arboreta, but a profusion of botanical growth in a multifrontiermen; mingled with their own plicity of variety; from the tall, slender cottonwood, some hundreds or mo ranged in rows on the West and North as a protection for the more tender vari eties against the severe cold and storm in the Winter—to the delicate flowers of a thousand different bues, in various clussunlight of heaven kissed into fruitful- ters and groups of which the more rare This, our mythical, land of the "Far and stationary vases as house plants; the

many of those in the "Far East." Pass- cles chiefly from the cactacese order, esng along, we cannot but notice the broad pecially the prickly pear varities, are principally due the industry of Charles and David, all younger members of the

> Adjacent on the North, is the main or hard of not a few thrifty, bearing trees of apples, peaches, pears and siberian crab, together with the luxurious grape in clusters here, there, and everywls od from the turt perfect little vineyards in themselves We cannot tarry to further itemize of the surroundings, the huildings so cozily embowered, and the fresh stream of rippling water just from the snow-caps down the deep, blue canyon and flowing

quarely through the premises. We are now about four miles from Longmont by the hest road, but have driven about six, having purposely tak en the longest route.

(To be continued.)

ECHOES FROM THE CENTER

As Aged Father Gone to Rest - Kindness to Parents - Sunday Work - Reunion - The Home Altar — Saturday night — Lord's Day

NUMBER VI. WHILE officiating in our business in-

terest, we received a message to attend the solemn scenes of another fu neral occasion. To assist in the service and witness an aged father lowered in the tomb. On the morrow we wended our way to the scene of death, some four teen miles distant. Soon after our ar rival we met brother E. Beagle whom we assisted in the service. While behold ing the corpse of this aged father, being ninety-nine years and ten months old we thought of the many trials he had undergone, of the sufferings and priva tions that are incidental to life. He outlived the time allotted to man; "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away." Psa. 90: 10 So with father Ranshottom, his day were many, yet in looking back, oh how short his time compared with eternity It was soon cut off. His trials were many In later years he possessed none of this world's goods, and he lived with his children; some of whom treated him not with that respect that is due from children to parents, which greatly increased his tri als. How many aged parents are shun-ned by their children. The life of man, the true adage says, "is twice a child,

less period, is what many aged dread Many are not cared for as they should be, and hence life is a burden Son or daughter, wherever you be remember that aged father or mother confort them in their declining years. " Be kind to thy parents, for when thou wer

and once a man," and this latter, help

young, Who loved thee so fondly as they? They caught the first accents that fell from

thy tongue, And joined in thy innocent glee Be kind to thy parents, for now they are old, Their locks interminaled with grave

Their footsteps are feeble, once fearless and Thy parents are passing away,"

Father Ranshottom died at the resince of his son, where he was kindly treated until his body was placed in its last resting-place to await the summons at that great day. Thus we pass through the great panorama of life. and fragrant are cherished in swinging ation leaving the stage of action to an other, and by and by we, who are yet young will be numbered with the dead. Great God help us to prepare for the

To-day we met at the Gardner schoolhouse for divine service, at 10:30, A. M. The service was introduced after the usual manner by singing and prayer. Brother W. C. Teeter then deliberated to us on the great love of God. " But God, who is rich in mercy, for his great love wherewith he loved us." Eph. 2: The following thoughts were elicit

1. The love of God, which is great from its antiquity, and amazing from the essential dignity and glory of Christ.

2. The glorious results of the sacri-fice of Christ, being the gift of tiod for the redemption of the world, and be was prompted to offer this sacrifice by his great love that he had for a lost and ruined world; " for God so loved the world, that he gave his only hegotten Son, that whosoever helieveth in him should not perish, but have everlasting life." John 3: 16. Another minister made a few remarks and selected as a closing song of praise, the 13th hymn Then went to prayer, dismissed and took the parting hand.

On the 20th inst., we held a reunion nt mother Bosserman's, guests, consist-ing of children and grandchildren. Having previously provided ourselves with provision, each family started for the paternal roof, in honor to our aged mother The occasion was one of pleasantness and much enjoyed by all. After partaking of our meal, we made a bestowal of gifts to our dear mother, to further show our love and esteem for the one who has stood over us as a watchful scutinel and as an angel of love and mercy. We then began to think of the parting hour, and it was then proposed that we have a sea son of devotion around the home altar which was seconded by many, and desir ed by all. The 734th hymn

"Happy the home, when God is there And love fills every breast," was selected and read and some remarks appropriate to the occasion, were made

by the one officiating, and this company of parents and children joined in soog of praise and devoutly knelt in prayer. This was a meeting long to be remembered by all. While there, we thought of the sainted dead of the house hold, who could not be with us in person. the memory of whom we hold sacred And also of the possibility of never meeting on this earth again, as one of our dear brothers and his companion will soon leave for the far West. But then this thought consoled us, and a happy thought indeed, that this large fam ily of father's, thirtees in all, (parents and eleven children) together with their wives and husbands, all are members of the church—the pillar and ground of truth. Then what if some are dead, and more may soon follow, or if we are separated here on earth, if we are faithful to Christ, our Great Head? Oh, glorious thought! a grand reunion will ours with all the redeemed in the eternal

world, where the parting hour never more will come. Then the great necessity of being prepared. How many households make no profession of Jesus How many members of families are yet out of Christ! Can they expect a renn ion in the heavenly world? They who live and die in Christ shall be resurrect ed in Christ and ever be with him. How necessary then to get into Christ. He is

the door, and by him all may obtain salvation. They shall be able to put on Christ. "As many of you as have been haptized into Christ, have put on Christ. Gal. 3: 27. "Know ye not, that so many of us as were haptized into Jesus Christ, were baptized into his death? haptism ioto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4. Then have we great consolation, that after death we will be raised and be re

noited io glory.

Saturday eveniog we went to the Old church for divine service. Had a fair hearing. Brother W. C. Teeter address ed us on the goodness of God, based up on Rom, 2: 4, and elicited from the text as follows:

1. The goodness of God. (a) In the creation of man.(b) In the plan of redemption

That the goodness of God should lead us to repentance. That the sinner should not spura with contempt that goodness, but because of the goodness manifested, he should love and hooor God in all his appointments. On Lord's day we re-assembled at the same place for worship, and found our large church filled to its capacity. The funeral of the late brother Daniel King which had been deferred, was attended to to-day The speaker grose amidst that solemn as sembly and read the 30th Psalm, and based his remarks upon the 4th para graph, " Lord make me to know end, and the measure of my days, what it is; that I may know how frail I am," and deliberated upon it from the follow

ing deductions. The end of human existence The brevity of life.

The frailty of man. Death is not the total extinction of being. It is a change of state, from time to eternity. The future existence and

immortality of the soul is taught, both by reason and from the Scriptures. And that he shall live forever, is a cheering thought to the Christian. The word preached was attentively listeoed to by the auditors, and we believe good im pressions were made. Brother W. C Teeter made a few aditional remarks and closed the exercise, and this solemn assembly dispersed to their homes In the eve we attended the meeting in

the town hall to listen to a sermon the Sabbath question by elder Canright a Seventh Day-Adventist. They are creating some stir among our citizens and seem to have salvation on the s STB

# A VISIT TO NEW YORK-WHAT I SAW AND HEARD.

N the month of October, my mother and I had occasion to " go down to the sea in a ship." The weather was hoisterous as is usual at that season ot the year, in consequence of which our OCKANIC EXPERIENCE

was not as charming as we would have desired. The ceaseless rolling and heaving of the ship caused corresponding ev olutions in our sympathizing stomachs and we underwent the usual affliction incident to all voyages on the high (literally so in our case) seas. Sea sickness is the bane of sea voyages. Some have supposed that it was forcordained by the Lord of the sea to prepare one's system for those climatic and dietetic changes incident to traveling to distant countries. In our case we felt much improved aft

or the effects were sway We sailed from Norfolk on the 16th of October, and landed in New York.

tion of wealth,

175 ILLIMITABLE CONNERCE ts rapid communication with all parts of the globe, gives it a position equal to that of any other city in the world.

It has tweety nice miles of wharfage and one of the finest buys koown to the navigators Its climate is as mild as the climate of Virginia. Its length is thircea miles, and its population cumbers ver 1,000,000 souls. It is growing rapidly, and, without some special adve providence, is destined to become the greatest city that ever existed. As the great West is developed, so will great metropolis continue to unfold its

marvelous and exhaustess capacity. As the measureless posibilities of this ast continent of agricultural, manufacturing and mineral wealth exceeds by many fold that of any other country that istributary to one city, so will New York, in the same proportion, exceed, in popu ation sod wealth, any other city that exists or ever existed.

To one who has never wandered be yond the suburbs of our interior to and cities, the

present a thrilling spectacle. Night is the time for recreation and gayety. They seem to love darkoess, or the hour of darkness rather than the honr of light. Its numerous theatres where teos of thousand human beings murder the precious moments in laughter and in humorous and light-minded frivolities, its gamb ling, and a thousand and one other hells bring the fashion and gayety of the city on the streets going to and fro. centricities, the abomication, the absurdities etc., of fashion is exhibited nightly on the thoroughfares and promenades. The thousands of street cars, the ten

of thousands of omnibuses, carriages &c and the elevated rail ways ply their ma sive work till the "wee small hours. The sounds of its cars, its engines ac factories, its drays and omnibuses, its carriages and buggies, its steamships and tugs, its shouting and its running, mir gled with the hum of a million of human voices, makes a continuous noise as of a great waterfall, or of ao approach iog thunder storm. Everything is on a vast scale. Business, amusements, fashion, gross wickedness, etc., are develop-

ed to great magnitude and

exhibited the same peculiarity. withstaoding vast wealth has been used in the construction of religious temples and millions of dollars are annually con tributed to the support of the ministry yet only one in tea of its population habitually attend public worship. The poor of this modern Sodom are without he blessed religion of Jesus, except the few, poor slaves that bow to the of the Scarlet Whore, and they know no more of it than is doled out to th by a tyrannical priesthood. Other denom inations are drifting into the same slime pits of Satan. The idea among religous rulers, of official supremacy and in fallibility is extending more rapidly and dangerously than many of us are

We visited Greenwood, THE CITY OF THE BEAD

It is one of the grandest cemeteries in the world. The vast, fabulous sams of monev that are expended in adoromeot, gor-

Therefore we are buried with him by have no night in New York. The rage eral burials occurred while we were there. for gold absorbs every other emotion. It seems that that ice worshie tyract fash.

Its vast opportunities for the accumulaion, has intruded her loathsome pres ence ioto the sacred precincts of mouro ing, for no sympathetic tear or affection ate sigh was allowed to escape the heart of the hereaved ones who looked with stoical unconcern on the business operation of burying the beloved dead out of sight. The fumes of the cigar, mingled with the suppressed laugh and irrev eat conversation of the attendants. The consolations of religion, the voice of lamentation, the irrepressible ejac lations of bereaved love, must not be heard, lest its echoes disturb the sleeping consciences of those who would for get that " it is appointed unto man once to die." One of the chief attractions of the metropolis is THE PLYMOTH ORATOR,

Henry Ward Beecher. We went to hear him oo Sunday moroing as every ther visitor does. The rowded to overflowing when we arrived

a few minutes after 11 A. M., sod we thought ourselves fortunate to get good standing room. The great preacher in due time and order, took his text and preached in his

characteristic style. He uses no note or manuscript, but talks io a plain way about the business of Christianity. He is intensely practical in his remarks and exceriates sin with an unfeeling hand. The great fault with which he is afflict d, is his love of popularity. The there fore and wherefore has adopted the the atrical style of speaking, half humorous half in earoest style. When he " come down" on sin, the house usually "co down" (in modern parlsoce) too. point" (rhetorical) with him is to say, something humorous, and a responsive sermon, intending to send them to you for publication, but as there was noth ing in it of special interest to your read-75, I will let this notice suffice. However, ia his discourse, he referred to certain Christians, who thought it was necessary to deny themselves of worldly enjoyments, as ascetics. He denounced the idea as false, and maiotained that on tastes were given to us by the Lord and, onsequently it could be no sin to gratify them. I thought, "poor soul," be knew little, either of the letter or spirit of Christianity. In the evening we interviewed

THE WONDERS OF THE TABERNACIA Where the famous Dr. Talmage holds forth the Word of Life. This gretemple is built in the form of an am phitheatre, and will seat about 7,000 persons. It is illuminated by cearly 500 gas jets, and the architecture is very im-The service was similar to that n any other city congregation, with the exception that a trumpeter, elevated on a platform, with a silver trumpet, sided e great coogregation in praising the

Lord in sacred song. (To be continued).

A WORD TO YOUNG CONVERTS.

BY P REVICE

BELOVED brethren and sisters, you have set out on a journey to a better country, which if continued oo, will lead you to a haven of rest, where the turmoils of earth are unknown. Your way there may at times he rough, but as in all undertakings no excellence on the wight of the 17th. We remained passes measure, remains and fived way, be eighyred without hidery so in this, the branch the sign like moving. The noise commonstal admitterly monoments, upon and in narrow, sometime beging user med in the of business aroles as a "great alchers, see, is incredible. They liker regged monetants, apparently over dase less than the sign of th

marshy valleys, sometimes across saudy deserts where everything is parched Alone you ougt wander, making the soul weary, for which cause many travelers have turoed back, which was to them an eternal loss. Theo press coward, for by and by you will come to an oasis—a fertile spot, where vegetation is seen all around; where the birds are chanting their sweetest music in praise to their Creator in all things; where you can sit by the shaded brooks and drink of the waters of life from the everlasting springs as clear as crystal, giving the weary saint a slight foretaste of beautiful country he is traveling to. But these delightful spots are ony rest

iog places; your jouroey must be re-oewed; the blessiogs will only be realized fully at the journey's end. will often get into places that will be beset with thieves and robbers, who are continually infesting this highway of holiness, have ever fried to persuade travelers back, or if unsuccessful in this, to make war upon them. Their weap-ons, though deadly, can be overcome by those given in the holy Scriptures, viz. the graces of God, who are given to all that are willing to move forward. In those sacred truths, you will also

learn that distinguished personages have

traveled this great thoroughfare, though

narrow it may seem to be. The great

King of-glory, his prophets, anostles,

evangelists and others have gone over it marked it out and hallowed it by their blood; the difficulties you have to overcome, they overcame. So the road is passable, for those who are weak will be horne up as upon aogels wings, and the fiery darts of the wicked will fall harmless at their feet. What a good High Priest the Christian warrior has, he asks him not to do all the fighting, but aids him, and does the hardest him self. Just as the farmer with his crops he may labor hard in preparing the but what is that to be compared to what the Lord does toward bringing forth a erop? He asks man to do a small part towards it; the balance he will do. So in your journey towards the heavenly Canana, it may seem hard, but the bard est work is oot yours to do. Think or the great army of saints who have preceded you-all of whom landed safely at their journey's end, passed through the pearly gates of the New Jerusalem, joined the ionumerable company of an gels, " and just men made perfect," where they are before the throne of the great

Let us help each other to that best of laces, that beautiful land, the glory of which, "eye hath not seen, ear heard, neither entered into the heart of man, the joys prepared for the people of God.

Jehovah, singing praises to him forever,

and as their courage is a stimulant for

you to press forward, so try and help

mies of the Lord and weakening those

others by yours, streogthening the a

of the prince of darkness

#### PRAYER

PRAYER is one of the very highest I privileges that lie within the reach of fallen creatures on the earth. This

privilege of prayer is something divine-ly required of us all. Prayer may be defined as the lifting up of the desires of the heart note God for things agreeable to his will in the name of Christ. In other words, it is the soul entreating God, to bestow blessings on account of the great sacrifice offered for sinners or

# The Brethren at Work.

# J. H. MOORE, M. M. ESHELMAN, EDITORS.

#### MODRE & ESPERMAN Lanark, Carroll Co., Ill

LANABE ILL. 24MEABY 2, 1825 BROTHER R. H. Miller expects to be at Lon

Buo, J. C. Luhman is spending so-preaching in the Central Mission field.

THE address of Noah Hearicks, until forther will be Lawrence, Douglas Co., Kansas

presching tour umong friends and relatives in Banguan Lo-brand elder Henry Kurtz, many years ago, used to work together in the same

printing office. THE Morenous are rapidly pushing their settlements into Arizona, Idaho, New Mexico and other point. They are doing their atmost to

Do not conclude that you can handle the sword of the Spirit skillfully without constant

training. It requires study to understand the word in all its parts. BRETHERS Daniel Miller of Milledgeville, and D. F. Eby, of Lanark, left here last weak for

the mission field in Wisconsin, expecting to A MLL was recently introduced in the Vermont Legidature prohibiting gambling of all kinds, even the grab-bag at church fairs. Good

for Vermont, but a disgrace to the churches It is said of Stephen that, " he was a good an and full of the Holy Ghost God that we hol more of such Holy Ghost men. to preach and defend the doctrine as Stephen

THE Brethren at Hickory Grove, Ill., lately elected Bro. Harrison Grouse to the ministry, Bru. Andrew Baker to the deacon's office, and had the Geo. D. Zollars ordained to the elder-

We are in receipt of several articles from sister Multie A. Lear in answer to queries pub-lished in the "Bible Class" department. These, along with many other articles from ber, will

Buornen Giboon, who has just elec-BROTHER GIRSON, WHO HAS POST OF THE RESIDENCE OF THE STATE OF THE STAT before coming to this part of the State

Connerway twos and marriment com-Christmas eve. We thank God that the Breth-nen churches have not yet resorted to such morbily customs to entertain the people

There are thousands of people in the world handling property belonging to the Lord, and well pay neither principal nor interest, to help advance the Master's cause. They will have a

THERE is no question in my mix Brethren's sloctrine; that is all right; but may not some of us he a little wrong sometimes: Were we all as good as our dortrine, the Gospel light would certainly shine with greater

Bus, Based Brower, white preaching in Wasnington Territory, concluded to raise a

distributing tracts free in localities where there is no preaching, and where they will likely do good. Read the secretary's report in this issue GENTLE reader, how much process have you

made in the davine life during the last year?

Do you feel that you have done wint you could, or can we not all make some impr ments during the year, and thus be better presured for the future kingdom.

BEOTHER Light held a few meetings in Sh non week before last, and from there went to Dutchtown to assist in a series of meetings. He ds preaching quite well for an old man Nothing but zeal for the cause keeps him alive led is the duty of sisters to have their he

also the duty of bruthren to remove their cover-ing on the same occasion. Always show be-coming respect when you enter the house of

LIVING a piocs life, is an up-hill business; i requires a constant effort upon the part of the Christian. He who will not strive cannot expect to enter the kingdom. To the knarbl pact to enter the kingdom. To the limitable follower of the Master, however, this striving as delightful—there is a grown of life just be-

A SISTER wishes to know where people get the authority for saying "we" or "us," is Hao. S. J. Peck of this place, is on a vest and preaching and writing, when only "I" is meant. Likely most of us can take the hint, though speakers and writers to use the ploral f-rm

> eries of articles, entitled, "A Work's Compan-onship with the Hocknes." Its publication has been delayed till the dead of the Winter, and the reading of it will now be refreshing to my of the season

It is astonishing how churches are enco ing feasting and levely by endorsing suppre urs, dancing and festivals gotten up for the urpose of making money to defray church expenses. In some places they have adopted a species of gambling. May brown hasten the day when churches will rise above such corrup-

Tue Brethren at Shoals, Martin Co., Ind. the ministry. He was formerly a member of the Campbellite church, but some of the Brethren's pamphlets having fullen into his hands, shook his faith in that dootrine so severely, that he came over to the Brethren. Hope he may prove a assetul minister of the Gospel

NUMBER of brethren and sisters, having availed themselves of the benefits of the late exsow on a visit among friends and relatives in the East; no doubt having a good time visiting the land of their childbood, and spending many pleasant hours with kind relatives and acquain-

THE devil is getting things a little mixed fus-He has one man traveling over the country, lecturing, and charging the people 75 cents night for telling them that he does not know they came from, and then along co Bob Ingersoll and charges 50 cents a night for telling that he does not know where the people are going to. Men who pay \$1.25 for learning nothing, ought not to complain about hard

THERE is coming to this office an exchange, ber contains a large picture of Santa Claus with a pipe in his mouth. What kind of work is this for a religious paper? When will Protestants learn to quit advertising the traditions of Romanism? And then how do such paper expect to honor Christ by publishing such pic-

MANY of the American people are like "rolling stone." They more too much for their own good. It makes their children restless, and in too many instonees weakens the love of home. Learn to let well enough alone, and wake the best of your surroundings. To more children from place to place, when it can Box thered Errorer, white providing in "writted," the most like retinal in five the "writted like The pass of writted and the strength of the Pass of the Research of the Rese be avoided, is too much like cutting in two the thread of life. The place of one's childhood and

BROTHER J. W. Metzger, under date of Dec. writes: "Left home on the morning of 30th; went to Cerro Gordo, Ill., met Bro R. B. Miller, had meeting day and night un til Dec. 7th, then went to West Lebanou, War Commenced meeting the rumerenng, stayed there till the 10th; during that time baptized one young sister, so one more is added to the fold of Christ. May she ever prove

A NEW subscriber says: "I wish to subscribe for the Brethern at Work the coming year We have been reading horrowed ones for some time, and think it an excellent paper. We are Baptists, but are almost personaled to become Westre unkers through the reading of your paper By this our reading counses whether it pays to send the paper to outsiders. Send along your donations for the "Outsiders' Fund," so that we can send to thousands who do not belong to

RECENTLY at the close of services in the Meth church, the minister urged upon every ber to renew his subscription for their member to renew his subscription for their church periodicals, and if they had never taken on all church questions, and that the paper would give them a fund of knowledge which would be not only a satisfaction, but a benefit to them all through life. This is a common occurrence among other people. It is one way ministers would argo upon the members the ortance of keeping one of the Brethren's pazeal of the church.

HAPPY NEW YEAR! May God bless you, and enable all to be more faithful during the present Year than in the Past. "Brothren, Prop for Us."

# mm Tanmine PAMPHLETS FREE

A T a recent meeting of the Board of Monag ers of the Truck Association, forty dollar ers of the Truct Association, forty dollars re appropriated for the free distribution of tracts and pamphlets in places where the doctrine of Christ, as advocated and maintained by the Brethren, is not known, or where the people have but little knowledge of our faith and practice. We therefore request calls for pamphlets, and urge brethren and sisters to send for some and put them to work where they think good can be accomplished. These pumphle are not to distribute among members of the church, but in the waste places, and wherever they will be read by those who are seeking the

#### THE PYRAMIDS

THE large pyramids of Egypt are regarded a the most wonderful piece of workmanship in the world. Some of them were likely huil in the days of Abraham, and some, in all p ability, date beyond that period. Many of them are in a good state of preservation, though over 4,000 years old

The largest one covers about thirt ground, and is 484 feet high. The base is composed of a layer of stones, each of which is about thirty feet square. On the top of this is another, vet smaller layer, and so or

polished stones and figures of animals engra one One burdred thousand men were employed at a time, and these were relieved by the come number at the end of three months. A ng time was spent in leveling off the rock on the erection of the edifice stself. The stones were raised, step by step, by means of a machine made of short pieces of wood; and, last of all sencing from the top, the stones were cemented together by layers of cement not thicker than a strip of paper, the strongth of which

### SECRETARY'S REPORT OF THE GOSPEL TRACT ASSOCIATION. T is now a little more than two years since

the organization of the Gospel Truet Asso-sition, which fills an important position in counding out" the Gospel to those naucquainted with the faith and practice of the Brethren. The press is a powerful means, either for good r evil. That the enemy knows how to utilize the press to disseminate error, is apparent to all, The friends and advocates of Truth, lesting that he enemy should not monopolize this noble art of printing, and use it wholly for buse purposes have, in many instances, made it subserve the interests of the Gospel of liberty. Good bookand pumphicts have been published by the villions and placed in the hands of the reading public. The results, God alone knows. The Gospel Tract Association aims to fill a useful position in the missionary field. Men who will read and compare with the Bible, may often be reached by tructs and pamphlets.

The amount contributed to the work, though small, has been judiciously applied, and we have We hope that this well-begun work will be conblessed with an abundance of the earth's goo will seek a blessing by giving to the work. The Board of Directors will look after the interests of the Association, and see that all donations are properly applied. Following is a statement of the financial condition of the Association: Printing Fund, Distributing Fund Amount Distributed in Pamphlets, Amount new Appropriated.

Balance of Dist, Fund on hand, The amount donated for printing passiblets has been used as designed, and there is on hand panishlets to the amount denoted. This fend annot be diminished, since the money in Distributing Fund is used to purchase from Printing Fund to send out pamphlets free. Donations for either Fund are solicited. All sums of \$5.00 and over go into Printing Fund. All soms un der \$5.00 are placed in the Distributing Fund.

The field of usefulness, and to labor in, is very large. We have had abundant evidence that the work of spreading the Gospel com be sucessfully carried on by means of books and tracts. Will those who can, come and help in the good work? A few thousand dollars thus spent may bring many souls to the knowledge f the truth as we now enjoy it. place your gifts in the hands of the Association, and thus help to teach others. The pumphlots can be sent out much chesper in this way than

In addition to the thousands of pages already sent out by the Association, s. large number of pamphlets have been sent out by private done Let the good work go on. anited efforts in the labor of free tracts. Send

donations to this office M. M. ESHELWAN, Secretary Tury are baying bard times in England -

Several large banks and manufacturing estab-lishments have gone into bankruptcy.

THE money raised at our late District Meet-ng has been received by the family to whom it was sent. It caused much rejoicing in the Dear Brethren:

#### THE OLD ORDER

The One Religion-Lay the Axe to the Root-No Shifting- Whatever a Man Thinks is Right, that is Right to Him" - Joining Churches that are Neurest Right-No Pictures, but the Reality - The Uprour and Alarm Among the Isms.

THERE is but one distinctly imprired book a d. It testifies of God's being and chas Its voice is the voice of the only true a rightful Sovereign of heaven and earth, the mighty God-the everlasting Father. His Son tor, Ho named Jesus-one sent to save. By and through this One Sent, the Mediator, God reoncited the world unto bimself. It was the of that needed reconciling, not the eterna

This Savior and Redecaser set up, fixed and established but one religion. This one religion is set forth in the one book of God as the only infullible system, role and law for the go ment of our body, the ground and piller of th Trath. "Yes, that is all right," mys some one one you claim from heaven, and there is no

Christ in it, no New Testament rules governing it, no doctrine of humility, no cross to hear. How true! No cross in it, no crown to win; m Jeens in it, no one to do the saving; no divine ly-inspired rules to govern, and there is no gov erament. Truly there is nothing in such aviden. You my it is as good as our system If our system is not good, how do you know it? you compared yours with ours, and found it only as used, not better. If yours is not better nal life, honor, glory, mansions above, sitting with the heavenly hosts, singing the songs of redressing love, why not come and take it? reigning with Christ. our system has no Christ in it, no cross, so New Testament rules of faith and practice, was not born of God. Christ's system has in his mark, its results, the promises of bette things to come, and the sources of the Lord Jesus. This is the old order, the unrient way. This is the order that has trampleantly marched tem are advocate and defend, leaves a flood light wherever it passes. This cannot be said but mist and darkness belond. The men who are caught in these systems, are groping about in the dark, having no compass, no chart to help been out. To all such, the Lord offers his com one out? Some have said they want to come. They are beginning to see that there is mo power in the sword of the Spirit and the lance of common sense, than in their uninspired creeds and confessions of faith. They are son ing; and we stand ready to welcome them or

By the beauty and power of the one Gospel the cause fires of true, vital piety have been kept burning brightly through all ages since its ittroduction. By its vitalizing power, men's hearts have been warmed, nourished and kept pure and faithful for the coming kingdom. Like the Galilean fisherman of old, there are men who shur not to law the axe to the root, trimming and pruning by the nower of the Gospel, to the glory of God and the editication of all saints. There all along the line a great cloud of witne for the Truth

We are for the old order, the original platfor the one true foundation, authorized by Christ our King, and perpetuated by the one body called out from the world. We are for it, not remose it is ald, but because Christ is in it, wa the Author of it, and will fulfill all of its pron ises when He comes in His glorified manny In seeking knowledge concerning that order and stay on it, there must be no doubtsshifting. As God may give ability the ploushare of truth shall be ron straight. The supreme Ruler holds out no inducement to read round the great heaps of rubbish that have come up on the way of life. We have not been declarations of men, but in defense of the Gus

judge us, " for the hope of the promise made of God unto our fathers." But many will rejoice; many will thank God and take courage, going forward to the battle with new courage, new er may befull us, shall be counted all joy and

Says one, "Whatever a man thinks is right that is right to him." Then if a man thinks Infidelity is right, it is right to him. "O, no; you reply, "that cannot be; Infidelity is wrong. Yes, but you said, "Whatever a man thinks in right, that is right to him:" now if a most hinks Infidelity is right, then it is right accord-

ing to your uninspired declaration. Suppose a an should think that Mohammedanism is right, would that make the doctrine of Mohammed right? Is the religion of Christ right, he muse a man thinks it is right? It is right whether a man thinks so or not. It is right because God is in it, because it came out from Him; He is the Author of it.

Another says, I joined the Universalist church scanse I consider its doctrine the nearest the Truth." Before you could compare Universal at doctrine with the Truth, you had to know what the Troth was, and if you know what the Truth was, why did you not accept it? The

Dunkard church because I believe its doctrine the nearest right." How could you tell it is "near est" right, naless you know what is precisely If you know what is precisely right why not accept it, and not something we right? A man will be blessed for joining the church of Jesus Christ, the one body, which obeys the Trath, walks in the one scay, but the eternal salvation, no well-grounded hope of

Here comes a third person who declares he joined the Methodist church because he think it is nearer the right thun any other. If you do Methodist doctrine is nearer than any other If you do know the right way, why not acress it, and malk in it, and be safe beyond all doubts; It is no credit to a man to be walking in a war that is nearly right, not quite right, when he conferenthat he knows what is precisely right If he knows the right very, he ought to have the honesty and manliness to stee on it and malk a it. A shrewd, wise man will not take a dollar that is nearly graniur. O no; he knows better than that; he will only take the gravine dollar Then accept the Bible, the one Book and the only one, made and given for all nations, people

A fourth man declares, "I joined the Luther A north man occurre, "I joined the Lotter-an church because I think it is mearer the Bible dectrine that any other." Well, yes; how do you know it is nearer the Bible doctrine, nuless you know what the Bible destrine is? If you become what the Rible destrine is why not no cent if, and not something scarle like it, or like If the Lutherus doctrine is 1/4/2 the Bible doctrine, why not accept the Bible doctrine in stead of an emitation? The imitation, the like ness of a horse is not the lower. The man wh would try to pass the likeness, the picture of th horse, for the real horse, would be denote

"You are too particular, too narrow-minded, s the voice of the popular multitude. Just a e expected! A man may preach Shakerism Methodism, Quakerism, Universalism, Lutherism, Campbellism, Spiritualism, Boecherism not at all alarmed; but let a man come out with Gospelison, a plea to unite on the Bible, the Bi-ble only, the one Book of Inspiration, and forthwith all the isses run together and unite agains the plea, the one common, only true doctrine Why this opposition to the Bible-the whole a of? Why this alarm and aproor when a mar

urges others to do precisely what the apostle and all early Christians did? Where danger of uniting on the one, common platform—the Truth, the whole Truth, and nothing but the Truth? Come let us resson together

THE last census shows that there are about pel. And while in earch for the ancient prin-ciples and landmarks, some will be ready to

THE NEGROES' MISSIONARY MEETING PHERE are those who often speak disress

fully of the negroes, and ridicule their religious zeal; but, with a little application, the whites might learn something from them. The one below is a lesson to the point:

At a missionary meeting among the negro in West India, it is related the following year

Resolved, That we will all give something Resolved, That we will all give according to

Resolved, That we will all give willingly At the close of the meeting, a leading negro put down what each came to contribute. Many dynneed to the table and handed in their cor

rilutions, some more, some less. Among the ontributors was an old negro who was very rich. almost as rich as the rest combined. He threw down a small silver coin. "Take dat back again," said the charman of the meeting; may be 'cording to de first resolution, but not ecording to de second." The old man accordingly took it up, much coraged. One after another came forward, and all giving more than himself, he was ashamed and again threw in a piece of money on the table, saying, " Dar, take It was a valuable peece of gold, but it was given so ill-temperedly that the chairman au-swered, "No. sir: that won't do. Dut may be

ording to de first and second resolutions, but not 'cording to de third." The old man obliged to take it up again. Still angry with himself, he sat a long time, and story all were gone, and then he advanced to the table, with smile on his countenance, and last a large sum on the table. "Dar, now, herry well," said the presiding officer, "dat will do; dat an 'cording to all de rixolutions."

This narrative contains in a nut-shell th ole formula of henevolence. The first duty is to give; the second is to give according to your ability: the third, which is cound to that to give willingly.

### FROM R. H. MILLER

HAVE just returned from Cerro Gordo, Ill. ate the new church built in Cerro Gondo. Bro John Metzger built it with his own means, ex-This is a noble example of liberality and low

Some of your readers will wonder how : church is dedicated. Well, I counct tell what others say or do, but I will tell them how we did. One of the brethren opened the meeting as is common with us: I then tried to preach on the following:

1. God has built a church on carth, smbrac ing all the truth and righteousness there is for nan's sanctification and happiness. To that church the Christian should look in all his work for the good of mun. In the cause of temper sace the Christian should carry his work into the church; in his charities, go to the church in his life-work take all into the church: ture it over to God, in his name and by his authority govern all your life. You need no other organ yide your time, strength, talent, means, robbing God of his rightful service

2. How the Christian should conduct him -If in the Loud's house. That it is a place of worship, not to meet for conversation on worldly matters, to talk of farming, &c., but a solemn, acred place for singing praise; worship in parit and truth; you should feel the house of God so sucred that as soon as you enter the door, you take off your but in honor to Christ, you bend, for thus you should pray or prophesy says the sportle.

The house should not be descerated by worldly amusements; never allow church festi vals. Christmas trees, and like amusements to be held here to gratify vanities of fashion. Let everything said mod done in this church, be to the glory of God. This church was built for the Brethren, as all of our churches, where the plain teaching of God's Word is to be carried

out in its primitive purity. 4. This is a plain church, suited to the wants hope a plain people may always meet to wor-ship God. That plainness of dress, taught in

the Word of God, will make this church a suitable place for the rich and the poor to meet in mmon brotherhood, where pride, fushion and wealth do not destroy the peace and prosperity of God's people.

5. Let this church be the home of your affections, around this altar with God's children come, and how in prayer; come and sing, come and hear the Word of Life; come with your influence and council to help build the cause and

6. To those outside as well as in the church this was built for God and should be kept clear We kope you will remember this point and not ome in to chew and spit tobacco, making the floor, if possible, worse than a pig pen; we talk plain on this point, because we don't want it

About in this way, probably not just in this order, we preceded, then closed by prayer, thanking God for the pleasant place we had to meet in worship, asking him to bless the labors of the Brethren to keep the church pure and holy. That the primitive faith and practice of the Gospel may ever be the established order of this church, that the Holy Ghost may reign in their hearts, rule over their lives, and be their Comforter when the powers of earth have failed So this meeting ended, and they call it, dedisting a church, and I do not know that there will be any fault found, unless it he to the nu

The house being in Cerro Gordo, so near the ailread, the Brethren give an invitation to our munisters to stop and preach for them when living in and near town, a congregation may he raised easily.

#### THE DEPARTMENT OF THE STATE OF

THE London Speciator, in substance says, that "the dread which the Jews are awak-ening in Eustern Europe almost equals the dread felt for them in Western Europesix hundred years ago, and is based on the same grounds They display a wonderful talent for accompletion with which Christians cannot compete, and which tends to make of them an ascendent

easte. It is gravely asserted in the Roomanian Parliament that the true difficulty in the way secured by the Trenty of Berlin, is the certainty entertained by Roumaniana and Servicus that they would gradually oust the pessentry till they normsed the whole land. In Hungary it is asserted, even in Reuter's telegrams, that they have purchased so many estates as to make an alteration in the Constitution needful and is Germany, literature is full of the success of the Jews in ousting the ancient families.

Their remarkable success in politics, and their natinet for acquiring pecaniary control of the Press, are observed in all free countries, and have recently called forth pumphicts, and even books, penetrated with a most energetic bate Considering that a hundred years ago the Jews were a desposed caste, their rise into a dreaded order has been singularly rapid - too rapid, some imagine, for 'them to be perfectly safe in

The explanation of their success is, we preome, that their preuliar espacity exactly the conditions of modern life, and their best defense would be this—that in the country where they are most perfectly free, France,

Likely other people could be cously succ al were they to apply themselves with as much diligence. A true Jew is not ashamed to be a Jew Let Christians also learn to be Christians, and act like Christians, and many of them will get along much better. It is acting like the world, that causes so many professing Christians to degenerate. All this might be explained

# IN Northern Illinois, there are fourteen

# THE GOSPEL PREACHER

In answer to many inquiries as regard to Broj. Franklinks "Gropel Prescher," we will here stake that the book is now kept at this other for ash. It is the best collection of sermons we know of, Minister with find it is a whatble work. The book is mostly printed, well bound in cloth, and "ill be sent post-paid for \$200.

# Our Bible Class.

"The Worth of Truth to Tongue Cun Tell." This department is designed for salting and answer Dible greathers, and for the solution of Scriptonsi differ Use. All quarties should be stated with carder, and swared with an unch observes an possible, in order pranote Bible Truth. Articles for this department, as he short and to the print.

Please give your views of Heb. 12: 20: "For 0 od is a consuming fire."

3. W. WALL. What is the meaning of the last two words of tre 17: 22? "Anathesia Maran atla," and whangungo is 11? W. H. Millier.

language is 11?

We do look appeared when foot-conshing, the Lored New Abolis appeared when foot-conshing, the Lored Segrees, and the Communion were instituted? Segrees and the Communion were instituted? Segrees on will please explain. J. M. Derrucke. We yred in Gen. 1:28: "Let us make man in our own image, after our likeness." Did God make on the form of himself, or wree the image spif-tula? / J. Hongston.

Hual? A. HOLLINGER.

Please give an explanation on 1 Cor. 5:5: "To
deliver such a one unto Suban for the itestruction
of the itesh, that the spirit may be saved bathe day
of the Lord Jesus."

M. W. KEIM.

of the nest, less: M. W. KEIM.

Of the Lord Jesus.

Please explain John 1: 13. "Which were born,
mot of blood, nor of the will of the fieth, nor of the
will of man, but of Ged." What births are here
referred by natural or spiritual?

J. Y. SNAVELY.

Will the Britishers AT Word give an explana-tion of the latter classe of the fitth verse of the 2nd chapter of Luke, which reads as follows: "And be that high no sword let him sell his garment and

uny conc."

Will some one give us an explanation on 1 Cor.

2, 187 h. Who is the builder 7 2. What the mate
risk? 3. How shall a man's work be tried by fire
4. If a man's work be barned, how shall are be say
ed yet on an by fire?

13. B. Whittensa. ed yet on he fitte?

\*\*Rence explaint Y (m. 1; 9; 1, the let yet.) Must yet.

\*\*Si. Musi, ke i Y, 16. To what law has the Sergit.

\*\*Si. Musi, ke i Y, 16. To what law has the Sergit.

\*\*Musis is the mode extension? Jim's it reference to What is the mode.

\*\*And the mode extension? Jim's it reference to Music is the mode?

\*\*And Native is Y, which is walk in olderset; "We want you make you exclude you when he is made yo wande bim two-food more the while of he is though you exclude you when he is made yo wande bim two-food more the while of he is though you exclude him two-food more than the self-ind of mid though your exclude you.

Please give an explanation of Rev. 22:2. It reads thus: "In the midst of the street of it, and on eith or side of the treet, was there the tree of life, which

Will some one he as kind as to explain Mark. 3, an: "And If the light eye offeed three, plack in an least it from thee; for it is pealimble for not that thy whole near section three cut it off," etc. S. A. FLEXINGER.

Some one will please explain Mark 16: 17, 18
"And these egus shall follow them that believe
In my name shall they cast out devils; they shall

# SELL THE GARMENT AND BUY

I N answer to your query in regard to Luke 22: 36, I offer my humble opinion; not however debarring others from the same liberty. destroy Him and His religion; much new de-neaded on the fidelity of His disciples to Him and His cause. Jesus therefore called their atand drak in Bis kingdom, and to set on thrones, judging the twelve tribes of Israel. How consoling! But Jesus wanted to inform them that they were at present about to enter a fiery ordeal, and He wished to propare them for it. "And he said unto them, When I sent you without purse, and scrip, and shoes, le ye anything? And they said, Nothing. The said he unto them, But now, he that hath Then and buy one." As if he had said, from the first until now, you have been highly favored; you went forth easting out devils, you healed the sick, you was builed every-where as a God-sent; but now the case has changed, and "Satan has desired to have you, (Peter), that he might sift you as wheat, but I have proyed for thee, that thy faith fail net. Remember, my disc that this that is written of me, must be a Remember, my disciples pliabed, for the things concerning me have an end; and they said, Lord, behold! here are two swords." O, how must Jason have become weel—

EAR reades, the day is not far distant when a remorehers fee will confront year. Year and the year Land helded lever are the angle of the land helder when the land helder with the helded lever are the land helder when the helder lever are the land helder when the land helder when the land helder lever lever

understand it all, as came to pass soon after, in the garden, when an opportunity presented it-self to Peter to use his steel. But now Jesus proceeds to disabase his mind of the misappre-hension: "Put up thy sword into its place, for all who take the sword, must perish with the

The scribes and Pharisces' teaching comthe annice and cummin of the law, while

indoment, and mercy, and faith were ignored hence a proselyte to such a religion was only adding an idel to idels already possessed; hence

### FOR MY YOUNG FRIENDS.

BY MARY J. STEES

My Dear Young Friends:

) you ever have evening reveries? Have you over, on a heautiful evening in An-turns, when all alone, watched the setting of the sun, and cheerved closely the changes of nature? If you have,—and I know you have—

did they not tell you, that life is short and time is fleeting? The trees that a few days ago were clothed in

en, are new stripped of their vesture. The heautiful green carpet that covered the earth is now quite sear. Only a few fragments of the luxuriant stems that furnished the nation with its produce, are left for us to behold as we scan the steps of nature. And what does all this mean? What does it tell us? Young friends, does it not tell us that we, too, are changing? nd ere long must quit this arena of life? this it talls us and this is why I write this ever

school-room) with nearly fifty pupils. This evening, after they had all departed, and I was left alone, I seated myself near a western window for a few moments' rest before I left the school-room. The ticking of the clock, the

ictude, and the changes of nature in my view alwood as I looked from the window, made m think of the sad change that has taken pla here, since one year ago. (Nov. 10, 1877). One of my oldest pupils, from the effects of diphtheria, is no longer able to be with us. Five younger ones,—two since our last vacation— have left us to join that glorious school which and to write of them, but I know they are hap-por than I or those with whom I are permitted again to meet. They were sweet little children, and I loved to meet them. I miss their smaling faces, and sweet little kisses. Ab! I did not think when last we parted, that ere we met again, some of us would cross the River of Lafe. Dear young friends, you who attend school, has st ever occurred to you, that some day soon or later, you must part with your school-mates and teachers, never again to meet them here? O. I entreat you to be kind to them! As you should love and esteem your parents, so love and esteem your teacher. As you should love and treat your brothers and eisters, so treat your school-mates. Treat them with such respect, that should you be the first to quit this stage of life, that they may deeply feel your absence; that when they think of you, gone—they may know that their less is your gain. Cultivate a kind and generous spirit toward all. Hegin when young to fit your mind, the immertal part of man, to dwell forever with its Oed. Rememto time to be lost. So begin when young to try to gain a true knowledge by learning of

Him, our Creator; for He is all we are to learn about. He says, "Learn of me." "For I are meek and lowly in heart." And, dear teachers, there is a great resp And, some comment, there is a great response-bility, concerning the welface of our pupils, reat-ing upon us. Carist has given us the talout for teaching, and He expects us to improve it, that at His coming He may receive His with usury. Then let us try so to teach our pupils, that when we are done with this earthly toil, and stand at the "gate ajar," that we may say, here Lord is what thou hust delivered unto me; behold, I have gained beside these, other talents. Then will our Lord say, "Well done, good and faith-ful servant; then hast been faithful over a few

# things, I will make thee raler over many things: enter thou into the joy of thy Lord." DEATH.

friends sorround you, yet every effort of theirs in your behalf will be in vain. Death will con-quer you. Your eyes will close to all earthly sighte; your ears grow deaf, even to the tender-est whilepers of love; your lips will be seal-cle and your throbbing heart will cease to beat. and year through near will cause to seen. You will be laid in your coffin and borne to the grave, and weeping friends will turn away and heave you to the solitude and silence of your

Deathless spirit, reading those brief lines, re member you are reading your own experience for you are mortal, and it well becomes you to stop, if only for a moment, and ask yourself the solemn questions, "Am I ready to endure this momentous ordeal? Am I ready for the hou of dissolution, and the darkness of the grave? er prepared or not, the hour is very nea when death will claim you for his own. Already his shadow durkens your pathway, and the fatal

dart is poised with anerring aim in the hands of the destroyer. There is then "No room for mirth or trifling here,

For worldly hope or worldly sear; If life so soon is gone; Nothing is worth a thought beneath,

But how you may evenpe the death That never, never dies!

How make your own election sure; And when you fail on earth, secure A mansion in the skies."

You may live, with God's help, so that death con shall not be forced; and though you fall before the king of terrors, you shall a and go shouting home to glory, victoriou through Jesus Christ our Lord. Selected by Same A. Moars

NOT AS IT ONCE WAS.

WHEN I look back and view, in my e

days, my state of existence, and call to mind the dangerous course I was pursuing, it causes a deep shudder and a puinful emotion, excited by the then dangerous precipice I was just standing on, by times I was wholly uncon-terned of that course that would lead me down to everlasting roin, and in the future he banish ed from the presence of so benevolent and mer ciful a Being, who has borne, in patience, with many a furthless rebel like myself, and did not cut me off as a cumberer of the ground, but still extended His mercy still longer, and longer, under the powerful trachings of His Holy Spirit. Truly, we can say, "The long-suffering of Ged waited as in the days of Nonh," when we were in prison and by the Hely Lamb of God, preach ment, and daily teaching us to come out; but ould find no pardon till the uttermost farthing was paid, and when once delivered from bond-age and filled with the love of Jesus that makes age and anea with the love of Jesus that makes as wise anto salvation, we can say our feelings and desires are not as they once were. What a bright change! Behold a new creature in Christ Jesus. And what is the effect? It brought all the animal nature of man under the subjection of the spiritual Law. It brought the "wolf to dwell with the lamb, the leopard to lie down

with the kid, the calf, young lion and fatling to-gether; and a little child shall lead them." And if the soul listens to and obeys the teachings of Christ, which will crucify or correct self, and prepare the heart for the reception of the love of Ged, in which there is neither fear or partial-ity. This brings the divers natures to harmoet so that the "cow and bear shall feed, and their young ones lie down together," so it is not it once was. As the elder said to John Ween not, behold the lion of the tribe of Jadals, the root of David bath prevailed to oper

the book and to loose the seals thereof.

When a stranger enters your church, always take him to a seat. He will not only feel at home then, but also likely come again. Sowe persons have gwat zeal for the interests

of their congregation, but care nothing about the church at lurge. Is this from ignorance, or Do not allow yourself to rest satisfied while

you can point to nothing valuable that your hands produced, nor anything which you can call your own, bought with money carned by

# Mems of Muterest.

"THERE are said to be over \$2,000 miles of telegraph lines operating over the ocean hed. —Ar Atzala, Mexico, a mob, incited by priests, killed 20 Protestants, and wounded a number of

-LETTERS from China state that, during the recent famine 7,000,000 people died, 5,000,00 the single province of Shansi.

-Entry Durritt, while carning his living as blacksmith, mastered eighteen ancient languages and twenty-two European dialects.

-Excuss speculators have sold about 15 tons of stone by the ounce, specimens of Cleo-pstra's Needle, which still remains whole and

for the last forty or fifty years New Jersey has had an almost unbroken line of Presbyterian

—A New calculating machine has been in-vented by an English professor, by means of which the most complicated problems can be solved by simply turning a crank

serves oy samply turning a cross.

"The New York Tribute says, the turn seems to have come in the tide of isumigration. For eleven meaths of the present year, the number striving was TRL47, against \$2,000 for the same period the year before. -Tuz Russian Bactists who have been three

—The Russian Haptists who have been three years in prison at Odesia, for promulgating their faith, have been recently tried and sequit-ted, to the great joy of the spectators at the trial. The Attorney General had demanded their exile for three years to the mines of Sibe-

-A Louisiana paper reports that there are now nearly, if not quite, fifty cases of leprosy in Lafourche, in that state, all originating from one person thus suffering, who some twenty years ago, acttled on Bayou Lofourche. A Legslative in , ..ry is asked for

-THE Lows first settled in America about the year 1650. From that time until the beginning of the present century, only six con-gregations had been established. At present it is estimated that there are at least 300 congregations, and between 250,000 and 300,000 Jews in the United States alone.

-New discoveries of gold have been made in Siberia, near the source of the Konnissar, and a augget of gold, weighing 147 pounds, the largest ever discovered in Russia, and probably in the world, has been found on the brake of the Unper Toungouska, about 100 versts above the

-Transe protestants at Alcoy, Spain, have been imprisoned for saying that Mary was mar-ried, and had other sons besides Jesus Christ. In Mabon, the sub-governor entered the church during services, and stopped them "because the singing was heard outside." The same was

-An association has been formed in England entitled "The Church of England Funeral and Mourning Reform Association," to encourage the adoption of such observances as are consut-ent with the hope of a resurrection to eternal iture in the coffin and its forniture, and in th -THE Bible Society of Geneva, Switzerland.

which has undertaken to send a copy of the New Testament to each school teacher in France, has already sent 27,000; 80,000 being the full number required. Each costs ab sixty cents. Among the many letters of thanks received, is one from a Roman Catholic nun. -To a certain extent the interest felt by the

—To a certain extent the interest felt by the people in the late prophetic conference may be measured by the request for the New York Tribure's "Exten No. 46," which gives ads-tabled report of the meeting and contains all the papers and addresses. Twenty thousand the papers and addresses. Twenty thousand copies have been sold, and another cition, in better type and more convenient form, is being prepared; price 25 cents.

The war between England and Afghanistan has commenced. The English troops stationed at Jamrood, under General Brown, have taken the Afghan frontier fort Alt Musjid, and advanced still further in the Khyler Pass. Below the fort, the pass varies in width from 40 to 50 feet, and the mountains on each side rise to the height of 1,500 feet. On these mountains the Afghans have collected to the number of 4,000, breaking General Brown's communica-tions. The Ameer is strengthening Cabul.

#### CORRESPONDENCE.

From Elk Lick and Salisbury, Pa.

WE will try to give a few thoughts conce ing our congregation, locality, etc. Our ongregation is called the Elk Lick, with a embership of about two hundred, many o membership of about two hundred, many of whom are quite young, with some few aged and valiant soldiers of the cross. Our meeting-house is exceled in Sulisbury, on a street for-merly known as Jerusalem, and latterly Union, either of which we think a good place to lo-cate a church. We have out of the two huma membership of fifty-seven in this place We have another place of worship in Addisc where about forty members reside, at which No minister nearer than eight or nine miles All our ministers live in Salisbury, except elder Kelso, who lives about three-fourths of a mile North-east of here. During this last year, we fost nineteen members by deaths and removals a two story, plain edifice, 40x70; the room the second floor being 40x60, for general services, and the first floor has a Sauday-school-

non, kitchen, dining room and puntry We propose having the dedication ser Morning, Dec. 29th. There are, also, other ministering brethren expected from abroad.— We expect to continue the meeting for several

days thereafter. Our post-office is Elk Lick, the surrounding township the same name; so if any of our Brethren or friends wish to communicate with any of our Brethren, please observe the distinc-tion. Our branch R. R. so long in contempla-tion, is now completed, and connects with all day passenger trains on the main line; so that the editors at Lamurk need not excuse themvenience to come to our place, as there i gorision made for ministers to ride at half fare

We have preaching every Sabbath morn or evening, Sabbath-school every Sabbath, or ercuning, Subbath-school every Sabbath, so-cial prayer, Wednesday evening, each week.— If any of our brethren pass through our coun-try, to them and all who desire, we extend a general invitation to vtop with us, and preach the unsearchibbe riches of God's Word.

which is fifteen cents.

#### From South Waterloo, Iowa

( ) N the evening of the 21st of Nov., brother John Wise commenced a series of meet-ings in our meeting-house, in the West end of ing of the 26th, during which time he held forth the Word of Life with power. The immediate result of his labors was, two young persons came forward and were received into the church by baptism. We believe that others were seriously impressed relative to their And while brother pointed sinners to the humb of God, he did not fail to instruct and exhort the members to love and faithfulness in their Christian duties.

On Thursday Nov. 28th, (which was Thanksgiving day), we commenced a series of meetings in our meeting-house, in the eastern part of our congregation, at 10 o'clock. The first meeting was conducted by the resident ministers, but in the evening of the same day brother Wiscame among us, and commenced to hold forth the Word with his usual zeal and power, and thus continued up to the evening of the 3rd of There were no other applicants at the last meeting, but we think the members were edified and built up in faith and love. We had an evidence of this fact on the 3rd, which day ing the church was well represented, and the business that was brought before the meeting, was pleasantly adjusted, and we hope to the satisfaction of all. For some time past, there has been a cloud beinging over this church, but from present indications, we have reason to hope that before long, we will be again permit-ted to enjoy the sumshine of prosperity and e, which as so essential to a ial to our present and Jacon A. MURRAY.

#### From Waldemar Meyers

LDER George Wolf and myself, have just closed a five night's meeting, at the Chapseal school-home, San Joaquin Co. The house was crowded all the time, with good attention. Two members of the Campbellite church, made Two members of the Campbellite church, made bibling, that we were four years at work at, up their mind to travel with us Zionward. One it seemed had been shaken, and he felt that it a member in that cherch took work to get it solid again. I felt encou

the effice of an ordained older. More, I have no doubt, will soon follow. We also found an aged sister, firm in the faith, and near the kingdom. For more than twenty years this sister has been praying, (as her daughter told us), that the Lord might send the Brethern that way. At last they came. O, what a joy for her!—what a meeting for us, with one so

Brighton Spermannto Co., Cal

### From D. N. Workman

N Nov. 5th, commenced meeting in what is known as the Jonathan's Creek Branch hurch of the Brethren, and continued unti-Saturday, 9th, at which time we had six additions. Also held a Commusion. We then thought it best to still continue longer. So we inued until Nov. 20th, at which time held another Love-feast, and I believe it was Love-ferst indeed; twenty-six additions, and on applicant, which was hoptized the next morning making in all twenty seven additions, whole was there, and one applicant when I left. We believe that many more were ready to become Christians, as many of them said they would not stay away long. May the Savier help them to prove faithful to their promise, is my

We feel that we cannot feel thankful on to the dear brethren, sisters and friends for their kindness during our stay with them.— Many were the tears that were shed when we parted, and many "God bless you, stream, we bade them farewell. Now may the God of peace ever keep them, is my prayer.— With this we send our love and warmest regards to them all, hoping to re-visit them at some future time.

From Cedar Lake Church, Dekalb

# County., Indiana OUR Love-feast is among the things of the

past. It was a feast to our souls. One and twenty members were in attendsitting of Brathren Jucob and Jeremann Gump, of Alleu Go, Ind., Michael Shotte, of Steaben Co., Pater Long, of Lagrange Co. Those brethren were cluters, and there were other brethren in the second degree with us. The brethren Labored carnestly in the Master's

Our house is 40x90; and it was crowded, and very good onler and attention. We expect to commence a meeting in the last part of our district, on New Year's evening, and continue about one week, and then commence at our meeting-house, and continue about a week also.

James Burrow.

From Pisie Clinton Co. Michigan

BY request, I shall try and give you some church news from this part of Michigan I was at a Communion meeting in Esten Cc. and there formed the acquaintance of Bro. O

Yount, of Ohio. I imisted on him to come
ad pay us a visit, as we live sixty-five miles
om any church; our little flock consisting o twenty-six members, and some living a consid rable distance away, and I am the only min ter. Brother Yount came and helped us; he mmenced Monday evening, Nov. 11th. Wednesday night three came forward, and on Thursday they were baptized. Thorsday, he said would be the last night, but the interest seemed good; be then concluded to stay over Sanday. Right here some of our Breth-ren's joy was turned to mourning; our descon, brother David Baker was attending meeting and cojoying himself, when on Thursday even ing the new came, that his little boy was very sack. After meeting be started home; had fourteen miles to go, and he was forty minute: ed the funeral, to a very interesting crowd of people. Back to our meeting at home again,— Sunday night, two more came out. Met or Monday, and had meeting, two more ing to go along, and were baptized. Monday night three more were willing to follow the example of the Lord. Toesday they were hap tized, and Tuesday night was his last sermon. There were others almost ready to go. He worked faithful; and he saw our situation, our

for forty-five years, if I mistake not, and beld aged, and feel like work again. Brethren pray the effice of an ordsined cider. More, I have for us, we need your prayers. We are not no doorby, will soon follow. We also found an very well fortified; and our company is small, and where the enemy sees weak places, he will try and break through and scatter the shrep.— They all say, that it was the best meeting they ever was at. May God bless him wherever he

ever was at. May God bless him wherever he labors. Brethren that feel to come and help us, are invited to come. Yours fraternally, Dec. 1st. 1978.

# From Daniel S. Replogle.

WILL try and pen you a few thoughts, that came to my mind while I was readment he last number of the BRETHREN AT WORK, dated Nov. 28th. I have been a reader of this for almost two years, and non happy to say that I have read many good surmous and admonitious, which I shall try, in my weakness, to treasure up, and especially de I approve of brother Moore's numbers, which be calls "A Few Observations." These, I think, are almonitions and warnings in the right direction, in this, our day; for we see every day more and and more of these evils, namely pride in our church, and we are glad to see and read, that our editors are taking a stand against it, and are trying to carry it out by their example.— It is said that pride goes before a fall, and I foar sometimes, that pride is tolerated a little too much in our church, and it is time to keep this evil down. I fear cometimes our ministers do eril down. I beir sometimes our munisters do not presch enough about what God Aemanis of his followers. God is a God of order, and if the enarch losses its order, where will use be? I say led our brightness who start out to work un their fields of labor, take the order of the the thresh right along with them, and preach it up and carry it out themselves. It will help a great deal in keeping up the Ancient Land-marks of the cherch. I think the church should be very careful in sending out mission-aries, to see that such brethren are sent out that have fully complied with the Gospel order of the church in dress, as well as other things. God's people are to be a peculiar people—a separate people from the world, and if our min ters go out to preach, and dress like the world and look like the world. I cannot blame their

and sook like the worst, I cannot beame their converts if they do the same; because they will say, "If the prescher can do so and so, I can too," This is the way they will reason this matter. I reight quote much Scripture in de-fense of non-conformity, but I can not in my weakness, do the subject justice; so I will leave it, and cite all Bible readers to examme for themselves, and see what God deall His children.

I will elose, by wishing you much success with your valuable paper. May it be a power for good, and be a means of bringing many into the church, to be lively epistles, read and rn of all men, is my prayer

Marin, Pa., Dec. 1st, 1878

From the English Prairie Church,

O'N the 8th our meeting was held in the Eng-lish Prairie church. The attendance was large. Services were opened by singing and prayer. Under and brother Peter Long choose for his subject Philippians 2: 9, 10. The name of Jesus should be, and is very great. What Christian has not read the life and death of Jesus, without a tear, not thinking that his pame is exalted and sweet? The adversary is great, he goeth about "Seeking whom he may de-But the name of Jeans is more evoltvoar. But the name of Jesus is more exam-ed, it reaches beyond the confines of this world. Why should we be ashanced to name the name of Jesus, when it is above every other name?

Brother Burger, from Ohio, closed with welltimed, and pointed remarks; that daily mortals are passing from the stage of action, and how unspeakably happy are those that have no the name of Jesas. It is God's will, that should be saved. He does not want one soul to be lost. There are two roads we are all to choose, one or the other; would that all would name the name of Jesus, that the portal of heaven can be reached. Meeting closed with prayer, and singing the 350th hymn. We again met in the evening for worship

Brother Truly addressed the congregation, from the same subject. He said the subject is inexhaustible. The name of Jesus is so exalted; and told us why his name is exalted

right path. At home we expect ayanpathy in our sorrow, gentle words when we do wrong.— Parents should wield an influence with their children, and, through alt, geard them and keep them from evilt for it is while young the seed is sown, which in time brings forth good or bud fruit. Let all try to make home happy when years have rolled by in remembrance of my home was to me the most brantiful and dearest place on earth. A. E. KERRY.

From Germany.

TO-DAY, is Sunday, and as I am sented be-fore my English book (the Brethren's Hyma Book), my mind is curried back for be-youd the briny deep, and has concentrated itself solely upon the blessed Robermer and his cross. How lonely passes the time away; I have no-How lonely passes the time away; I have no-body here with whom I can sing and pray,— nobody here to talk with about the blessed hopes of a brighter day,—all is left behind in America. If it was not for the hope, would not say lot be hard? But I am thinking now

of that beautiful bymn: "How oft I've seen the flowing tears, And heard you tell your hopes and fears Your hearts with love more seem'd to fl Which audies me hope, we'll meet again.

Oh yes, beloved brothren and sistem, will that not be a happy day, when we all shall meet again, where parting is no more? O, how do I pray, that I may be one of the happy ones, sat are gathered around God's duzsling ti total are guatorio aronato do la assisting fraces in heaven, where we shall sing praises forever-more. Rev. 7: 9, 10. Now heloved brettiere, is it not possible, that I could get a paper from you one in a while; it would be us halsam to the open wounds of my heart. I have paid for the paper till January, and if I can make for the paper tell January, and if I can make it possible about exchanging money, then will I gladly said the money for your paper for the nicktyear. But let me not wait much longer, as I want to hear of the success the Breth-ren are having in America. Here the people was too mand and without in fallow.

are too proud and wicked to follow the and lowly Lamb. Now beloved, be thousand times kused with the boly kins from your broth-er in Christ. G. Mente. Non 11th 1878

Report of Meetings near Fredericksburg, Chickesaw Co., Iowa.

N Sunday, Nov. 17th, brethren Joseph Ogg O and William Hiper, of Muso, commenced a series of meetings, at the above named place, and continued until Wednesday evening.

On Friday evening I commenced and o and till the evening of the 27th, making in all thirteen meetings. The turnout was large and order was good. The result was, four haptised nd many more near the kingdom.

Brother Hipes is said to have delivered a con-

Brother Higes is aud to have delivered a con-vincing directors on the Lord's Supper, whilst brother Ogg caseed quite a commotion in the Freemann comp. The ministering brethen having broken the ice, I had comparatively easy work. The geople being mostly single immersionists, I delivered a discourse on trime Some of the people seemed to be istonished, that so much could be said in favor of trine immersion; although the half was not ld. There are now fifteen members in Chick law Co., with a very good prospect for more

ut no preacher.

The Stein and Ray Debate seems to be doing a good work at the above named place. Also the Brethren's pamphlets. Send them on brethren, and if we can't send preachers in the presence of men, we can have those ellent men presence of men, we can have those mient mea-sengers of the pen and press preached to the people in such places as the above, and much good can be done in that way.

W. J. H. BAUMAN.

Notice.

WHEREAS, at the last District Meeting WHEREAS, at the last Dutrict Meeting bold in the Southern Dutrict of Indiana. George W. Stodebnker, John H. Caylor and David Bormans, were appointed a committee to take into consideration the propriety of processing a farm with suitable buildings thereon, for the purpose of keeping more comfortably than heretofore, the unfortuned poor members who

Whereupon we, the committee organized on the 5th day of Nov., 1878, and appointed Da-We will close with saying a few words in regard to our earthly home, where we all need assistance and encouragement to keep us in the three to their church assistance and encouragement to keep us in the three to their churches and instruct their the resulter to their churches and instruct their delegates to the next District Meeting relative thereto, at which time and place this committee will report progress. By order of the com mittee. David Bowman, Clerk.

Echoes from the West.

Our Series of meetings -- A Glorious Sasson A Noble Effort -- A Few Crumbs of the Seed Sown.

BROTHER D. B. Gilsson, of Perris, Mo. come to us on the 2nd of Dec., and commenced a series of meetings the same evening. menced a series of meetings the same evening, and continued till the 12th. The order, attend-ance and attention were most excellent during the whole time of these meetings. The presch-ing was good—tosething and inviting, and was much appreciated by both saint and sinner.— The result is, that fourteen precious souls were made willing to put on Christ in baptism, to walk in newness of life. This was, indeed, a feast of fat things to us. The greatest revival that this church has realized since its organization, ten years ago. The church has been

much revived.

The clurch at Falls city, has had a glorio us
season; fathers and mothers have been made to
weep for joy, as they witnessed their children
coming to the Savior, taking the necessary ateus to have their masors written in the great church book of eternal life. Not only Hreth-ren's children, but others, also, have been made to feel the power of God's work, and become

willing to obey the Gospel.

The church and ministers seemed to work so harmoniously together, that it was enough, of itself, to infuse new life and energy into the most indifferent in the cause. Hrather the most mannerent is the cause. Brother Gibson's effort was far from being anything else than noble. He inhored with all the power and energy given him; and to us it seemed as if he could not, possibly, long endure to inhor as he did here, although, he seemed to be in ster condition physically at the close than

Truth was the theme of his first discourse. What is troth? John 19: 38, is a question of ner. Prooftext, John 17, "Thy word istruth."

2. The sanctifying influence of divine truth.

1 Peter 1: 22, "Seeing ye have purified your souls in obeying the truth;" John 17, "Sanctify them through the truth."

3. The result of obtdience to the truth:—
Freedom from six—"The truth shall make you free, John S: 32. Truth does not admit of any comparison. It connot be made more true neither can it be made any less true. It does neither can it be made any less true. It does not death of many for the py adding to, or taking from but is perfect within itself. Rev. 32: 18, 19, declaring, "If any man shall add unto these things,"—neuring truth—"God shall old unto him the plagues that are written in this book." "Any man taking from the words of this book, or prophecy, God shall take army his part out of the book of life, and out of the Holy City, and from the things that are written in this Book," is as much troth as

any other part of God's word any other part of tiod's word.

To do any less than the truth demands, is doing less than God wants us to do. To do more than the truth demands, is doing more than fold wants us to do. Either would be wanting. God just asks of us whit he wants oley, neither more por less.

We ought to be sure that we have the

That we have nothing more than the truth 3. We ought to be careful and not mix truth and error together: for Satan did that,

and to do so, would be following the example To be a half way Christian, will only make somebody believe that we are poor realers, or that we are not sincere in what we do, or that

sildren or somebody else gots hold of our Hible, and tore out some leaves, so that it does not contain the whole truth. C. FORNEY.

Fulls City, Nebraslya

From Exeter, Fillmore Co., Neb.

WILL give you ashort sketch of our meetings here in the far West: Brethren S. C. Stump, of Falls City, Nebruska, and Urias Shirk, of Bentrios, Nebruska, came to us on Short of morrow, Aversarx, care to to to the state of the

we went to the water and haptized one sister. On Saturday we commenced preaand preached seven sermous; holding forth the word with such power, that another soul war made willing to come out and serve the Lord, and many more were made to weep, who, we are made to believe, are almost percended.— Brethren come over and help us. We now number nine, four brothers and five sisters number nine, four brothers and five sisters. Brethers come and preach for us, do not let the good seed that has been sown, be placked up by some of these "Suns". The brethern preached on Friday night and left the next morning. May the good Lord bless them, is

morning. May the house the prayer of your brother,
DAVID R. KELLY. Dec. 19th, 1878

From J. S. Flory,

We will drop a few lines concerning on visits among the brethren since here. On Saturday before the last Sunday in Nov. Bro. Frank Holsinger took me to his home, about five miles from the city, across the state Co., Ind. line into Kausas. Brother Holsinger has a fi location, and nursery business to a considerable His father and mother also reside with him, and are members of the church .a daughter of elder Long. Store Trustager is a daugnter of eider Long, of Maryland. Meeting in school-house at night, also twice on Sunday. There are some eight or tee meethers in the neighborhood, and a good prospect for more, if they had a resident minister. Who will be moved to come and leaste there, and help by the grace of fuel, to

baild up the church? On the following Saturday, about 5 o'clock in the unorang, we took the train for Center-viow, Mo., where we arrived about 8 o'clock. — At the depot we met brother A. Hutchinson and other brethren. It was indeed a glad meeting with brother Hutchinson and family, after a separation of six years. Owing to a after a separation of six years. Owing to a severe snow-storm setting in, there was no meeting that night. We then had two appointments for the next day at the Brethren's meeting-house. Brother S. S. Mohler and

brother J. Crampacker (my brother-in-law), from Cornelia, Mo., were also in attendance. from Cornelia, Mo, were also in attendance.— Owing to the incleanery of the weather, the attendance was not so large; nevertheless we had a pleasant intercourse with the resulters and friends of that locality; and left that it was good to be there. We returned to the city Monday morning. Saturday fellowing, brother Holsinger again came to my door while it was snowing severely, and said I must go with him as appointments were made. meetings Sunday. Returned again Monday morning. Have calls from different directions, to come and preach for them, but we can not possably fill but few such calls. It is surprising how rapidly the church is spreading over this great western country. From emigrations and conversions, congregations are springing in throughout the land: We hope the practical principles of the Gespel and peculiar characteristics of the church, will keep page with the prosperity of our beloved brotherhood that from the outward evidences, it may be known, the inner life is indeed consecrated to God and weamed from the world.

Kansas City, Mo , Dec. 12th, 1878.

A Reminder.

THE notice given in the BRETHERN AT WORK, in 1877, and the first number of the Primities Christian, in 1878, in relation to the Al-baugh poor fund, still stands open. More money in the committee's hands to contribute to poor churches that come under the proviss of the will. And in order to avoid innecessary correspondence it is proper to state out individuals and rich churches need not that individu apply. Hut those churches composed mainly of poor persons, barely able to provide for themselves, and not well able to provide for their still poorer members and neighbors, are the churches to be benefited by the provisious of the will, and all such will please send their applications to the undersigned, when the

DAVID BOWNAY. Report of Annual Meeting Expenses

By order of the committee

committee of arrangements could not make a final actilement, nor the clerk furnish his report. Hence the delay. The report will prob ably be made before long. The churches yet in arrears will have to pay up, so that the expectes and overplus, what there may be, can be equalized among all the churches. This will be fuirness.

A LEEDY, Cor. Sec.

Notice to Southern District of Ind.

OUR missionary funds being about exhaust-ed, and as the brethren appointed on the Southern Mission, expect to make another trip to their field of labor soon, we are compelled to call on the different congregations of Southto this one sare units of the control of the contro ing themselves delinquent, and those that have not responded to the call made last Spring, will, as soon as circumstances will admit, re-spond to this call, as the money is needed.— Send it to B. F. Koons, Nettle Creek, Wayne

oution pper Fall Creek, ..... \$2.00 Pork Wild Cut,..... our Mite. our Mite. ower Fall Creek, ack Creek.

By order of the Committee on ways and Then to the W. R. Deeten, Clerk. Nov. 24th, 1878.

DIED.

LAVY.—In the Upper Skillwater church, XG.

ann Co., Ohio, New 2nd, 1878, one of bettleer George and solve Lavy, and 2 miles and the solve that the solve t

LAVY.—Also in the same family, David Wil-son Lavy, aged 1 year and 5 days, of the same disease. Funeral discourse from Job same disease. Funess.

14: 1, 2, by the brethreu.

EMANUEL HOOVEN. LOHMAN.—In the bounds of the Arnold's Grove church, Dec. 13th, Joel Lee, son of

Grove church, Dec. 13th, Joel Lea, son of brother George W. Lohman, aged 2 years, 3 months and 9 days. Faneral services on the 14th, by the brethren, from I Cor. 15: 22. J. J. EBBERT. LARICK.—On Rock Creek, San Luis Valley, Rio Grande Co., Colorado, Joanna, daughter of brotkler Henry and sister Larick, aged 9 derly congregation. M. M. Basnor. SWITZER.—In the Panther Creek church, Woodford Co., Ill., December 3rd, Idn. V. w Switzer, daughter of brother James and sis-

days.

We have had wight cases of diphtheria in our neighborhood, that fell into the hands of the doctors, six of the eight are now alcoping in the dust of the auth. How lonescore we Lowis R Gerr

BURGER .-- Near Keots, Washington Co Iowa, Nov. 19th, 1878, of membranous diph-theria, Almira Jane, daughter of brother Joseph and sister Salinda Burger, aged 6 years, Tmonths and 1 day. Funeral servicas by elder John Thomas AMERIA C. NOPRIOES.

NEHER.—In the Osage congregation, Craw-ford Co., Kanses, Nov. 7th, 1878, Willie, son of brother David and sister Christina Ne her, aged 4 years and 2 days. Funeral services by the brethren. D. D. Shivally SWINK.—In the English River congrega-tion, Ecokuk Co., Iows, Dec. 9th, 1878, Sam-mic E., son of friend Oliver and sister Bar-

hara Swink aged one year, 11 months and 23 days. Funeral services by elder Jacob

23 days. Fuscent services by elder Jacob Brower, from John 11: 23. Thus little Summie who seemed so near and dear to the family and relatives, was of short duration, and is now gone to Jesus, to SANCEL PLORY.

Business Department.

when it is not an all plots much it such many, rectiful abbus, of for underlying the plots when it is made in many, rectiful abbus, and for underlying the plots. The many men underlying the plots are plots and the plot for the plots of the

The following is the quots of each cougre-

PAPEAS SENT TO THE POOR -- Below we arigan work in work the northely of papers sent in post incombers to the pool of the pool of the sent pool interests.

ter Mary F. Switzer, aged 5 years and 11

W. U. R. R. Time Table.

Day passenger train geing out fewer Leasth at 19:00 F M , and arrives in Easing at 6 45 F M Day passenger train gring west leaves Leasth at 2:06 P. M., and arrives at Rock Island at 6:50 P. M. Night passenger trains, going east and west, meet and leave Leaurk at 2:15 A. M., arriving to Kames at 9.00 A. M., and at Book Island at 6:07 A. M. Freight and Accommodation Trains will run west at 12:10 A. M., Sito A. M., and cust at 12:10 A. M. and 5, 15 P. M.

Tirkers are and for all-we trains only. Passenger no make close connection at Western Union Junction

Hascopers for Chicago scools Is ave Lanutk at Little 18, 37, 50 m to the Wagnes Is ave Lanutk at Little 18, 37, 50 m to the Wagnes Is ave Lanutk at Little 18, 37, 50 m to the Wagnes Is a Little 18, 37, 50 m to the Wagnes Is a Little 18, 37, 50 m to the Lanutk from Chicago, get to F. Wagnes Is a Little 18, 37, 50 m to the Wagnes Lanutk from Chicago, Milwandees and St. The Little 18, 37, 50 m to the Wagnes Lanutk, and survey Lanutk at Little 18, 37, 50 m to the Wagnes Lanutk, and survey Lanutk at Little 18, 37, 50 m to the Maria Little 18, 50 m to the morring.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 16.

Vol. IV.

### Lanark, Ill., January 9, 1879.

No. 2.

#### The Brethren at Work. SOITED AND PUBLISHED WEEKLY

# I. H. MOORE & M. M. ESHELMAN.

## SPECIAL CONTRIBUTORS:

O. VANIMAN, - - - - - - VIBOEN, ILL S. B. MENTZER, - - - - - WAYNESSORO, PA. MATTIE A. LEAR, - - - - URBANA, ILL. LONGINGS

Hong for life, O Lord, For Life that Thou slidel give Hong for grace, O Lord, For grare that life to live.

I long for real, O Lond, For real in Thy great cause; I long for highl, O Lond. For light to leans Thy laws.

1 long for Three, O Lond, For Three, for Three I long: When shall I find in Three, The builden of my song?

# A NEW YEARS EXHORTATION

BY AMOS CHAMBERLEN

NOTHER year is past and gone, merer to return. Oh how swiftly time flies, hours day, weeks, mouths and years post in rapid succession. Yes, time passes rapidly away, and with its rapid flight carries us on to the great errow, pleasure and pain. We brhold how many trials, temptations we have safely passed brough, by the grace of our God, who is ever able and willing to sucorus if we but trust him. Oh, how thankful we should be to him for the away, many of our fellow-brings have gone to ing its work, and how solemn the thought, that many thousands of those who fell by the very band of death, have gone to the onseen world

It is now a fitting time to consider our past lives. How have we spent the past year? Has it been our chief concern to live for heaven In a word have we spont the post year to the or and glory of God? If we have it is mill But in looking back over the past year we will Sad many misteps, many wakind words, and very little brotherly kindness #Do we shadder at

remembrance of the past? How would we feel just now should the Master of solemn assemblies appear? Are we ready? Have we our lamp trimmed and burning? Here we on the welding garment, ready to enter into the marriage supper of the Lumb? Oh, let us prof-Now at the commencement of the new year,

let us dedicate anew our hearts to God, and strive

re may be ready to meet death with lightenment, and salvation from their terris welcome. O may God help us to live near him, may we live in daily and hourly communion with him. To you, dear unconverted reader, let me beseech you to no longer delay your return to God, but come at the co of this new year and dedicate your hearts to God, and may you who read and I who write se words, so spend our days here that should your eyes be closed in death, and the fingers that write these lines lay motionless in the tomb

E. H. MILLER, - - - - - LADODA, IND. J. W. STRIN, - - - - NEWTONIA, MO. before another new year comes, that we may must at God's right hand and sing his praise ore. May God help you to receive this exhortation, and help you to remember that you are responsible to him for what, you read, and the improvement you make of it; and may I remember that I must arest what I write at the judgment har of God.

#### THOUGHTS AGAINST INFI-DELITY.

BY B. C LUCAS

HAVE for sometime been wondering why of the able contributors to the col using of the Brethren at Work, have not said more in regard and against the increasing tendency to infidelity among the people of tha so-called and caligrened age It is undenlably true, that there is a continual strengthening and growing of infield, atherstic and free-thinking notions among the people in many neigh-The excuses presented by the adversary of

ouls to the minds of those who do not profess Christianity, are very numerous and many of them are very parelle. Yet, the tack anhalormed mind, these weak and groundless cavils are but too weighty in many instances.

Another reason that these dark doctrines are getting foothold, is, that the professor of relig on is often unable to answer the feeble obie thorn of some disbeliever. Professors of Chris sity should be enlightened upon the evidences of the same and always be able to " give a rea-

son of the hope within you," They should be able to point to the many prophecies and their sun shine in all you can, and it will be all the signal fulfillment. The weak and unfounded tavils of dishelievers should be taken up and answered both publicly from the pulpit and privately by the fireside. Light is never asham ed of more light,—but derkness shuna light,—does not desire investigation. Truth, though kept in the dark for centuries will finally be exposed to the rays of light. A noted writer on infidelity, has said that

there are two causes for unbelief of the testimony of the sacred writings: 1st, man's lastred towards God, and, 2nd, his lack of information. The upostle said, "the currial mind is emisity against God," and Christ said, "men have loved darkness better than light." So there are good reasons why men naturally unader further from God, and are not inclined to seek him.

greater or less extent; but Paul enumerates among the signs of the coming of Christ, that, on shall be lovers of their own selves," and utting this and the foregoing passages together it is not surprising that there are ma nying the truthfulness of our secred Record

and Revelation of Jesus Christ. A word to the follower of the Master. There are many things to draw our attention and ser vice from the despised Nazarene, but let us no falter or flinch from any known duty and the promise of the reward,—heirsbip with Christ will not fail. There are many comm around us, but let them not cause on to lessen or devotion, or to disregard our yours to the kind Master.

For some time I have had in consideration counfully for heaven and eternal huppiness; so project which I think if carried out would be that should it be God's will to call us to anoth- of great benefit to many who are in darkness

thralldom. I will present the subject to the consideration of your readers at an early day.

BY LEZZIE D. MYERS

"And God said, let there be light, and there was

N the beginning of the creation, when the earth was without form, and darkness or the face of the deep, how soon did it become ssary to bare light, and God saw that it was good, which is also the experience of every living soul upon the face of the earth Taking a natural view, what could we ac

mplish if we had not the great luminary of the day to give us light. How dreary when the sun does not shine for several days, and how nature and rousing the very soul to new life, and should call forth praise and thanksgiving from every heart; this it will wherever God's blessings are duly appreciated. As we have the sun to light this world naturally, so God has not left us in darkness spiritually, but has provoted us again with the necessary Light,-Son, of whom John said, "That was the true light which lighteth every man that cometh into the world." Then the question arises, why are so many walking in darkness? "The light shineth in darkness and the darkness com-

prehendeth it not." Here is where the great brouble comes in. What would be thought of a mon building a house without a window, and living in it with the doors closed? He could not tell whether the sun was shining or not petitier would be care, for all a darkney of thin That man would be pronounced a manine, but all men are wiser naturally than to put up such a building. How careful to have plenty of win ows to give light inside; very commendable too, for God gave the light for us to enjoy it. I do not think it very wise either to curta those windows so beavily that the light cannot penetrate and give the room a gloomy uppear ance, especially in the Winter season; let the

more ebeerful as well as healthful. Just so spir itually. The sinner, while he closes every avenue, bars every door against the light of God. cannot know what enjoyment that light affords, any more than the man in the dark house, both will be unhealthy, and finally must perish Then open wide the door of your hearts ye anerted, let the light of God shine in your hearts; walk as the chaldren of light in all the ordinances of the Lord as becometh those professing godliness, and the reward is sure. me need have any doubts who is obedient to the Master in all things. All it requires is a willing mind, the denial of self, submission to the will of God, to secure the crown of glory in the kingdom of beaven. Why not purchas-

it at so small a consideration and be forever for the sake of a few days gratification of self and the enjoyment this world affords outside of Christ? Solomon concluded that "all was vanity and vexation of spirit.

PLAINNESS OF SPEECH UPON PLAINNESS OF DRESS.

BY LANDON WEST,

BROTHER Moore, in No. 46, we read of your visit to Ashland O, and the reflec-tions had while viewing the Brethren's School Building. We endorse every conclus made, but while we do this, we hope that no one will attribute every deviation from plainness of dress, to the one fact that the Brethren Those schools of the world by the hand of death, ere another your and have not at hand the adequate means of en- Brethren may do much to increase the habit of the finding forgiveness.

display among the Brotherhood, as many oth er schools have done for their patrons; but the school did not do it all. And, nother will our institutious do it all. And just in the same way they may do much to favor both plainness of dress and planuress of speech, but yet the school will not, and cannot do all that is done. We have school-houses that are not known

by that name, nor are they regarded in that light, and nearly all the training a man or weman gets, is got there. Those places are what we call our moses, by way of attachment, but in truth they are our school-houses. In them are the carliest, deepest, longest and strongest impressions made that are usule.

If in these the training from childhood up, has been to favor plainness of attire. Ashland nor any other school, will be disgraced by the vanity of its graduates. But, if the atmosphere breathed in those home schools, we should say. has been such as to feed the desire for display m buildings, homes, earriages, furniture, cook you may rest assured that it will take the long term at those schools and that, too, under guard, to pluck up the tares which have already been sown. The school may indeed serve as a kind of seapegoat to lay the fault upon; but the poor goat did not commit the sin; it only served as an instrument to lay the sin on, and thus case the conscience of the one who committed it.

In our little observation, we notice that it is not always where the plainest parents live, that the plainest children are reared. Nor do we see that those who were brought up outside of the churches' training, are the most vain. And again; neither do we see that those who have the most effection, make the most display; but we see the reverse, more gentlemen, modesty and humility. Neither do we see those who have the least education, show the least vanity but quite the reverse; for here my see vanity desire to dauplay something, it it be no more than their weakness. And in this last, there is scarcely ever a failure,-the weakness is shown.

We should also say, that the teachers in our homes-school-houses are those to be blamed for the evil influences at work, as much or more than the teachers in the higher schools. Brcause in the first they have to deal with the that has already been worked, perhaps more der the first hammer. In that case it is not easy to make a next job of it, but most likely there will be a failure, samply because the workthe last school and the last teacher must bus

We have known cases where ordained elderto reply, than to say that these were not yet members of the church. This was just the way to keep them out of it, and why they were not

No man and woman can be said to rule well their own house when they go plain and their children in the tip of fishion. These vain thongs all cost something, and somebody must buy them, and somehody must pay for them done, and the thing won.

It is easier to forgive an ancient enemy than the triend we have offended. Our rese years with our undesert, and we feel vindictive

#### CHRISTIAN WANTS.

want my blessed Lord to see and to be smiled upon by heaven

want to leg! His love divine. I want in me his grace should shane I want my heart more soft to grow, That flowed from Jesus' pierced side

I want the Lord should how my will, want His presence with me still, want a soft believing heart, I want that Christ should elec-I want in Jesus to be whole I want a due composed mind

I want in Christ some place to find I want to love my Jesus mo I want to love his people too, And praise the Lord in al! I do. I want to feel God's pardoning love,

I want may frozen heart to move, I want His Sprit for my guide, I have ten thousand wants beside I want my days should all be spe

I want at last when I do die To meet my Savior in the sky Then to sit down and tell The wonders of Immanuel There all my wasts will then he o'er, When I do reach that happy shore.

—Sci.

#### A VISIT TO NEW YORK-WHAT I SAW AND HEARD.

DR. Talmage, like his brother of Plymoth, caters to the wishes of his em ployers in his ministrations. His style is sensational, and he studiously av those criticisms, of popular sins, which distinguished the preaching of the apostles and ancient prophets.

For instance, when he had occasion to refer to ladies attire he complimented it as being for the last four or five year-"graceful and becoming beyond anygulp, without a grimace, he swallowed ill the abominations of fashionable dress, its dirty, nasty trails, its bustle which distorts the "human form divine," its chiquon, which is a caricature of that image in which man was made, and its additional array of useless and sinful appendixices and etecteras which are enumerated by the prophet Isniah in his warning to the daughters of Jerusalem Isaiah S: 18.

I write to you from New York rel. ative to a revival sermon that the Dr. proposed to deliver on the subject of the The night side of New York." The The 5th of the serial has been delivered and I read them with a thrilling interest. They show off the immoralities of the exceeding great city in graphic style.

The slime pits of Siddin are explored with a masterly hand. As I expected however, he lashes vigorously the boodlums, and dashes bravely through the shums and cesspools of Five Points and fourth ward and the dance houses and other notorious resorts of sin, while sin ing will not do. There is too much hur

Exchange," where men are plundered truths of the Gospei. openly and legally, of vast ortunes, where the most successful trick-respectful consideration. If nothing else ster and manipulator and schemer is he can be done, let a number of brethren the "cattle upon a thousand hills."

their operations. e whitewashed and gilded pharisees.

is the result of this proceednre of Dr. Talmage. A Dr. Fulton, of the Baptist side of the hall, puts in an appearance in a sermon on "The Bright Side of New York." He criticises Talmage's serial in a caustic style. He, Fulton, don't see much sin inthe great city. He says, " he don't know much about its hannts of vice, and don't want to know it." He of trying to drag her down

He says that " some people, (meaning Dr. Talmage of course) just now seem to take a delight in runmaging about in dance-houses, gin-mills, brothels and other haunts of vice, clawing at what ever uninviting pile of refuse they come across, and dragging to light all manner of secret abominations. What possible excuse can there be for upturning loathsome, moral impurities after this reckless fashion," and closes with a grave intimation that "the vice which is thus so sedgously treated, must be inside arkl not outside of those who are hunting for

Well, I am of the opinion that New York will neither be better nor worse because of these sermon or the quarrels. I coincide with Dr. Talmage in his opinion, that "if iniquity advances in the next hundred years as fast as it has in the past, there will not be a vistige of moral and religious influence left.

A power outside of such as are brought to bear on her social and business system by these means, can alone renovate the corrupt fabric. It needs a practical representation of that view of the Chris tian religion which is illustrated in the lives of the representative members of our church. It needs the preaching of that religion that condemns and ercom municates pride in its every manifesta tion and dishonesty and all other forms of levelized sin.

Now Brethren, there is an effectual

door opened in this modern Sodom for estimony of the Son, Jesus. Who will go in and work? Let two faithful and capable evangelists be commissioned by our next A. M , to make a tour of the cities of America from New York to SasFrancisco, from Montreal to New Orleags, and promulgate a pure doctrine to those who sit in the region and shad ow of death. Go not into the gilded temple. The poor do not go there. Those who " hear the preaching of Jesus gladly," are not seen among the bedig ened worshipers of the religious aristoc racy of the great eities. Street preach

in its varnished and gilded drapery, its ry and bustle &c. The public squares manifestations in fraudulent business of which there are many are compara manipulation and social rottenness, and tively quiet, and they offer the best op a thousand other forms that is legalized portanties for such work. There are by common usage, passed unnoticed and always scores and hundreds of persons on pleasant seats, and doubtless the Lord That menagerie on Hall street, called would direct many a Lydia there whose by way of distinction as "The Stock heart would be opened to receive the

Let the brethren give the suggestion

on-eyed and extelled to private and pub-lic, is not down on the black list that to defray the expresses of such a comnow arouses the rightcons indignation mission. One cent per member would of the ecclesiastical dignity. The sio- make a two year tour, wherein every ful rivalries of society mongers, the ex-tortions of merchants, and the legalized reached, and thus the striking features thefts of brokers and operators in all of apostolic missions would again be il branches of business, the thousands of lustrated by our church. As a beginliquor makes and vendors, receives in ning, I offer to pay the quoto of on his graceful silence, his endorsement of thousand members. Are there one hun-

dred brethren who will do likewise Here history continues to repeat itself. Put down your names before the honor The poor "Magdalens" must be stoned able list is filled. If it is possible let the preliminaries be completed by the opening of Spring, and let the mis aries be in the field by the time of the Penteeostial gathering, and I will under take to guarantee that the A. M., will have nothing but "Godspeed" for it. After twenty names are down, a choice will be made for men, yes men of God who will not waste their time in doting shout questions of words, and of their law and endless genealogies," which geoder thinks she ought to be held ap instead strife to the subversion of the people,

but will boldly proclaim the truth is in Jesus. There are eapable brethren in on hurch who are unencumbered with faruilies, and who would gladly go out thus into the highways and hedges of the world. Let us send them. Brethren send your names to the office of the BRETHREN AT WORK; sisters send your names there. Look who comes next.

D. C. MOONAW. A WEEK'S COMPANIONSHIP WITH THE POCKIES.

BY J C WINDSHIP

HALF mile further and another stone school-house is passed diagonally to the right as we turn left to wards the mountains again. The same grand paporamie view of thrift and industry continue to greet the eye. A few more turns and crooks and the passing of another granite edifice of learning bring us close up to the stately foot hills

The objective point on the programme for to-day's journey, is, brother Muson's mountain rapche far up the canyon beyond the blue ridge. Whirling a ascending and descending with deflect tions to the right and to the lett, ri higher and higher in successive grade tion, till finally we are introduced to heauties of mountain scenery, by crossing the line of the first great geological npheavel, through a narrow defileince earried out by the rapid and uminous waters of the St. Vrain. The first page of the great geological book, is now spread out before us, it is a volume of itself. On the left is a great picture, and on the right another within a wreath of ideographics in miniature The beauty of this scene is entirely shut off from an observer on the East, since the broad surface, many miles in length dips sharply eastward and is thorough y coated with grass and a liberal sprink ling of the smaller growths of giving it the appearance of a vast ridge rising in height almost to the dignity of mountain range.

The awful page on the West is in hieroglyphics though of an numistakable legibility. Igneous ejections are evidence ed by the huge dikes of Tapin rock in the picture on the left. All the while traveling up this stup-odons gorge, the eye is regaled with the beautifully mottled coloring upon its gigantic walls while the long sloping park itself is clothed in habiliments of verdure, love

At length the star-glittering mantle of night closes in around us, and the r majoing two miles driven in the dark At last we arrive at the ranche-our ren dezvoos for the night, which we find temporarily vacated, therefore none to greet us, the occurants living at present iq Estes Park. We take possession however and make ourselves at home. couple of the party took care of the faithful borses while the rest set about preparing for the supplying of our special temporal wants. The lights were lit and fires kindled in both-cooking stove and fire-place-kitchen and purlor

respectively.

The evening was spent in close sem icircle around the cheerfully blazing spruce pine; exchanging facts promiscous ly, and discussing generally the topics of interest during the day until a late hour in the night. Wearied and sleepy the pallets were unrolled and ourselves given over for the sweet repose. The morning came and with it a clear, blue sky and a pure, balmy atmosphere tempered with a glowing wealth of sun shine kissiog away the early blushes of morning that never emanated from a more effulgent sun. Breakfast over, we packed our vehicle and resumed our jonracy. We now leave this slope of mountain meadow by an abrupt turn south-westward to find ourselves in the very midst of the real, old primitive granite, piled and clumped into full grown mountains, whose summits are scaled in turn by the spiral trail, affording new views of other ranges rising higher and higher mantled with dark ne forests and above timber line, the bald gray summits are skirted broad belts of the eternal snows. Still far above those towering heights are visible the splintered storm-rifted terminal ery park and canyon far out over the prairie as if the very sentinels of God to see that man has time and space for his work of high self-advancement Now the aarrow road winds along the

steep side of a gigantic mountain to the left under the beetling crags and boldly projecting eliffs-circling out to the right. And, we have passed horse-shoe bend-the heginning of an other can yon leading north-eastward to the valley of the little Thompson. At each suc-cessive turn, the scenery becomes more and more rugged; now among castellated monuments and frowning buttresses looking contemptuously down upon our pury forms; then the massive walls grad ually break away and the surface recedes into sloping, grassy hill-sides; develop iog into lovely parks and eochanting howers. And thus for a time we are shut in from all that lies beyond-by walls solid, walls broken, walls of gran ite and of goeiss, conglomerated walls, and walls of Quartz, smoky, milky, all playfully intermixed with clay and mics and even entire clusters of pure crystal quartz, most exquisitely grand to behold-and far more picturesque than any possible stretch of the imagination is able to portray. No marvel then that the beholder should be entranced and awe stricken in tora, while contemplat-

ing upon the mighty convulsions of giant forces that must have shaken the earth to its center to have given exis tence to such yawaing canyons and forbidden heights. With every thought the soul expanded with ecstasy, is lifted up into the atmosphere of a new con ciousness of itself, and a new vision of its privileges. And thus brought by practical knowledge to the acquaintance with one of the great central corollaries as to invite our desires by their size and must climb hard and high in order to

We camp for the eight in Sister Park right at the base of Twin Sister monttains. This park is quite an extended area of mountain meadow, resembling all others in its general contour-per baps giving rise to a few more rivulets and crystalline streams than some others do in consequence of its being so near the king of the rockies-Longs Peak, so named in honor of Colorado's second explorer, S. H. Long in 1820; and doubt se the first, to scale its summit: as did Z. M. Pike, Pikes Peak in 1806-and so likewise Fremont Penk in 1843 by General Fremont, though the State was first visited by the Spaniards in 1843. This vicinity is getting to be quite pop ular as a Summer's resort for the tour especially with the more juvenile cle ment. Drawn, perhaps by the great er abundance of wild flowers and car peting of green mosses, oronmented with daebell, buttercups and the fair lily in the lakelets by the wayside. " A gaudy dress and gentle air, may slightly touch the heart. But its innovence and modesty that polishes the dart.

## THE LAST DAY OF 1878

BY S. S. W. HAMMERS.

"Who me all of us here alive this day? T is highly proper on particular oc

A casions to take a retrospect of our history and the dealings of God with us through the year just past, viz., 1878. The architect does this during the rising of the structure he is erecting; and a teacher does this at the annual examin ation of his or her pupil. And also the mariner in consulting his log-book, and the merchant when he takes an inventy of his stock yearly.

How proper then that Christians and the sinner, and in fact every person should lo it, and the last day of the year seems a suitable period for it. The hending of our article presents a very appropriate subject for meditation. "Why are all of us here alive this day?" The words of the heading of this article apply to many this day to whom it was not applicable this day one year ago. Thousa have been born in the year which has just ended; many of these may die io their infuncy; some may live to be the base of society; some may rise up to call God blessed. The purents should see to it that they train them up religionsly in the fear of the Lord, and a knowledge of the Scriptures.

The heading of this article is applied to many last year to whom it is not now applicable. They were then alive, but they are inhabitants of the tomb. and their souls have entered the eternal state. Some died unprepared we fear, so at least aliens to God, strangers to repentance, faith and holiness. are many of us alive this day and it is wonderful that it is so, amidst so many

langers, diseases and death. When we contemplate the matter, how amazing it is! (That a barp of a thousand strings should keep in tune so long). This is the more surprising amy of usure sickly, weak, aged. Some perhaps have been at the gates of death. yet brought back again. Our being slive is entirely owing to the goodness and patience of God. It is not because we

well as of heaven, are placed so near us his mercy towards as. His goodness gave as to invite our desires by their size and us existence, and by its continuance our beauty, and yet so far above us that we existence is perpetuated. We are alive under increasing responsibilities. Now many privileges and blessing have been given us through the year just ended. For all these we must give an account, talents, time, opportunities, Sunday ser mons, hountiful harvests. And because we are alive we should be filled with hearty gratitude to God. Our lips, heart, and lives should show forth his praise. Now let us erect an anonal stone as a memorial and inscribe upon it, Ebenezer Let us resolve to live more to God in this year than we did in the past, and let us awake to diligence, zeal and devotedness

to the cause of personal religion, and in efforts to glorify God and do good to THE MISSIONARY QUESTION.

OOKING over the entire brotherhood. one would hardly discover a single brother or sister who would not like see more souls brought to Christ and the horders of Zion extended. The church as a body has given its approval, and recommended the support of foreign missions as well as the missionary efforts in the several church districts at home The general sentiment prevailing thronhout the church in favor of missionary work, may be judged by the expressions given from all parts through our church papers, and the organized efforts in Penn

sylvania, Ohio, Indiana, Illinois, Kansas and Nebraska and perhaps in other States. There has also a system of operations been proposed, both by committee through Annual Meeting, and by con vention. That the Brotherhood is able to raise \$100,000 a year and not feel it, cannot be questioned. That we have suitable ministers for missionary work. has been proven by the success of those us see now what we have to make missionary work more successful. (1.) Almost universal sentiment in favor of the work. (2.) Some successful experiments at home and abroad. (3.) A system of systems amply good enough to com-mence work. (4.) An abundance of means to defray all expenses. (5.) Sufficient talent and competent ministers to begin the work on a comparatively ex-tensive scale. Why then is our missionary work thus far a failure? I am afraid spirit among us. Too many who are apable of doing missionary work, love the comforts of home, the pleasures of society and church advantages too much to go out and " endure hardness as good oldiers" and start other churches. They delight to enjoy the advantages that others have brought to them without feel ing the duty of doing something in return. Others again who are possessed of thousands of dollars, net as though they did not owe the Lord a cent, and generally the more money some possess, the less they feel they can spare some for

the cause of Christ. Now let me say that I believe we have everything we need to make the mission ary cause a success, except a truly self sacrificing spirit. No great cause ever succeeded without great sacrifice. None ever made, nor ever will make so great a sacrifice as was made by Christ. the apostles and first Christians made sacrifices, even of their lives. All successful missionaries make great sacrifices patience of God. It is not because we and so do their families, and it is only because this spirit is not more general see and feel more of the evil of your

of truth the prizes of earth as cause God delights to spare and exercise in the brotherhood that the success is hearts, while you have been often asked the well-cultivated farms, fine stock, comfortable homes, and tables spread with luxuries far more unnecessary than are some of the fashionable garments of those whom we call proud.

> Now let me suggest that we go to work at ooce. When Districts can be called together and organized as in Northern Illinois recently-let some of the Elder make a call; theo wherever a church is n favor of such work, let the elder of that church propose the matter, organize and go to work, and where only half a dozen members in a church are favorable let them come together, form their plans and go to work in some way. Then let those who have the matter at heart start out and wake up the people, taking neither staff nor scrip, and I assure them if they have the right spirit and preach the right doctrine, and work for the Lord, neither they nor their families ber. Did the serpent bite them? He will suffer, except when suffering is for

their good. Primitive Christian WHAT ARE YOU DOING? BY S. B. COVERY

"He found him is a desert land, and in the waste howling wilderness; he led him about, he matruoted him, he kept him as the apple of his eye." Deut. 32: 10.

A ND will this not apply, O Christian to thee, as well as to Israel? He found him in a desert land, in a waste howling wilderness, and where did he find you? What was your catural state? I am found of them that sought me not; I am sought of them that naked not for me." You did choose him, but as the cause or consequences of his choice, ye have not chosen me. I have chosen and ordnined you that you should go and bring forth fruit and that your fruit should remain. Who can refuse to acknowledge him? We love him because he first loved us. There was no road, and much depended on their movements, he therefore became their con ductor, and he knew how he did this. It was by a fiery cloudy pillar. As this advanced they removed; as this turn ed to the right or left, they turned also as this paused, they remained. Thus they were freed from all anxiety. The distance they had to go was not great in itself. He led them about; and has he not thus led you? You know the way of man is not in himself. You cry unto the Lord and say, " Lend me in thy truth and guide me, for then art the God of my salvation." On ther do l wait all the day. And he said, " I will lead thee and guide and instruct ther with mine eye, and has he ever aban-doned you? What mistakes has he pre-sented? How often has he hedged your path to keep you from going astray rom how many embarrassments, the ef fect of your acting without him, has he extricated you? He has led you in the

one, and such as you could not have fore seen or coojectured in your temporal af He has perhaps checked you and turn ed you back. You have had life to be

gio again, and to seek other opening and labors, and as to your spiritual ex perieoce, instead of gaining more of the ssurance of hope, doubts and fears have invaded you, and instead of victory

not greater. We profess to be a self-if 1 nm his. Why am I thus? Yet all this has fulfilled the promise, "I will a brother travel through the churches know not; I will lead them in paths from Philadelphia to St. Louis, behold that they have not known, I will make darkness light before them; and crook ed things straight; these things will I do uoto them and oot forsake them. He instructed them; they had the finest opportunities in the world to learn. If you have been unprofitable learners, the fault

has been your own, you have had every-thing favorable in your situation. A thousand sources of information have opened around you. You have the Scrip tures, the preaching of the Word, Chris tian associations and actions from the Holy One, which teaches all things. Everything that has befallen you has taught you a lesson. Some things you must have learned-that this is not your rest, the folly of trusting in your own bearts, the greatness of your noworthiness, and that is of the Lord's mercies, He kept thee as the apple of his eye the tenderest part of the tenderest men

ovided a remedy and healed them.

Did enemies assail them? It was not

with impunity. He reproved kings for their sakes, saying, "touch not my anointed and do my prophets no harm Amalek, Sihon, king of the Amorites, and Og, king of Bashan, found to their peril that he made their cause his own Did Balaam use divination and eachant ment? He owned there was no enchantment against Jacob, nor divination against Israel. He cursed them, but the curse was turned into a blessing. In their traveling were they exposed to the sin! The Lord was their shade and right hand. He preserved them in their going out and in their coming in. ere a people saved of the Lord, and who has tenderly, kindly kept you. Have yon had no enemies? Why have you not been a prey to their teeth? Why has not your heart turned back? Why have not your steps declined from his way? He has held you up. You have

been kept by the power of God through

faith unto salvation. This is what he

for him? What are you doing? What do you intend to do? Christians open

In the Jewish dispensation there were ome very holy things,-golden vessels in the boly place,—and these had a great position, as it were; they occupied a very important place in the manifested presence of God; but yet they were only the shadows of things in the heavens,-types of something that was coming,and now we are being taught about the heavenly things themselves. Now, what are the heavenly things? If you have come to Jesus, been washed in the precious blood, scaled of the Holy Ghost you are the heavenly things in Christ-

An hour of vice is as long as is an hour of virtue; but the difference which follows upon good actions is infinite from that of ill ones. The good, though it diminishes our time here, yet it lays up a pleasure for eternity, and will recpense what it taketh away with a pien-iful return at last. When we trade with virtue, we do but buy pleasure he expense of time; so it is not so much consuming of time as an exchange

you are the vessels for God's service

No man is securely loved except by hose who know his foibles.

An apt quotation is like a lamp which dings its light over the whole sentence.

#### H MOORE. M. M. ESHELMAN, SDITORS.

# Lanark, Carroll Co., Ill

LANARE, ILL. JANUARY 9, 1875 Mn. N. A. McConnell is now holding a se

of meetings in Lonark. Wurn enclosing stamps picase do not stick

them fast to the pape The snow is said to be from one to three feet deep in Northern Massouri.

ONE more has been baptized in Demus Thus their little band is increasing.

WE are one week late with the Children at Work, but will soon he up to time from Bro. R. H. Miller. It will appear next

Own readers will please excuse us for being a few days late this week. We will soon be on

usa George Mourer of the Naperville church, Ill., expects to move to Kansas in the Spring.

Turne is a preacher in Texas, who is said to have preached 4,000 sermons during the last

THE best weapon with which to fight our buttle, is the "sword of the Spirit"—the word

THE snow is said to have, land four feet deep on the level at Oswego, New York, the last

So for, we have had a pleasant Winter Weather cold, ground covered with snow, and

The Golden Center says it has no objection to the D. D. ullixed to a man's name, provided

Bagritaux Levi Trostle and George Moures ogs with the Just before going to press we received a on

from Bro. D. B. Gibson, stating that be is now holding meetings in South Bend, Ind. Most of the congregations in this county

Jonn Flory of Bridgewater, Va., we learn has been preaching in Sangamou Co., Ill. Wish be could have called on as before returning

BROTHER R. H Miller is preaching a ser

Dru realers will excuse the typographical errors found in some of the Supplements this week. They were not noticed till several hun-dred of the sheets were printed.

BROTHER Daniel Vaniman is likely near Lo-rson, Adams Co., III., holding a series of meet-

Tur article entitled "Christmas," in No. 50 f last volume, should have been credited to Lizzie B. Myers instead of Lizzie Miller. The

The Carroll County Gazette and job office, in Lanark, has been purchased by Bro. Plate, for-mer foreman of this office, and Mr. A. F. Clark, formerly the mailing clerk of our office. S

One brother Lerbr, since our last notice of coming in rather faster than our mailing clerks ry. The succession is by no thems clear, and The Brethren at Work. has been preaching in the Arnol anti Hickory Grove congregations. He is now preaching at Waddam's Grove.

> For the want of sufficient nonpared type part of our money list fails to appear thas week hose who have sent in money and do not see

it reported in this issue will have noticine As a proof of the strength of infidelity it Germany, it is stated, that a weekly paper pub-lished there, which opposes Christirnity, has a

irculation of 600,000 copies BROTHER Hixon informs us that his discu with elder Witter passed off pleasantly. renders will lakely hear more about it in the fu-ture. The subject discussed was the number of

Sowe of our subscribers, who are taking the Shildren at Work, want it folded in with BRETHREN AT WORK. This cannot be done for two reasons: 1. It would require a great dea

of extra labor. 2. It would be a violation of Tuose wishing the Brethren's Hymn Bo

would better order them from the Prin Christian office. As the book is published i they are better prepared than we to fill orders A CARD received from South Bend, Ind., informs us that Bro. P. R. Wrightsman has quite sick. Hope he may soon recover and be

repared to resome his regular labors in the Under date of Dec. 30, 1878, Bro. I. H. Crist of Girard, Ill., says: "Bro. D. B. Gibson coru-menced preaching in the West Otter Creek on Christma day. The congregations are large, Christopas day.

and to-day two were haptized. The meetings WE are sorry to state that we can furnish n is disposed of, and still there are hundred: of orders for more. We can sup the beginning of the present v We can supply them from

Ds. Kane, finding a flower under the Hum boldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice, than he would have been by the corceous marden bloom. So some single strog gling grace in the heart of one far remfrom Divine influences may be dearer to God than a whole catalogue of virtues in the life of one more favored of heaven."

A DEAR old brother writes: "O, I would like we all of our readers—would like to talk with them of the good things of the kingdom, to and pray with them and have the blessed fel-lowship that ever attends those who love the Lord. The old brother who desires to see us has stood long in the ranks of the Lord, and for thirty years has tried to point people to the Lamb of God. He has had the joy of baptizing ut two hundred and fifty penitent believe into Christ, and heard them confess the name of the Lord, the King and Captain of their salation. God bless the dear, old, faithful pil-rims who have so long withstood the storm: of life! God being our belper we hope to see the Jordan of death.

## OUR PROSPECTS

Our prospects for this year are what we might call good. We have a large increase of new subscribers, while the old ones are pectty much all renewing. On the account of three Brethren, we had expected a considerable fall ing off, but so far, that does not seem to be the ase. We have many reasons to feel much en ouraged in our work, believing that our efforts re generally appreciated by the Brotherhood. Our agents have been working faithfully most of them having increased their lists, and many are still hard at work. May God bless and help them in their earnest efforts to circulate the truth and build up the cause.

### SPECIAL NOTICE.

WE are adjusting the names on the miling to a few weeks yet before everything can be properly arranged, and for that reason a few gumente in support of this claim are of a very may get the paper a little beyond the time for doubtful character, especially when it comes to which they have subscribed. Renewals are tracing a line of popes through the first contu-

can handle them, but by hard work they will Those who have not renewed, will please do

so at once, that they may not miss any number of the paper. It is still a good time to collect

# A TRIP TO ASHLAND ONTO

N the morning of Dec. 18th, I received a O letter from Bro. S. Z. Sharp, urgently requesting me to come to Ashland at once on ness relating to the starting of a paper there nce on the morning of the 19th I left Lanark and met the Brethren at Ashland on the 90th We nicesantly talked over the project believen hat the good of the Brotherhood should be

cept in view, and that whotever would be de should be in harmony with the principles of truth and according to divine wisdom. Our meere desire is to labor in such a way as to cep down the spirit of strife and ungodly emu lation. Knowing that papers exert a power in the church, we much desire that they may be onducted in harmony with the distinctive feages of our Fraternity. We do not feel that we alone are entitled to the patronage of the selves and the BRETHERN AT WORK as to merit the confidence and respect of the Brethren. We are for all things that will make us n pons and active in the boly work of the Lord. To advocate obedience to the one divine Law set forth and confirmed by the one Lord, for the rule and government of the one body, is work that every "new creature" should carnestly

Before leaving Lanurk, Bro. Moore and I nerved that it would be well to move the Chil en of Work to Ashland, enlarge it, and change its name; but on reaching Ashband, I learned that the arrangements for publishing the Gospel Preacher had so far proceeded, that it must go forward. It was then suggested that the two propositions he combined, and that I go to Ashland and sad in the work there. This plan was telegraphed to Bro. Moore, who at once replied, refusing to accept the proposition. After reading to the Brethren, Bro. Moore's conclione, I returned home, arriving on Sonday orning the 22nd in time to assemble with the ldren of God in public worship. Broth Moore and I talked over the project, looked at at from various stand-noints, and concluded hast to make no change at present. We thought it prodent not to be the means of increasing paers among us, but to go on where we are, we are doing well, and think the Brethren generally appreciate our ladors. We say this much by way of explanation for the satisfaction of

I would have taken pleasure in rem with the Brethren in and around Ashland a few days, in order to become better acquainted with them, and to worship with them, but circum stances seemed to call for an immediate return. Hope to be able to spend more time with them

any who are making inquiries concerning o

# THE POPE

THE term pops is from a fireck word, mean-ing father, and was formerly applied to all the blahops in the West, but is now restricted to the bishop of Rome, or the pope, as he is generally called. He is considered the visible head of the church, hence if they claim Christ as beed also they acknowledge two beads. The woman that has two heads (husbands) is a fo sicator, and so it is with the church of Rome That abusel the shurch at Rome-was found ed by proper authority, became united with Christ, but finally broke her yow and took up with the pope, a second head, and thereby be-came a fornicator. Not only that, but is the "mother of harlots." Rev. 17: 5. Some of her aughters also claim two heads, and hence they are harlots too

hurch" want to convider the point well Chrot is the head of the church, and the only head that a true church will acknowledge. The Roman Cutholic church regard the pope the legitimate successor of Peter, chi that he was the first bishop of Rome. The arthe further we trace the line toward the apo olic uge the less we are inclined to endorse their clause to legitimate success:

The early bishops at Rome, like all other bishops of the first century, had charge of their home congregation over which they were duly appointed. Each individual church had charge of its own local affairs, had its own oversers and was in no way subject to the rulings of any man uside from the elders, or overseers of the congregation. Popes and presiding elders were unknown. The aportolic method of church overnment did not demand such

As time advanced and corruption incre the bishops in the larger cities began to think of themselves more highly than they ought Their advice was considered superior to that of country bishops, and by degrees they gained the pre-eminence, hence the title "metropolitan ashop." From these came the pope, the illegitimate head of the Roman Catholic church They were not content with the simple method church government practiced by the first Christians. Carnulity caused them to look to a higher human power than that invested in the process of a congregation, hence they instituted the supposed higher order, and though the heresy is much talked against by protestants nerally, yet there are but few denominations clear of this evil more or less. If they do not worship a pope, they must call somebody else the "brad of the church," thus virtually acknowledging that the church has two heads Looking over the list of the popes I notice

that the See has been vacant a number of times In the seventh century it was vacant one year and three months. At another time two years and nine months, and still at another time two years and three months. The chair, at times, has been filled by very wicked men about as void of Christianity as some of the heathen At one period the pope virtually raled the

civilized world, and so effectually did he do his work, planting the standard of error, that most denominations still contain in their practice ing what effect the Roman Catholic religion has had on the world. Their energies drove the stain so far into Christendom that years will be required before it can be entirely removed.

#### DID JESUS BAPTYZE

Did Cirrist baption by proxy 2 or did he Implies Did Clerist Inspiles by pressy 2 or did he Ingil vitth ine own Insuler? for his disciples all not to ize any one till the day of Penticost. They we of yet bequired with the Holy Ghost, and the ore could act have made those they implified he are because not holy themselves. J. P. Namez.

N John 4: 2, we learn that "Jesus baptized not, but his disciples," and therefore what baptizing he did was by proxy. For wise pursees, no doubt, he baptized none by his own ands. Water baptism has been intrusted to human agencies, while Holy Ghost baptism is in the hands of God. The power to administer Spirit baptism has never been given to man; it is a divine work intrusted to divine agency. salvation are human and divine parts. Water baptism belongs to the human part; this the lisciples could perform. But Spirit baptism belonging to the divine part was received for

The passage above, quoted from John 4: 2, is proof that the disciples did baptize before the ny of Pentecost. Not having received the Holy Ghost did not disqualify them to haptize They were acting under the direct and special astructions of the Savier whose word was of sufficient authority to them. They were holy enough to partake of the communion, and there fore hely enough to haptize.

It is unscriptural to suppose that the holin of the administrator has enything to do with the holiness of the cardidate. Holiness is not transferable from one person to as other. alministrator cannot wake the candidate hely That is a work 'telonging to him and his God. Those who call elders the "heads of the The bantized disciples huntized those who demanded it, not by their own authority, but hy the authority of Jesus Christ. He was with them, and personally directed them in all their work. When he left, the Hely Chost or Com-

rter came in his stead. John 14: 16, 26 THE Chicago post-office was harned a few days ago. No letters lost, however.

#### THE OLD OFFER SCHER 11.

The Will-Christ's Blessings-Looking for Model-The Legacy-When the Gospel is the Power of God unto Salvation-Beath and Resurrection-Pedobaptist and Baptist On ders-The Sespel Order.

THE word "Testament" mesias the Gospel pins of salvation, the one Law for the ussent of the "one body " of the Lord and Savjor Jesus Christ. The word "Testator" ev The words, Lase, Will, Trooth, Covenant, and Tryouwest, are used interchangeably in the Liv ing Ornoles. These terms are qualified, con tracted and compared as "old," "new," "first," "second," "hetter," "perfect," "living." These qualifying words show that there has been a There can be no new Covenant unless there be first an old Covenant. There can be cond without a first; nor can any one first a wood one. Moses was the mediator of the first Covenant, Christ of the second, A will may, or may not, have express condi-

ons. This is entirely at the option or wish of the testator. A will in force is supposed to have, (1) a daily qualified testator; (2) a legacy; (3) legal heirs; (4) conditions; (5) an executor xeentors: (6) the death of the testator. The Will of Jesus the Christ, is not wanting in any of these particulars. He himself is the duly qualified Testator. The legacy is the forgivepers of suns, the gift of the Holy Spirit, and the promise of eternal life. "Being justified by his of eternal life." Titus 3: 7. The conditions. faith, repentance, baptism, and "patient contimesce in well-doing," walking in "all of the commandments and ordinances of God, blamethe death of Christ, the great Testaconditions, because all power was given cheer; thy sins be forgiven thee." Matt 9: 2. serve it was their faith, the faith of others that Jesus saw. The Testator had not yet died, hence could grant blessings on any condition he saw fit. In doing this He violated no law, disobeyed no one

Now, turning to Luke 8: 36-49, we look at it it is a model for all those who were to come after. The condition of the woman's salvation was faith, but not that of others, as in the case of the paralytic. True, all must have fuith, but not faith only as in this woman's However before proceeding further, let us call to the witness stand the positent on the sutration to those who hear, and domnation their theory, hence regard it as a ussfel for all those who come after. If this he a model, why is not the case of the young man who was told to sell what he had and give to the poor, also a model? Why is not the paralytic a model if preached in his name among all nations, beginthe penitsat on the cross is a model? Not one of these can serve as a model for a man to get into Christ now. The Will is in force, and we must comply with the conditions. It will not The Will is in force, and we do to go into ecstacies over the penitent on the

In thus reasoning we do not wish to be unany officers of the state of th

will, he shall know of the doctrine, whether it tize an adult who believes and has been taught, in that method on our part. We hope that all sometime before his death. The will, then, could be done just as fast as it was revealed. To

all, the command had been given, "Repent." Men therefore should repent. To all, the command had gone forth, "Believe." Hence all could believe. The command, "Be baptized" was also given, therefore all could do that part We have now briefly noticed the old order of things up to the last night of our adorable Jesus in the "upper room" in Jerusa-lem. The work done there we shall leave for a

First, there must be a Gosnel, a Word of Truth; second, this Gospel must be presched third, somebody must hear it; fourth, thos bearing, must believe it; and fifth, obey it hen all these transpire, then the Gospel is The poster of God unto salration." Here are five clear and distract points, all necessary to the work to be accomplished. Now keep these points in view; First, the Gospel was given nd, the spostles believed it; third, preached it; fourth, the people heard it; fifth

and obered it.

Hope what conditions has Jame bequestly his legacy? Remission of sine, the gift of the Holy Spirit and the hope of eternal life. Let us note particularly God's order-the old orthe A sinner stands 'condemned before God, not because Adam signed, not for Adam's acts, nor Adam's guilt, neither for any other person' guilt, but because of his own sins, the actu ms which be has committed. The effect of Adam's sin, separation from God, passed upon almen, but from this Christ redesured all without way conditions. Dust thou art, and unto du shalt thou return." "For since by man (Adam came (physical) death, by man (Christ) come (or by) Adam all die, (return to dust) even so in (or by) Christ shall all be made alive" (rede 1866. The convent use one court is well idited. The "goal of original sin" is not found of the Redeemer. Chiest, the Testator, died, in the Bible. No one is deal in trespaces and thus going power to his Will in his absence. Belief the death of Christ, the great Testa-tor of the Will, He distributed blessings on va-dend in trespusees and can which be blueself on wits. Any one who has ability to hear and be to him in heaven and on earth. "And, behold, they brought to him nams sick of the palys, Divine conditions. We now call Mutthew 88, lying on a hed: and Jesus seeing their lath 18-20 to the witness stand. "And Jesus came aid unto the sick of the pulsy: Son, be of good and spake unto them, raying, All power is given That is the idea," says one, "justified by faith fore, and trach all nations, baptizing them is only." Not so fast, say friend; "how resulest the name of the Father, and of the Son, and of theor?" "What saith the Scriptures?" "And the Holy Ghost: Teaching them to observe all Jesus sceing their faith said anto the sick of things whatsoever I have commanded you; and Jens seeing their that's said unto the sect of things whosover a have communities you and the play. Sin, be of good cheer; by time be 1, land until the peaks, Sin, been until the one of the forgiven then." Are you now rendy to conclude that this case of a special behaving in a model for all who with to come to Christi? Obsumed for all who with to come to Christ? Obsumed for all who with to come to Christ? Now comes Mark 16: 15, 16. "And b said unto them, Go yearn to all the world, and preach the gospel to every creature. He that believeth and is boutized shall be saved; but be that believeth not shall be damined."

First, prench the Gospel; second, those who henr, shall believe and be baptized. Mark adds belief to what Matthew said. Third, the great object of teaching, hearing, believing and being hyptical, is salvation. "But he that believelt not, shall be damped." So for we have from these two witnesses, preaching, belief, baptis To this case many resort in support of those who have not. Next we call on Luke vi-46, 47. " And said unto them, Thus it is write ten, and thus it believed Christ to suffer, and to rise from the dead the third day: And the repentance and remission of sine should be ning at Jerusalem."

He states that rependence, sub-respection of anns shall be preached; honce we have a com-plete model of what is to be done. "Taking the three together they agree, and teach one ton there must be preaching, repentance, faith, buy tism and remission of sins; these things to be derstood as teaching that Christ had no Will first prouched at Jerus dem. Out of these three before his death. He had a Will, his Father's witnesses, theologians of different schools have Will, to perform, but before his death he evolved three different orders. First order had power to deviate at pleasure. The legacy was just as much his before his death as repentance; (4) faith; (5) remission of sine

will, he shall know of the occurring, waters at the house was converse and an occur to again to be one of sod, or whether I speak of solar yard. Here it is an exception to the rule. How they can it has a completion to the rule. How they can it has a completion of the rule and harmony of the church in view. As our adult and another for an infact, we fail to percoive. Perhaps they can tell us som they find it, and solves to find it.

Second, Baptist Onler. "(1) Preaching; (3) repentance; (3) faith; (4) remission of sine; (5) haptism." Now here we have two orders, dif-fering from each other, both claiming to be drawn from the last great commission of the infallible Teacher, the Captain of our salvation, he theories and definctions of uninspired writ ers we turn, and look towards the third, or tion pel Order. (1) The Gospel in fact; (2) those who heard, believed it; (3) they all received it-(4) the apostles were given power to preach it; (5) they pre-sched it " with the Holy Ghost sent down from heaven; " (6) the preachers haptized all penitent believers "into the same of the Father, and of the Son, and of the Holy Ghost; (7) they taught them "to observe all things which Jesus had commanded these. From this we learn, that the Gospel of Christ, exists; (3) must be presched; (3) must be heard-(Roan 0: 14-17); (4) to be believed; (5) and obeyed; therefore the Gospel of Christ consists of furi to be believed; community to be obeyed, and promises to be enjoyed or hoped for. The Gospel Order, then, is, (1) faith; (2) repentance; (3) boptism; (4) remission of sine; (5) the gift of the Holy Chost. For further proof let us turn to Acts 2: 38; "Men and brothren, what shall First in order was prearling by Pewe do?" First in order was ter; (9) the hearers believed;

Faith cometh by hyaring." (Rom. 10: 17). Their hearts are changed; they are filled with godly sorrow, and want to know what to do. Let the Holy Spirit give the snawer: (3)" Repent," and (4) "be baptized," (5) " for the remission of sins" (6) " and ye shall receive the gift of the Holy Ghost." Thus the Holy Ghost commands a sinner to bear the Gospel, believe it, repent, be bantized of the Holy Spirit, and the hope of eternal This is the divine arrangement, the old order. By carefully following the Divine order, th odor will notice that Christ's life, death and surrection constitute the three leading factof the New Covenant,-that faith, repentance and bootism to all alien sinners, constitute the three leading consumueds to them, and that remission of size, gift of the Hely Ghost, and hope of eternal life, are the three grand prom ises to all who comply with the condition

not this the Gospel order? If not, why not?

# OUR PAPERS THE Brethren et Askiland, Ohio, have started

a paper entitled the Gospel Prescher, the irst No. of which is before us. It is a neatly printed sheet, edited by brothren S. H. Rosho and S. Ze Sharp. In this connection some ex-planations may be necessary. We have been orresponding nearly a year with the Brethren at Ashland in regard to moving one of our papers there, and for that purpose visited them last Fall. At first the matter was very strongly urged, but we did not see our way altogeth clear to do anything at that time. A few weeks land immediately to see if something could not be done for the interest of both localities. He did so. At first it was thought to more the Children at Work to Ashland, enlarge it to twice its present size, and leave the BRETHERN Wons at Lanurk, but the Brethren at Ash land bad gone so far with their project of start ing another paper that they could not well withdraw. It was then proposed to leave the BRETHREN AT WORK at Lenark under my care

while Bro. E. would go to Ashland and edit one-fourth of the Govel Proacher in the interest of the youth, and both papers to belong to one Bro. E. returned home and we talked over the projects carefully, and concluded not to make any change at present. We are very much concerned about the good of the cause, and want to labor for the interest of our holy

We do not feel that it becomes us to exp an opinion in regard to the effect of a multiplicity of papers in the Brotherhood, but shall earnestly labor to give no occasion for strife papers have much to do with the peace and prosperity of the church, it is hoped that they will be conducted in a way that will reflect credit on the cause. So far as we are concerned, individually, we are realy to do anything that will be far the good of the Brotharhood at large. Our object is to do all in our power for the in terest of the cause. We have no reason to have this

complain about patronage. Our list is large, with prospects of increasing. We, however, have this much to say at present: Whonever our editorial brathren, throughout the Brother-hood, get revely to consult together with a view of forming some kind of a consolidation so as to have less papers in the church ther will find on ready for just such a move. And I am satisfied that every brother and sister will say, amen

# GETTING UP A SENSATION

THE Battle Flag wants us to either "proce or willulene" what we said about Ray's 'rough and unbecoming language." not prove it. Our readers know the fact of the matter. They read his speeches and know inst what he writes. We cannot take it back - what we said is true. That part of the article, referring to My Ray, was written very deliberately. To Mr. Ray's credit we state, that in this writen discussion he is not near as rough as he was at the Newtonia debate. He has improved th much. Of course, his cry will be, that we are rying to -manufacture prejudice against him. But so far as the manufacturing business is conerned he is far ahead of us; he does that part

Mr. Ray says: "We hope Mr. Moore will prove or withdraw his charges. If he thinks Mr. Stein needs help, let him come to his rescue in a more honorable way.

Bro. Stein in getting along finely. We are well pleased with his defense. He needs no help, if it is his first written debate, and he has for his opponent the best Baptist debater of the South-west. But Ray is getting uncasy; there is something coming, he has written a book, and that is to come onto the witness stand to testi-fy against him; and to said off the blow and if possible, lessen the shock, he is trying to raise a sensation—he wants somebody to sympathize with him. Verily his case is a hard one.

# PALESTINE TO BE RESTORED

The London correspondent of the Limb Mgni-cuar, writes to that journal as follows: "I can stake as a fort and not as a acce runor, that a spadinter a stundly in process of crossibilation, which has for its selected order the purchase of Pulsawhich has fur it wide object the purchase of Feller than from the Tutthich Government will in restrain, that from the Tutthich Government will in restrain, that to the Jews in some form: I leave, led may be a fell of the Jews in some form: I leave, led may be a fell of the Jews in been expecting for some time. that the fulfilling of prophecy is at hand, and that the day is not far distant when the time of the Gentiles will be fulfilled, and the Jews permitted to return to their native land,

# NOT SO FAST IF YOU PLEASE.

THE Baptist Battle Flag is getting a little out of its Intitude dictating for us. It

The Brethren at Work has, in violation of its contract, shut out the discu-sion, and sends Is the printing of a matter in a se

hutting it out of the paper? Our people want to preserve the debate and prefer it in a supplenent. Is Mr Ray afraid to here the de preserved? It looks very much like it. The wants to raise a cry of victory for effect. The is over. He will need it long before he gets his backward single immersionist Baptist Church traced back to the apostolic times. The gentleman will have enough to do if he keeps his own side of the onestion straight.

Many who cannot be convinced by argument an sometimes be won by love.

# Our Bible Class.

"The Worth of Truth no Tangue Can Tell

Please give your views of Heb. 12: 29: "For our od is a consuming fire." J. W. WALL. Will some one tell me how long Neah was balld-ing the ark? Issuet Person. What is the meaning of the last two words of 1 Cor. 17: 227 "Anathesia Marses atha," and what lauguage is 31? W. H. Miller.

language is 347. W.H. MILLER, W.H. MILLER, W.H. MILLER, Was Judes present when foot-washing, the Lord's Supper, and the Communion were instituted's Somo one will pione explain. J. M. DETRICK. We roul in Gen. 1: 20; "Let us make man in our own Image, after our likeness." Did God make Image, after our incenses. Doe too.
In the form of bluscif, or was the image spir
A. Hollinger.

Piense give an explanation on 1 Cor. 5:5: "The defiver such a one unto Satas for the destruction of the Besh, that the spirit may be saved in the day of the Lord Jesus."

M. W. Kirist. of the Lord Jessey." M. W. Krim.
Please explain John 1: 35: "Which were born,
not of blood, nor of the will of the fieth, nor of the
will of man, but of God." What lights are here
referred to, actural or spiritual?
J. Y. SNAVELY.

Will some one give as an explanation on 1 Cor. 3
12, 15? 1. Who is the ballder? 2. What the mate-rial? 3. How shall a man's work be tried by fire!
4. If a man's work be barrack, how shall as he say-ed yet so as by fire?

15. B. WHITDERE.

to yet you by he?

B. B. WHITEME,
Please give an explanation of they 22.2. It reads
thus: "In the midde of the street of the mider side of the river, was there the tree of the, which
have twelve mannes of fruits, and yielded her rails
every months and the leaves of the tree of the
her hand of the sations."

A BROTHER.

Will some one be so kend as to explain Matt. 5.
10, 30: "And if thy right eye offend thee, plack it
out, and east it from thee; for it is predicable for that one of thy members abould ; And if thy right hand offend thee, out it off," etc.

S. A. Flarkinger.

Some one will please explain Mank 10:17, 18:
"And these signs shall follow them that believe:
In my name shall they cut out devuls; they shall
apen with new tongers; they shall take up serburt them; they shall lay hands on the sis they shall secover." Who is referred to? J. L. Brown

#### QUERIES ANSWERED.

Please explain: 1 Tam. 1: 0. Lake 56: 15; Mark 9: 25; Mark 16: 17. 15. To what law has the Script-ures reference and to what extent should it he used? What is the most estemmed? Has it reference to ony particular thing?

Will the Herritagn AT Works give an explana-tion of the latter chance of the 30th verse of the 23nd chapter of Luke, which readons follows: "And he that hatt no swood jet him sell has garment and

Also, Mark 21: 15, which reads as follows: "Wee unto you soribes and Phariness, hypocriteal for ye compass son and find to make one proselyte; sad when he is made ye make him two-fold more the child of hell than yourselves." S. A. Ulerny.

THE law alluded to by the apostle in 1 Tim.

1: 9, is the moral law. There were two laws given by Moses, the ceremonial law, and the moral law; the object of the latter was to eons as a restruper of crimes, or an inflicter of It was harmless so far as they were concerned. There was nothing in them for it to take hold

Luke 16: 15. The hypocritical, worldly Phar isses are again the subjects of our Lord's rehuke of the world and a conservative spirit. haughty Phasisces treated His teachings with The original expresses the utmost con-The blessed Jesus turned to them and tempt. The birsest Jesus turned to them and said, "I care they which justify connectes be-fore men; but God knoweth your bearts; for that which is linglify extenned among men, is abomination in the sight of 60d." By your worldly wisdom, your worldly prudency, your standing in society, your wealth, you have gained a reputation among men, and by them

damh spirit. The disciples could not cast on this devil, and when the father appealed to Je ens, He addressed to him the language indicated by our querist: "If thou canst believe, all things are possible to him that believeth." The father had said, "If then caust dearwean. The annue bad said, "If then caust do anything, have mee-cy on us and help us." Jesus told him it all depended on himself, I am sufficiently able to effect a cure, I am sufficiently able to do any-

thing, I can farnish the power, if thou canst but exercise sufficient faith to receive it. Why and exercise summered mut to recover it. Way it it that we are not cleaned from all sin, when the apostle tells us that "this is the will of God over nor amelification?" The cleanesing pow-er is in Jesus; in Him. is the shifty to cleanes as from all sin; if we are not pure, the fault is ours; on our part it is lack of desire, or lack of

The second passage alludes to the signs that shall follow those that believe. The word ac-company would better express the meaning than "follow," "these signs shall accompany." These signs were miraculous powers that were conferred upon the apostles and those converted by their immediate ministry. These signs were confined to the apostolic age, and in that age were literally fulfilled. It is a fact, according to this prediction of our Lord, that not one of the apostles lost their lives by poison, while Mohammed, who styled himself the apostle of God, lost his life in this way.

The whole verse reads thus: "Then said he anto them, but now, be that hath a purse, let him take it, and likewise his script: and he that bath no sword, let him sell his garment and hath no sword, let him sell his garment and huy one." The last clause is obscure, and diffi-cult to understand it. We have seen, and heard several explanations, the one we most favor is that of Bishop Pearse. He thinks that the word machairm translated sword, has been inserted here. In the Bible Union translation the clause reads thes: "And he who hath none, let Such being the case, sword stands rather awi wardly in the passage; by substituting one for sword, the construction is far letter. The pro-nominal adjective "none" would then refer to script in the former clause. Then the meaning Then the meaning of our Savior is plain; He tells His disciples that now He is about to send them into all th world, among inhospitable tribes, prudence would therefore dictate that they make provis-ions for their journey, so necessary would it be that they have scrip, or begs to carry provision in, that rather than be without these they had haife, which was necessary on long journeys

Scribes or writers among the ancients were men of learning, and were held in high esteem; they are frequently in Scripture called wise men, and counsellors. Their reputed wisdom gave them great authority and minence among the people who looked up to them as the ex-pounders of the law. This influence and power they had greatly abused in the time of our Savior, as by their traditions and false glasses Strip, and so percented the Scriptures as to make them of no effect. Our Savior, in the scatting relative of the above passage, joins them with the Pharisces to which seet they generally belonged. The Pharines were a seet who tended to superior nunctity and wisdom, who only made their religion a cloak to co niformly speaks of them with consure and in

Compass sea and land." This was . erbial expression, intimating that they left no scans actried, but did all in their power to air converts to their system. Proselyte mean:

"The child of hell." This was a He or a form of expression peculiar to the Hebrew language, meaning an excessively wicked person

"Two-fold." The Greek word here translat-"Two-fold," is dipleteron; diplon means by-poerisy, fraudulence, and dupleteron means more bypoeritieal, more fraudulent; it is simply the adjective in the comparative degree. That is adjective in the comparative degree. That is the Scribes and Pharises, were hypocritical, and you are highly respected and extensed; but God deceiffel, but these provelytes were more so who penetrates the exterior, and who sees your hourst and knows the corruption and wite hypocrisy that lurks there, helds you in abounts—century says, that "The proceepted and not not proved the condition of the second points and the provelyte and not not proved the condition of the second points and the proveled that the proveled t tion. The queriet does not say what point be wants explained in the above passengers. Faith, however, is the principle theme.

Jews themselves, endeavoring to formed and Walls expenses on the principle theme.

The first passage is our Lord's address to the out off Christians wherever found.

MATTER A. LEAR.

#### HAPPY NEW YEAR

BY D. B. MENTERS

A gind New Year!
To all our resiters every-where;
May you enjoy its prospects for
And all its cheer.

Its many failings to lament, But learn to be full well content With Joys theu hart.

Thy life on earth with hope to leve, And let each day some musty give, Of deeds most true.

Improve thy mind
And let thy heart in peace be five;
Where'er you go, where'er you be,
Be mourt and kinn.

You strive the best of life to gain. There shall a joy each year remain HAPPY NEW YEAR!!

Waynesboro, Pa.

### FOR YOUNG SISTERS BY MARY J. STEES

N No. 50 of the BRETHREN AT WORK, we read that a brother writes: "We think the BRETHER AT WORK quite a help to the you members." Yes, it is invariably a help. but conhers." Yes, it is invorably a help; but am arry to think that many neglect to adopt it as a help. Possibly you will ask why I think so. I shall tell you by asking a question. Do you read the whole or part of the paper every week? Who can answer, "1 do?" While conversing with young sisters. I frequently have occasion to speak of the paper, and I am inclined to be-lieve that some do not read one article during the week, and more inclined to believe that they neglect to read the Bible. Doar young

ot of this work is the hope of receiving eter nal life. God says, if we leave one command undone, we are in dobt for the whole. O, cou-sider that debt! How can we pay the debt, unless we daily read and meditate the Word of God. It is our duty to read it so that we may e instructive to those of our surrounding ad, like the faithful servant, improve our taido; otherwise we will get subjects huddled in our minds. A very good system by which to get our daily lesson is this: Read two chapeach week day and three on Sunday from Old Testament, and one chapter each week

one year. By limiting your lessons you will be more apt to get one each day, and will retain ing, is to be gualty of downright folly, says an author. If you desire to learn to write, think and compose, keep a pencil and blank paper beside you and note subjects. When you hear your subjects referred to in allocourse, add from time to time the information you separe on it. Methinks II here some say, "I haven't time to do this." It is true, there are various domastic. duties to peform and every girl should know how to perform them, but the mind, too, needs caltivation. Of this, I will speak further in the future. We are laboring for a life sternal, and

if we devote all our time to duties pertaining to this life and neglect to cultivate the mind, the inherit that eternal life? Dear sisters, we are working in the garden of

the Lord. What a beautiful graden it is! How I wish I had commenced somer to gather the beautiful flowers that bloom therein. How sweet they are! Just let me name a few that constitute a favorite bouquet: Matt, 22: 37, 39, John 13, 15; 1 Cor. 11. But the last mentionone 18, 15; 1 Cor. 11. But the last mentiou-el some would like to discard because they are shamed to wear it. Jesus says, "He that is blanned of me and of my words, of hus will I also be ashamed." This covering is just as be assumed." This covering is just as beautiful as is the delicate flower of innocence in a houguet of natural flowers. Come, young in a bengert of natural Bowers. Come, young sisters, we mant work with greater reals, for some of the source faller, we must take the place of our older sisters. Are we capable of this left "If we know how and what to do, we are. And to know, we must read the Bibbs and Christian periodicals. Let us, young sisters, begin afreab this New Year to learn of Jesus and Him crash.

CHRIST prefers forgiveness to every other vir tue. He enjoins it oftener, more earnestly, more anxiously, and with this weighty circumstance, that the forgiveness of others is the con-dition upon which we are to expect and ask from God forgiveness for ourselves.

December, 1870."

# Mems of Mulerest.

-Oven 55,000 immigrants have sought houses in America last year. -Over 60,000 Bibles have been sent from

Philadelphia to Australia and the antipodes since January 1878. -Tux English Bishops have come to n reso

lution not to grant licenses for the remarriage

-1r is proposed to build a ship canal across se peninsula of Florida, a distance of 75 miles, the peninsula of Florida, a distance of 75 from Matanzas Inlet to Suwannee River

-Or 191 Congregational ministers who have died during the past four years, ninety-even had passed the limit of 70 years, and ninety-four had not reached it, the average being 65 years, 4 months and 19 days.

—17 is a significant fact, and one hopeful for the future of a great people, that some of the leading statemen and thinkers of France have lately given it as their opinion that the hope of France lies in a Protestantism based on an open, undiluted Bible.

—Manuzz Pardo, vs.-President of Peen, has been manasimated. Manuel Pardo governed Pern from 1872 to 1876. He was the modifiate in 1873 of the popular party, and his election was preceded by the desperate riot during which President Balta was assussinated -THE Primitive Methodists of England are

considered the poorest Christian community in that country, and yet they raised last year \$150,000 for missionary purposes. This was an average of \$1.00 for every member of the denom-ination, and a higher average than that of most of the wealthier departies

-THE holy See has obtained from the English government an assurance that Roman Catho-ics in Cyprus shall enjoy the sacre liberties as in England. In consequence, large plans for proselytum in the island are being organized, and they hope that Cyprus may become the base

-THE Six columns that remain of the great Temple of the Sun, at Banker, are in danger of falling. The Turks have underwined them and the frosts may complete their destruction with the coming Winter. These columns, the larg-est and most beautiful in the world, measure with pedital, espital and entablature, about 89

-Tuz American Bible Society have procured day and two on Sunday from the New Tests a new stop-cylinder press, upon which slone, a ment. This will take you through the Bible in whole Bible can be printed every minute! This possible on the achievements of modern inven-tion in the dissemination of the ever-living Divine Word. What a preacher the mo-printing press has become!

-Girron's house at Lake Leman is now a hotel, in which there is room for the sale of Bibles; Voltaire's printing press, from which he scattered widely his infidel tracts, has been appropriated to printing the Word of God, which he sought to destroy; and Chesterfield's parlor, where an initial club used to meet and rail at religion, is now a vestry where the s and prayers of the penitent so anto God. Thus God makes the wrath of man to praise him, and -Ir seems that in spate of the death of Brig-

bam Young, who was the leading spirit of Mormonism, that iniquity is still on the increase. Mormon missionaries are constantly at work among the lower classes in Norway, Sweden, Denmark, England and Scotland, making converts, chiefly of the women, to their feith-These, they persuade to emigrate to Utah, to become the polygamous wives of Mormons. No less than three thousand of these-foreign con-verts have come to our country within the past six months.

six months.

—As exchange gives the following facts in regard to the Papacy: "The corton of kissing the pape's for was introduced about A. D. 708. Adrica: I. coased money to be coised with his man, A. D. 708. The first peep who kept an army was Lo IX, 1054. In 10.77 Gregory VII. compiled theary. W. Emperor of Germany, to stand barefolded in the suow at the gate of the Carle of Canaca. The peep's authority was established in Esphard in 1079; and in 1104 Gregy II. But the strong while Kept add in 1104 Gregy III. But the strong while Kept add in 1104 Gregy III. But the strong while Kept add in 1104 Gregy III. But the strong while Kept add in 1104 Gregy III. But the strong while Kept add in 1104 Gregy III. But the strong while Kept add in 1104 Gregy III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while Kept add in 1104 Gregory III. But the strong while the st Emperor Henry VI., to show his prerogative of making and unmaking kings.

### CORRESPONDENCE.

### Echoes from the Center.

Among the Brethren-An Afflicted Sister-Church Hedication-Home Mussion-Rejoicing in the Camp-Anointing the sick-A Farewell.

B' request of the Brethren, I went to v Ross church, to assist brother Jesse Calplace. Arrived on the 23th of November, I found that old veteran of the cross at work in the Master's cause and in good spirits. The meetings continued until the close of the week. The interest was growing, and we trust will

On Saturday we visited our dear sister, Laura Ebersole, who is passing the crocible of althotion. We had a very pleasant interview with that kind family. After sharing their kind that kind family. After simming over rices hospitalities, we yet with the alternoon in conversation about Mon, and the upbuilding of the Master's cause. The down sixter not being able to attend meeting at the church, she dwired a season of devotion at their pleasant home.—
Brother Chievet selected some cossoling words, Brother Calvert selected some consoling words, the 5th chapter of 2 Cor., after which he offer-ed up a petition in behalf of all present, and capically of the suffering sister. Amidst suf-fering, it was a season of joy and the power of prayer was greatly appreciated. How many Sering saints on earth, desiring to be unclothed, that they might be clothed upon with that house, which is from hrayen. Yes, dear sister, while you are in this tabernacle, suffering as you do, and being burdened, oh continue fault-ful until God shall call you, then can you be clothed upon, that mortality might be swallowet un of life. On Lord's day we went to the Southern part

of their district, to dedicate their new church, called Oak Grore. This is a large substantial building, 40x70, and well finished, with a senting capacity of about one thousand. About 10 A. M., the people began to pour in from all points of the compass, until this specious building was desirely packed. Brother Calvert building was dessely packed. Brother Caliver's introduced the service, by reading Solomou's delicatory prayer of the Temple. 1 Kmgs 8: 22-90. Then suggested as a song of prayes: the 325th hymn, and then went to prayer. For a multo for lay discourse be relected to routs, "flow dreadful is this place! thick nonwords, "Howdreadfal is this place! this is non-other but the house of God, and this is the gate of heaven." Gen. 28: 17. The second-was indeed very interesting, and we trust pro-litable to all. In histening to his convincing arguments and strong appeals, and of the great responsibilities resling upon the Christian, both in the care of the body and the church, it was enough to make one feel, bow dreadful is the place. In the evening we re-assembled for divine services. The audience was enter-tained in the light of the Gospel, by one of the his responsibility to God. Here we had the pleasure of meeting brother J. W. Reese, of Portage, and brethren Loss and our positions brother Young, from Green Spring. Next morning returned home, and have since learn-ed that the meeting at Oak Grove church, was ed that the misting at Oak trove church, was a success, and that quite a number were abiled by baptism. Returning bouse as brother P. J. Breuw arrived, we belt Dunkhik for Pleasant Rulge church of Eugle Greek branch, where we commented operations us the cump of the Lord. I remained with brechev Brown until remained in the camp with brother Brown until the close of the meeting on Tuesday. The pel, so powerfully wielded by brother Brown.
We have reason to believe that there was joy in heaven, in beholding the margement of the kingdom. O, may the Gospel trumpet be her-aldy forth long and lond until the enemy shall be banished from the land.

Again were we called to visit one of the

thou weary one, after passing through the crucible. There is a home beyond where sorroπ, sickness, pain and death can never come.— Praise Ged for the happy thought. Were that dred element, the dust of the earth long before the appointed time. But the glorious thought, there is a house not made with bands

which animates and cheers the heart and causes To-day our dear brother James and wife took their departure for the far West, to occupy their feture home, and the formerly joyous hearts now wore a selemn aspect, and sorrow cause the uncertainties of life are such, that in all probability we never more on earth shall meet again. But as we are all sniling together in the good old ship Zion, we trust that if the hills and valleys, mountains and streams, that now separate us, will separate us while this life remains, we will meet on the golden shore, where we can requite and never more take the parting hand. We accompanied them to the greetings of a kmil mother and son, brothers and sixters, we saw them board the train and we saw them no more. Such are the changing

scenes of life. We are glad that there is a be ing who is enchangeable, and that is our And we greatly rejoice that His laws are fixed, and that where He dwells and where we may dwell is an eternity of perpetual love and holy enjoyment. May God help us to secure that S. T. BOSSERMAN.

From D. B. Gibson

Bear Brethern:CLOSED my meetings in Ray Co., Mo., on
the 28th of November 200

I only staid at home three days. Home sweet home; be it ever so humble, there is no place on earth like home. Here I could rest my poor wern down holy and weary mind, and bejoy the association of my own loved ones, from whom I am so often and so long separat-

ed. The here I could lay by the sword of the spirit and rest. There remaineth a rest for the I started for Falls City, Nob., on the 2nd of December. This church has had its dark days of gloom, that hung over it like a portentions and I found the members in as good, if not bet

ter, working condition than any congregation I have visited for a long time. Hence there was co-operation from the beginning of the meeting. God blessed our united efforts, and saints were made to rejoice, and many to turn to the Lord. To His mane be all the praise.— The congregation was very large. I continued for eleven days. There were fourteen bandized.

The ministers here are Christian Forney, elder S. C. Stump, J. Johnston and heather Lichty. The congregation numbers now

Lothy. The congrigation numbers on they give induced in, the 7th was or Low-in 1 indices from a closer statebased for a figure. Better continue abstract we. We find showed that 1 idds here. May the Lord keep that our spiritual shrought was increased, and them in process old low. Tray are disposed, 1 was reassed by night in the inner man-features may be a superior of the continue of the continue of the fasterness general appearance and deportment. we. Billed to correlation of the I have now enjoyal shoots a work of the lackage teginates this Betterfor the Americal restricts m general appearance and department.

I have now enjoyed about a week's rest, which I so much needed. An now again in the field. May fod's blessing attend those who so kindly remembered sister Gibson.

Perrin, Mo., Dec. 20th., 1878.

# From Denmark

Dear Brethrens-

Date Diviners.—
(J. RACE, mercy and peace be multiplied un-L. to you evermore, as well as to all the bousehold of stath in your land of liberty.

On leaving this field for a time, I can tell you that I have had meetings every exening, and twice Sunday, with contineed interest, and increased congregations. I have held thirteen meetings in the vicinity of Thisted, and suc-

dwell with Christ, which is far better. Oh were rich and poor farmers; and jodging by the what a world of suffering this is! But cheer tears that flowed, the Lord must have carried conviction to many bearts. Some we know have abundoned brandy and evil habits, and try to change their lives. Some here abandoned the State church, and several poblicly deciared they would never more indulge in the permicions custom of eating animal blood. these poor people sitting in darkness.

I have had opposers, and bitter and learned ones too, who have tried hard to ensure me in

ones too, who have tried hard to ensure me in words, so that I might be brought before the magistrate and imprisoned; but the Lord has atood by me and delivered me from them all. I am well only I am wet through, baying n amsionary can bear with joy, when the seed he scatters is received by hungry couls. I shoil,

if the Lord permits, return to this place the middle of January next. Several calls from here and other places for and near have come which demand my personal attention. I do not see how I ever shall be free from traveling, yet God sees farther than I, and I hope to be yet tool sees farther than I, and I kepe to be more and more a willing and, obsiders thild of the Father. I am not near as small as I can be yet, but still I am conscious, I grow down-ward; and God grant that to go on until I am nothing, but He all in me. Dec. 2nd. Found all reasonable well at home

and can say, the one mentioned to be haptize when I left, was received into the church th day appointed.

I have commenced a series of meetings in

our new hall this week, and had last night : good attentive congregation of new people w never saw before. May God bless the work to further increase. All communications are closed on acc

Our old sister Karew will be blind in a shor time, and needs an operation to remove a sub-stance growing over the eyes. She is in the OLOGAD my meetings in my Co., anc., on stance growing over the eyes. Since we have to the 28th of November. The meetings hands of a dectoral present, and we have to were largely attended, and the interest more her in our home; so we have to lie or human interest more here in our home; so we have to lie or human interest more and to be faithful until death. Nov. 27th, 1878,

From Croton, N. J.

THE Brothren here have been building a new konse for worship, which according to previous appointments, was dedicated to the ser-vice of the Most High, on Dec. 5th, at 10:30 vice of the Most High, on Dec. 5th, at 10:20, opened by singing the 32nd hymn. Prayer by hotber J. P. Hetris, of Uhlibdelphin, Pa.—Penchling by brother Jauser Quinter, of Hunthingdon, Pa., from Peslims 27:4: "One thoughave I desired of the Lord, that will I usek as the tribat I may dwell in the house of the hord all the days of my life, to behold the beauty of

with eager listeners, who after being dismissed repaired to their homes, and to places where bodily hunger could be satisfied, to return again in the evening to hear brother Quinter.

On the 6th, brother Hetric preached an ex-cellent sermon. In the avening brother Quint-er addressed as from 1 Chron. 28: 4: "For the Lord searched all heats." This discourse we heard men remark, was the most powerful they ever listened to.

church. Brother Hetric remained with us un-til the 12th. He preached several instructive discourses. Although we see no immediate re-sult of these meetings in the conversion of and of these meetings in the conversion of souls, yet we treat the word preached will be "bread east upon the waters" which will re-turn not many days hence; for we believe that there are those that are almost persuadid to be Christians. Augo S. Champeren.

# Fiom Jesse Calvert.

# LAST wrote you from Elk Lick, Nov. 11th, from there I went to Meyersdale, and held

from there I went to Meyersdale, and held a few interesting meetings; a few applicants for baptism. On Friday I returned to Elk Lieb, again serve we cather to writt one of the posteding is the visitiny of Thinkel, and use-less affected, one desired Proplets. Rings of cooled in springing we operating floating good, and applicate to severe associate particular to the cooled a springing or a second and applicate to some vanishing in all thirty is or a soluted in the solution day of monthly of visition we expect once may come out on Scapping and the latest of the latest of the wide to the first of an addition of the latest of the wide to the first of an addition of the latest of the wide of the latest of the latest of the wide of the latest of the wide of the latest of the latest of the wide of the latest of the l

On the 20th, started for J. P. Ebersoles, Han-cock Co., Obsic. Had a few meetings at the old cnurch. Dec. 1st, dedicated their new charch, on Limestone Ridge. It is one among the best buildings in the brotherhood. The audience was very large, and the meeting inandience was very large, and the meeting in-teresting. Had meeting Monday evening.— Tuesday had a Leve-freut at the same place. It was a feast indeed. I then continued the meeting math Dreember 1th, with cleven ad-ilities by buptism, and still more felt willing to come. May the goot Level over bless and care for the lambs of His fold, and save them. Arrived home; found all well. Thanks be to the Lord, and thanks to the brethren and sisters and friends, for their kindness to me.

Report of Money for the Maple Grove Church, Montgomery Co., Iowa.

Two sisters, South Bend, Ind.	8 90
J. C. Marsh,	1.00
H. B. Mitchell	1.00
Δ Widow,	1.00
Sarala Vormer,	2.57
B. Grugg and wife,	2.00
T. G. and C. Snyder,	3.95
John H. Miller,	2.00
T. J. Robinson	1.00
Ella Schoonover,	.25
Phri.e Zook,	3.00
John S. Fox.	1.14
William Haw.	3.00
	1.00
	5.00
Josiah Berkley,	2.00
W. B. Woodsrd and wife.	1.00
Nancy R. Bey	.15
	2.00
Jacob Arnold,	2.50
Anna M. Shirk	0.23
W. J. Zellens	.54
Joseph Stitzel,	2.50
Anna M. Shirk,	7.00
	Two ideas, South Bank, Luk,  L. B. Michell,  H. B. Michell,  A. Wilson,  A. Wilson,  B. Gung and wife,  T. G. and C. Styster,  T. J. Robane,  T. J. Robane,  T. J. Robane,  L. Bank,  William Res.  Heaty Englis,  Heaty Englis,  John S. Fort,  Milliam Res.  Heaty Englis,  John S. Roy,  Milliam Res.  Heaty Englis,  John S. Roy,  J. Robane,  J. Roy,  J. Robane,  J. Roy,  J. Robane,  J. Robane,  J. Roy,  J. Robane,  J. Robane,

Total, 853.04 SILAS MORTON. N. C. WORKMAN

a, Mec. 2311, 2010. Primitive Christian, please copy. From Nancy Wisc.

Sciola Dec 16th 1878

WE have reached our new home in Illinois.
I will comply with the requests of many
who wished to bear from me; as it is my lot to
be a kind of a pilgrin; in this world, and there
are many kind brethren and sisters and friends, that wished me to write to them. I thought I would write one letter for all who take your

I like my home much thus far. The people The my some insect taus in: The people are very kind to me. I have not seen many of the numbers of this congregation pet, but what I have seen are very kind. The weather has been cold, and the reads iey.

Dearly beloved, I think this world in a world

Dearty seleved, I think this world in a world of sorrow and grief. I gets so very lonecome, I have none of my friends or relatives to bescate with. The people here are all strangers to me. There is no place on earth like my mettre home,—the land of my friends. Saters pray for use, that we may all meet in heaven.

Mullerry Grore, Bond Co., Ill.

# From Nodaway Co., Mo.

Dear Brethrens

A S an item of news from this county, we will say that we had a very interesting series of meetings at the Maple Grove school-house, commencing Dec. 1st, and ending on the evening of the 10th, conducted by older A. Harper, of Ray Co. We were made to rejoice tharper, of any on. We were made to repose to have the happy privilege of leading two pre-cours souls into White Cloud, and burtized them according to the Master's charge. May they hold fast their profession without wavering. Many more deep impressions were made. S. A. HONDERGER. Graham, Mo.

From Lincoln, Pa.

Two have been received into the church here at Ephrata, since our late revival, and we hope that still a few more may come before

We have started a sort of social meeting in

We have started a sort of social meeting in our district, held at private houses every Wednesday evening. This I think, should be done every-where. Brethren, meet together once in the middle of the week, and learn the Scriptures more perfectly,—sing, pray and glo-rify the Lord for his goodness, and feed and curm your spiritual lives, that they die not. L. Annes.

Dec. 21st. 1978.

OUR church is situated near the beautiful little stream, called Four Mile Creek. from which it took its name. It was organize in the year 1800, by hrethren Jacob Maller. John Hart and Bolton; and is said to be the John Hart and Bolton; and is said to be the first church of the Brethren ever established in the State of Indiana. When this church was organized, it was then in what was called the Twelre Mile purchase. At that time the Red man, the hunting ground and his wigwam was not very far West of us. The tide of emigration and civilization has driven them westward, and they are no more running over our State; but the wilderness they inhabited has now become one of the garden spots of America; and instead of their wigwans, the Brothren have erceted their churches in which to working field. In organizing field, the large in the short, between Daniel Miller and Jahn Moyer were closen to the ministry and Christopher Witter and Jasoph Kingrey, were chrone for durant. The chart has manufact of appaired reducted in the chart, and moved to different parts of the country, January and January and January and the country, January and January to worship the true and living God. In organ ard Co., Ind. The rest have passed from labor to reward. But two speakers have died in this district since its organization. Bulter Ly-brook died about the year 1828, and Abraham Most died in the year 1860. We have from one hundred and fifteen to one hundred and

Brother S. H. Bashor came to our church November 26th, and stayed until December 10th; and preached twenty-two sermons, which resulted in twenty-six additions by haptern and a general good feeling by all that attendand a general good forting of an asses we are ed the meetings. We must say that we were made to rejuice to see so many of our friends and neighbors come out on the Lord's side, and especially some of our own family. In and especially some of our own family. In the bits yet, we have received thirty-two mem-hers in the church. Honing the good Lord may bestow his grace on usul; that we may be kept in the "Unity of the spirit and the bonds of peace," which has ever characterized our congregation with a very liew exceptions Would to God that all mankind would serve him in all his teachings. Pride and sol-fishness is a great hindrance to the advancement of the Gospel in its true light among mankind Jacon Rage

twenty members, with five speakers and six

Baston, Indiana

#### From Upper and Lower Conawago Churches, Pennsylvania,

BRETHREN Henry Saylor and Jesse Fox, of Maryland, and Gideon Bollinger, of Medica Co., Ohio, come and labored with us from the 7th until the ovening of the 16th o On the creaming of the 12th, beddier J. A. Smit, from Blair Co., and brother William Howe, from Miffia Go., Pa., commenced preaching in Lower Conswago church, and continued until the evening of the 22nd; and on the recoing of the 33rd came to Lettimore meeting-horse, Upper Conawago, quite near the dividing linethe two congregations. They cont their labors until the evening of the 29th. The result of these meeting was, six procio souls were made willing to covenant with their God, by buptism, three of which were kuptized one, as injurious, three or which reversibles the ment on their way rejoicing. We have reason to believe that many solemn impressions were to bilieve flust many solemus impressions were made among the andistance as the people were quite orderly. To us this meetings were quite orderly. To us this meetings were quite orderly. To us this meetings were quite orderly. To use the meeting were quite place were call thome; so myself and family could attend the most of them; and often we were made to feel, if not like, yet similar to a Peter of old, "It was good to be thorn." On the whole, it was good to be there." On the

Latistore, Adams Co., Pa. Presching Wanted.

NOTICE in the Basthasn at Work, a I great many calls from different places for preachers, and a few from Kausas; but have preschers, and a few from Kansas; but have never noticed a cull feem this county. (Potta-watamie), and I cannot keep still any longer. I am confern that if we do not ask we shall never have any preaching, and we feel some-

what discouraged in this respect. We have not had any preaching nearer than twenty-fiv miles, since we moved here seven years ago. know of but two members in this they are brother David Teeter and myself, and we would like to have some preaching. istering brethren passing through here on the Kansas Pacific R. R., could stop off at Wannego, and by having notice we will meet them there. I hope this call will not be in vain. I think some good could be accomplished here Kaneus needs more good preschere and the Truth ought to be expounded to these people W. B. PRICE

## Louisville, Pottarcatansie Co., Kan., Dec. 28th From Ervin, Heward Co., Ind.

THESE few lines will inform you that the health of this section is very good at time, and we have abundant reason to be

Regular Winter set in with considerable now about the 20th, and now it is fine sleigh-Brethren J. G. Royer and Andrew Culp.

from White Co., Indiana, paid us a visit on Christmas day. They held four meetings while Although there were no additions to the pressions made, and hope that much good may result from their labors. May the blessings of the Lord attend their labors wherever they go. HIEL HAMILTO Dec. 29th. 1878

# From Woodbury, Pa.

ON November 18th, brother Beskalew, of Clifton Mill, Virginia, came to this congregation, and commenced a series of inseelings, which lasted until the 28th. He preached twelve sormons. The brother faithfully delivered the messages from God to us, in comfortng the church, and warning the sinners. The weather and roads have been very un-favorable for the attendance of our meetings; hence they were not so large us they would have been under the circumstances. But we feel cure that his labor was not in vain. precious soul came out on the Lord's side and one buried with Christ by Christian baptism, and rose to walk in newness of life.

Maria, Pa., Dec. 28th, 1878. Ministering Brethren Come West.

WE, who are in the Far West, would be very glad if the brotherhood would send Y very glad if the brotherhood would send us a missionary. There are use members in this visinity, and we have not beard one ser-mon preached by the brothren, since we are here, excepting the sermons that five of us have and that was a trip of about ninety miles. beard a sermon preached by the Brethren for over five years. Brethren think of it, whether it would be proper and right to send us a unica Bearer City, Furnas Co., Neb., Dec. 25th.

#### DIED.

rice should be brief, written on but one side of the paper, and separate from all other business.

by the herdere, from that 1222 to.

by the herdere, from that 1222 to.

SHAGO.—In the same congregation, Dec. 4th, sinter

Nama Shops, agri 22 years, it must be sud 17 days.

Forced acretices by the brethere, from Berelation

J. C. Done. ORREL,—In Wayne Co., Red., Nov. 16th., bestder Dan iel Gorrel, agel 62 years, Succedus and S. days. For normal previous by the seiter, from the chigan, and Chris tion Heldemon, from Wayne Co., 60th, from 2 Cor. from the lat to the life were. J. B., Smotharker,

frees the let to the 1th verse, J. B. Sanata, acc., FIRSTONE,—but the Eight Mile congregation, Franklis Co., Kan., brother Kithen Firstone, aged 35 years, much and 2 days. Peneral services by brother Peter

Dec 205, heether Statistic search of the measure and the measure and 5 feggs.

Herdrer Kenzel was a casalistest areaber of the clearch for mony years. He leaves a wife and many french to measurishie loos. He will be greatly massly in the facility, cheech and orightbanks. Although we will the Lugardie years to bits. The Forceral occurion was seen to be a support of the Lugardie years to be. The Forceral occurion was seen to be a support of the Lugardie years to be a support of the Company of the C

(Vindicator and P. C., please copy).

EDDING.—In the Ashbard church, No. 10th, 1818. Core Delding, grand doughter of bother and sinter Landis, aged I year, 2 meeths and 25 days. J. D. Parkers,

WLAND. - In the Pine Creek concreention Orle

#### Danish Mission Report.

Waddam's Grove church, Ill., ..... \$28.25 Mohican church, Ohio Spring Greek Charles, Inc.,

Cyrus Wallick Mich.,

Simon Rodnbungh, Obio.,

John C. Miller, In., 5.00 Sarah Berkley.... 1.00 D. P. Berkey, Nettle Creek church, Ind., 965 Oakland church, Ohio, ..... C. King, . . . D. H. Mertz Phebe A Holtz. Mirhan Young.

POOR FEND

Powenkie klurek, Iroua,
Mary Shallenberger, Jamiata cousty, Pa,
D A Nortwon, Martin county, Ind,
H Bollinger, Lamouster county,
Ind,
H Bollinger, Lamouster county,
Pa,
J Y Smarty, McLone county, III
D Stump, Allen county, Ind,
C and II Renher, Konéwicko county, Ind,
J Kongo, Oglo county, III,
J Kongo, Oglo county, III,
J Kongo, Oglo county, III,
J Kongo, Oglo county, III, 5.00 I L. 2.25 J H Stager, 2.00 A P Reed, J H Stager,
A P Reed,
Samuel Glek, Mo,
J H Hiller, Holt county, Mo,
J H Hiller, Holt county, Mo,
D Wysong, Elkhart county, Ind,
C Hozen, Palk county, Low,
W D Lavesher, Wabsch county, Ind,
Elizabeth Enton, Benton county, Led,
Chas Frantz, Grant county, W Va,
Previously received.

Total received, Metha Venue, 50
Sanahing cheech, 100
Milegerille cheech, 111, 210
Milegerille cheech, 111, 210
Milegerille cheech, 111, 210
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Lamel, 111, 100, 100, 100
Lamel, 111, 100, 100, 100
Milegerille cheech, 111, 100
Lamel, 111, 100, 100
Milegerille cheech, 111, 100
Mi

OUTSIDERS' PUNE

W H Clark, Worth county, Mo.

W H Clark, Worth county, Me,
J H Millery, Iso,
J H Millery, Iso,
J H Millery, Iso,
B Rober, Fortion county, III,
B Rober, Fortion county, Ind.
S A Smith, Margin county, Kan,
J H Via Margin county, Kan,
J H Via Margin county, Me,
D Danning, Vernon county, Me,
D D Harranon, Massimon, III,
W Frichinger, Lanark, III,
J W Savely, McLiana county, Ind.
J Sandynesin,
J Y Savely, McLiana county, III,
S Johnson,
H Hetrick, E Hikara county, Ind. G Merningstar, N Hampton, Ion J R Kistler, Salion, Kan, Previously reported,

Total received. TATISTICAL STATE OF THE STATE AS A SERVER LOSS AS A SERVE

### W. U. R. R. Time Table

Buy passenger train going cost feares Lagark at 12:00 P. M., and arrives in Racins at 6:30 P. M. Day pastenger train going west season Jasack at 2,00 P. M., and arrives at Book Ishaed - 6-50 P. M. Night passenger irsion, guing east and west, meet and lower Lanack at 218 A. M. arriving as leasure at 2000 A. M., and at Rock Island at 6.00 A. M. Freight and Accommodation Trains will you west at 12: 10 A. M., 8:10 A. M., and cost at 12: 10 A. M. and 5, 15 P. M. Tickets are and for above trains only. Passenger trains make close connection at Western Union Janetses.

Q. A. SHIPE, Agent.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LURE 2: 10.

Vol. IV.

### Lanark, Ill., January 16, 1879.

No. 3.

# The Brethren at Work EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN.

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E. H. MILLER, - - - - LADOSA, IND. J. W. STRIN, - - - - NEWTONIA, MO. D. VANIMAN, - - - - - VIRDEN, ILL. D. B. HENTZER. - - - - WAYNESDORO, PA

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### "JEHOVAH-TSIDKENU."

IN LOTTIC S 111 SON

When free grace awake now by light from on in Then legal from shook me, I trendeds to doe. No refuge not safely in self(could bee, "Jedovah-hiddenn" my Savim mast be.

My terrors all canished before the sweet name.
My guilty fears binished, with holdness I cause
To dank at the fountain, freegesing and free;
"Jehovali-tablic na" is all things to me.

# SOME THOUGHTS.

I has been a subject of much thought and experiment among a mach thought and experiment among practical men, how and what to feed the horse, to obtain the greatest ant of werk from him; how, and what to feed the cow to obtain the most milk, butter or cheese from her. It being a fact well under stood, that upon the feed, and manner of feed ing, depends largely the work, or produce to be mind or intellect of man; upon the food and manner of feeding the mind, depends largely the work, or product obtained. The mand can bring forth only that upon which it in sub-

Whoever demonstrates the truths of moth matical, or natural philosophy, either in speak-ing or writing, first received into his mind these traths. Look how eagerly and closely the reporter of news watches for items of interest How his mind reaches after, drinks in, and feeds onon items of that character, in order that he

may be able to pen them and send them forth

See also how the editor of a religious pagwhose heart is set on sending out only propofood for the minds of his readers, seams the prorect information on important points, throw open every available source through which knowledge of the desired kind may pour into unpart it to others; conscious of the fact that

he must first receive it himself before he can impart it to others. The artistic Sanday-school teacher, who could delight his class so much with his pictures of the lesson, would spend Lord's day afternoon in the study of the lesson After having it all by heart, he would make a sencil sketch of the design of the picture he exected to present to the class next Lord's day. A portion of the freshness of each morning through the week, was then given to the filling ont of the picture, and the finishing strokes ere given on next Lord's day morning, just before presenting it to the class. Oh that all Zion's children may learn more and more to diseard light and trashy literature, and feed their minds more and more upon the solid truths of the Gospel, in order that they may be amounted to a dving and an-rumed world.

# A CONTRAST OF DISCIPLESHIP

BY C. F. DETWELLE

14 THE day following my sanctification, while alone in my room, I removed from my fuger, a very beautiful ruby rung I had been wearing, and then a plain gold one, all I had ever worn. I felt as though they were wholly out of place, and that the temple of the Holy silvest needed them not

"Thought after hearing brother—preach on the "covering" that it must be right, and I know that I was blessed boar, headed and who should I now trouble payable plout a covering? The contrast needs no explanation. If the lady had reasoned lake the second, sh-

What an easy way it would have been of end-"I know that I was sanctified with now trouble myself about them? Truly, discipleship means more than simply going to Subbuth-school and to church, study-

ing the Semptores and hearing sermons. every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that And again, "Whosoever doth not bear his cross and come after me, cannot be my dis upte." The fact is with thousands, their dis-ipteship ends just where it ought to begin, and to the knowledge of troth. It is a sudcose, but

# NEW YEAR'S DAY.

it is beyond all controversy

BY NANOT WISE.

THIS is New Year's day. I thought I would bey and write a few lines for the paper. This is a happy New Year. We sure all well, and that makes me happy. On how many have gone to their long home in the year that is past. Many, no doubt, who commenced the year as healthy as I am, are now numbered with the steadily increased in spite of all opposition, and here, came without a creative hand.

dead. They have mode the change that awaits til tobacco-using has become an als

ear shall close. It may be your unworthy sister. I know where I was last New Year's day; I know where I am now, but I don't know

where I shall be next New Year, perhaps in eternity, either in misery, pain and sorrow, or in endless joy, there to be at home forever. I have no home in this world, that I can call

have a home of their own. That is something I never expect in this world. And that makes me anxious to secure a home in that happy world above. I feel this day like serving God better than I ever have. No cross of this world should keep us from serring bim, for here there is no pleasure, no enjoyment in this world. I shall try to find some enjoym But where shall I find it? In bear pleasure we have in serving God, will prepare as for the pleasure of heaven that will endure r. That will be joyful to be with God, and all the sanctified to praise him forever Can any our conceive that
"Our troubles and our trials here.

Will only make as richer there, When we arrive at home."

palms in our hands, and "Play on the golden horp."

That will be listing joy. Those joys stone will last forever. Heaven is a holy place, all that wish to enter there, must be holy. Oh, sisters

won't that he a happy meeting when all the

#### A BARBAROUS PRACTICE

THE pasetice of smoking, which has now be come so universal among a large portion el origin of the habit, and interesting, from the asight which it gives into the depravity of his man nature. For a long time, the origin of moking was abused; but bistory has come to the resone, and now we learn that in 1492, a Columbus lay with his ships beside the island of Cuba, he sent two mento search the land anreport what they might see. On their return among other things, they said they saw the like devils. Since that time, a large-share of the men and boys of civilized nations have been following the fifthy example of those naked sayages. It was not, however, without meeting with vicorous opposition, that toburco obtained

In Russia, the use of tobacco was prohibited under the negative of the bastinado for the first affense, loss of the nose for the second, depri variou of life for the third.

In Italy, the pope folimiated a bull against the it in church. In Switzerland, tobacco-users were treated as criminals. The Sha of Persi: mode tobacco-using a capital crime, and many of its devotees were executed.

In Constantiople, a Tork was led through the streets with his nose slit and transfixed by a pipe-stem, as a warning to smokers. King lames, of England, expressed his opposition to the weed in a powerful counterblast which stagmatized the drug to most decided terms

Even in this country, the native home of to interdicted to all who had not previously a ony other thing in it, but has had a maker? We quired the habit, noless prescribed by the phy-

sal vice; in which fact we see a striking illus Many will go to their long home before this tration of the readings of human nature to sense upon anything which promises gratification of the senses, no matter how fithy, how disgust ing, how permeious, or how fatal in its ulti-

### SYSTEMATIC MENTAL LABOR

A s a marvellous instance are branched and may arbieve by doing systematically and thoroughly whatever he undertakes, we cannot be seen that the seen are the seen as the seen are the seen do better than to consider the life of Alexander without acquaring the most exact knowledge of the whole country, its geology, its animal life, the whole country, its geology, its ansmal life, its botamy, all its physical characteristics, as well as the huguage, habits, contours, fare, re-ligion and history of its people. He led this life till he was nigety years of age, and over then no fact, in any part of the world, that had

tere. His mind was a museum, where all the knowledge that had been brought into the in attributing the boundless learning and prodigious memory of this great man to his habit in the windom of God -Scientific Inserious FINDING FAULT

If is the current thing in the world to find find to It is easy to say that nobody is honest. It is easy to say that the church would be all right f the minister would preach and do us be side, to see that there are hundreds of faithful preachers, thousands of hone-t, -incre men and women, countless acts of in-rice, chanty only the finest dust in the balance. Let us be fair and cheerful. The world is not all wrong Everybody isn't a ruscal. Our neighbors are not half as disagreeable as they seem, -Sel

A FTER allowing your-oil proper time for A rest, don't have a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study-withstever if us, take hold of it and figish if up at once, square-ly and clearly; then do the next thing without

To-morrow may never come to us. We do not live in to-morrow. We cannot find it in ony of our title-deeds. The man who owns whole blocks of real astate, and great ships on

The Bible says:- "The tool hath said in his heart, their is no God." Must not that man be a fool indeed who can say this beautiful and souderful world came by chance, when he knows grew just as it is, than to say that the sur But the devotees of this facinating drag moon and stars, and this globe on which a

#### AN OLIVE LEAF.

BY JAN. Y. BECSLES.

To Brother S. H. Sprogle, of Shemnon, Ht.

BAR brother in Christ and his kingdom,
In love and fraherant respect,
send you this meeting in greeting, As one of the Sarnor's elect,
heying the law of the Govel,
The counsels of peare and of love,
To gain your reward in the mannions

They tell me that you have been the To help them to forward the ark, To preach the pure Gospel to sinners. But not us they prouch in New York: Where sinners to wanners are preaching. Which causes but little effect: So preach that your hourses will feel it, And strenghtened may be the efect.

In meekness suduring with patience,

So let us submit to the brethren. That Christ and the church may app And let us live up to the Gospel, That we may the promise attain: And walk then as living opiotics, Be known and by read of all men-

Dear brother, my heart has been beating, Once more to go out to the West. To visit my brethren and sisters.

Besides it, my feet are entangled, May be that the Lord will preserve me And loosen my temporal chains, That I may be free as the bison,

But, brother, our time is the present, The future we never may know, So let us improve it in earnest,

Because we are pilgrims and strangers, And hastily passing away, Confronted by trials and danger We're controped to watch and to pray Lest being unguarded or steepy. The temptor beguile us to sur The Master will surely discover Our temple polluted within.

May we die the death of the right Where parting shall never be known. And wor-hip the Lamb on his throne

#### A WEEK'S COMPANIONSHIP WITH THE ROCKIES.

NURSER III.

HERE too, in full view, stands the monument of eternity in its awful numbered satiquity have ground into beauty imperishable. Emblem of the everlasting and unchangeable majesty of him by and for whom all things were created and who holds the world in the hollow of his hand.

more enraptured and bewildered be be- A two or three pounder is noticed gentcomes. Why, the very clouds seem to ly poising in the shade of a bending render homage—hovering over and limb that tips the surface or perhaps unaround every now and then dipping der the projecting edge of a rock. down their fleecy volumes as if to kiss fly is drawn out, but it is treated with a away the frosty frescoings of ice from frigid indifference-a change is quickly

most office. At the delet we pletted watering government of the most amount of the pletted watering government of the most amount of the pletted watering government of the pletted government of the plette

nary capacity could wish,-ruggedly, ro- the elements are battling in the valley their care, consequently they become in mantic and out-of-the-way-world. However, from the old camp-fire marks "man alone kindles a first Scattered fruit cantional fragments to the latter by our party, is incontrovertible evidence that perthis quiet mountain retreat, and why shouldn't they with nothing to molest or mar, unless it he the intrusion of some ferocious animal or ravenous beast of prey from out of those dismal canyons r those dark retreats and grissly-like

dens in yonder wild looking moun-Our main object in coming up here is trouting, and consequently each angles is busily engaged preparing his tackle. The purchase of trout flies was a joint investment, and therefore spread out be fore us. And what a gaudy little bunch of tiny make ups they are too, consisting of quite an assortment of colors, resembling, more or less, the various insects that the trout feed on, and with which we expect to entice the finny heauties, in the bubbling waters, to look on. One makes choice of the "Brown Hackle" supplemented with the "Butter-fly" or the "Honey bee," while another selects the "Silver gray," "Jack Scot" or" Lady Washington"-others give the preference to the "Beguiler," "White Miller," "Silver Doctor" and the "Golden Dragon" which last proved a special favorite at this season of the year

The hangry trout, thy cruel foe, Doth watch to snatch thee unawares,

At once from earth and light and a We discovered that the best fishing commenced at the rapids about one mile below camp and continued downward through the main cataract several miles. The fall is perhaps a thousand feet to the mile; beuce the immense swiftness of the current, leaping, foaming and whirling around the water-smoothed, carved and reamed-out surfaces of the massive boulders with which the channel is so thickly sprinkled-affording excellent bridging for the angler, who, when the water is low as it usually is at this season of the year, fishes the stream

The old saving that, " Anticipation igreater than realisation," did not hold good in this instance, notwithstanding the enormity of expectation entertained on the way coming in. The sport now begins, real, lively, active sport. The fly is east upon the surface of the water, if it is not freely taken, the angler makes a change of other flies until he finds the favorite one with the trout.

by passing from boulder to houlder.

It is amazingly wonderful to observe with what fastidious discrimination, the The longer one lingers and looks, the larger trout make, in the choice of food. made and the new fly carefully tossed It is said to be eight miles from here over to within a few inches of Mr. trout's to the fishing grounds. We lost no time head. If taken, all right; if not a real, on the morning of the 21st in getting off. live grasshopper is slipped on, as the last The road, though new, is not so rough chance. Ab something substantial seemed as some passed over; since it leads along to be what was desired; so you sack your southward, parallel with the range on trout. And thus it continues for hoursouthward, paraller with the southward, paraller with the west. The entire distance is through as we go skipping aloog from tock to an almost uninterrupted pine forest, the most dense. At ten o'clock we pitched wandering down stream for miles amidst

below; or, that harmony is first being re stored as tokened by the gorgeously ar raved bean (ideal).

Daughter of the storm, spanning the firmament. Beautiful symbolism of pea-

and reconciliation. To know what is going on immediate ly around you, you have only to look up and sec, a sight to the scientific angler most laughable; but with us, not perl so fully appreciated. One fellow has taken a bound from one rock to the oth er, but having incorrectly estimated the distance, is furiously splashing for dry A little ways beyond is another, who, having lit upon the rock, but ow ing to its slimy surface, concluded to be scated for a few moments; he scems to deeply meditating, doubtless, concerning the foundation just built mon. A third, in a leap, has merely come in contac with the sleek surface of the houlder aim ed for, and is desperately straining every nevre to sustain himself with the toe of his left boot, while the body is leaning at an angle of less than forty-five degrees and that too, with face up, hat falling, both hands projecting high, in harmony with his left foot, and with all a frantiglare indicating an unmistakable concern about his present and future welfare.

# MISSION WORK

BY BAYIN E. KBY.

THERE seems to be a diversity of I opinion in regard to missionary work. It is generally supposed that some members, and even some congrega tions are opposed to the missionary move ment, but we have plenty of evidence to know that the above supposition is incorrect: The Brethren, with a very small exception, are in favor of mission ary work. The Brethren know that it is a command of God, and a duty enjoin ed upon the church by the Great Head of the church, our Lord Jesus Christ, and that the followers of Christ were engaged in missionary work from the earliest period. Our Brethren are also aware that missionary work cannot be carried on successfully without money Thus far we agree. The difference of opinion is only in the plan of raising

it. The way adopted at present is, to give as the Lord has prospered us. That did very well in the days of the spostles, for if they had enough left at the end of the week to keep them the next, they could easy tell how the Lord had propered them; but in these days of railto make money, and our Brethren, like every body else, are ready to make use

laity to devise a plan to raise a sufficient like the seed cast on stony ground hav nissionary fund. It is ungenerous to ing no root in themselves, soon withers bink that there is no talent in the laity away. when we know there is fully as much, if not more, than in the officials; but the

It is well understood that in council, all have a right to present their ideas but sometimes a man high in office can make a long speach and more than half the time be entirely off the subject, and when a lay-member does pick up cour age enough to speak, and happens to get a little to one side of the subject, he is immediately ealled to order, (such things are observed). No allowance is made for his inexperience in public speaking.

Since the laity is capable of devising plan to raise the missionary fund, why not also be able to help in arranging a plan to use it? In former years the preachers considered themselves the aervants of the church. If they are servants, let the laity manage the financial part, and the preachers attend to the spiritual, and all will work together for

Some advocate the first apostolic manner of going out to preach. Their meta ner of going out to preach. Their man-ner of going was very good in its day and in that country. The disciples were sent without gold, silver or brass, without scrip for their journey, without two coats, without shors, without staves, the workmen being worthy of his meat (Matt. 10,) but that kind of going would hardly work in these United States. Most men need two coats, need shocsand need money in their purse. We are not willing to follow the customs of fifty or sixty years ago in farming, why should we follow the customs of those days in going to preach the Gospel? It is not reasonable. Sixty years ago men thresh-ed their grain with flails or by tramping. and cleaned it with fanning mills. How many of us are willing to follow those old customs, and surely if we love a custom simply because it is old, we ought to love the old agricultural customs to

world and preach the Gospel to every eresture." This is the command that oncerns us. This was the last great command to all preachers, and in this nothing is said how they shallgo. Now. where God has spoke, let us speak, and where he has not spoken, wisdom would tell us to be cantious. Let us have a ready mind to make our ministers comfortable in their going.

# CHRISTMAS TREE

WE have arrived at the season of the year in which there is in many places arrangements being made, to ex hibit what is known as a Christmas tree The tree when fully prepared for exhiroads and modern improvements, it is a bition, presents a peculiar strange and different thing. Every facility is at hand unnatural phenomenon. When ready for exhibition, we will notice, perhaps one branch of the tree bearing dry goods these means and consequently get another jewelry, another candies, anothwealthy, own large farms, and many or a purse of gold or silver, another toys, have much money at interest. How can another some fashionable garments, and they tell at the end of each week bow perhaps another some article of nonsense, much the Lord has prospered them? having sport for its object. Thus you They must therefore wait till the end of observe this strange tree, bearing every the year, then add up the proceeds of the conceivable vanity of fruit, and some of farm and interest and divide by fifty-two. them are poison; whereas "a good tree Why not give the financial part of the cannot bring forth evil fruit," says missionary work into the hands of the Christ. Further, on examination of the laity? There is talent enough in the above tree, we find it has no root, hence

talent in the laity is in a maner dormant day. We find one branch of the church

ing the highest achievements in taking one was to present their offering," the life of their fellow men; another in cording to their ability, bringing law, living on the proceeds of the ill will of one man toward mother; others are engaged in the interest of fairs, where they meet to compare their stock, their wits and their strength; or as the apostle says, "They measure themselves by themselves, comparing themselves among themselves, are not wise." 2 Cor. 10: 12, while others are engaged in the

very pic-nic Sanday-school celebrations in which they totally disregard the warning of the apostle when he says, "neith er he ye idolaters as were some of them; as it is written, the people sat down to cat and drink, and rose up to play;" while almost engulfed in the gaudy display of pride and changeable feshion of the world.

We further find in the anti-type of the above tree, a spirit sanctioning the present unhappy and divided state of our so called Christendom; while the Savior binnelf tells us that a bouse divided against itself cannot stand. Brother Paul also bids us all to speak the same things, see that there be no division among us, but be perfectly joined togeth er in the same mind, and in the same judement.

We observed in our type above, that it was destitute of root, save that of art, man's devices; so in the anti type. The current religious faith and practice is not sanctioned by the Scriptures of divine truth; the broad basis on which they stand, is, "just as you believe," thus delegating to every individual the right to make any departure that may chan to suit his peculiar fancy; hence, like says the Savior, "he will root up-

The seeming beauty of the above tree our type, will soon fade; likewise wil es and fashionable congregations "fade like the flower of the field but the word of the Lord endureth for

The fruits of the above tree, our\*type will feebly supply our wants in this life ligion of the day, they but seantily, may simply seem to supply our wants in thi life; hence let us support neither. Gilbon, O.

# THE SHPPER

BY A. J. HINON.

N preparing recently for a discussion on the subject of baptism, a quain old volume on " Primitive Christianity. written by Wm. Cave, D. D., and pub lished in London 1673, by chance into by hands, and among the many use ful things. I found therein, my attention was particularly attracted by his chapt er, "Of the Lord's Supper and the ad ministration of it in the ancient church

He declares first that the persons ad ministering "were the ordinary pastors, and govenors of the church, those who were set apart for the ministration of holy offices," and that "the institution was begun by the Lord himself, and the administration of it by him committed to his apostles and to their ordinary successors to the end of the world." H also says, that those who were permitted to the Lord's table, were such as had been baptized into the faith of Christ," and this same author tells us, upon the authority of Basil, Sozomon, Tertullian, St. Ambrose, that it was done by trine immersion, page 322 and 323.

gift as the first fruits of his increase which was by the minister laid upon the ultar or communion table, more of them then thinking it fit to appear before the Lord empty." These oblations or offer ings were variously applied for the supof the poor, and the preparation of "

port of the ministry, for the supplying common feast, which in those days they constantly had at the celebration of the sacrament where the rich and the poor feasted together at the same table.' These were called their love feasts, "be ause bereat they testified and confirmed their mutual love and kindness." Be sides it was considered "not only a seal of their peace with God, but a sign and a pledge of their Communion and fellow ship with one another."

It has been disputed by some whether this "Love-feast," was before or after the "Eucharist" in its order, but it is been written with a view to correct many of the errors which then obtained in the the testimony of Cave, "that in the apostles' time and in the age succeeding them, that it was before it in imitation of our Savior's justitution who celebrated the sacrament after supper.

He maintains that the error, Paul la bors to correct in 1 Cor. 11, was "their indecency and intemperance, commanding both rich and poor, to wait for one another, and to eat this common meal together, that they might the more orderly and unanimously pass the celebra-tion of the "Eucharist." These feasts were continued for some ages in the churches, until by the sixth Trullan council it was prohibited, " not because it was not of Christ's appointment, but because the church membership being large they were considered inconvenient.

All things being prepared, the bishop washed his bands signifying the purity which should characterize those who ap proach the table of the Lord." They hen mutually embraced and kissed one another, which was, he says, "common ly used in the apostles' time, and in the succeeding ages of the church as a sign of the unfeigned reconciliation of their minds, and that all injuries and offenses were blotted out, according to our Lord's command. Matt. 5: 23, 24. The whole congregation then engaged in a general prayer, or as "Justin Martyr called it, the common prayer," the form of which is found in the "Apostolic Constitutions" succeding which were some other ceremonies where the minister offered a prayer of consecration, expressing thanktion of his Son, and for the sacrament, er, to which all responded Amen, Af ter which the "sacramental em-

blems," were taken by the minister and God's blessing invoked upon it. (The iu our church) after which the bread was broken and delivered to the descon who distributed itto the communicants. In like manner, the cup. And just here we will make this remark: it seems from the gist of the argument, that the wine was fermented, for it is parenthetically stated that "the wine's of those Eastern countries being very strong and generous, and that our Savior, as all sober and temperate persons might probably abate its strength with water, of which nevertheless the history of the Gospel is wholly sileut." The posture at table, he states, was that of reclining as in the

Savior's time, or standing. During the time of administration, The preparation was very simple, every they sung hymns and psalms, which be came the next day and was baptized by ness

ng dose, the services were concluded the line been, and the whole church was with prayer and thanksgiving, that God had thought them worthy to participate of such sacred mysteries, and the people being blessed by the minister or bishop of the assembly, and having again saluted each other with a kiss of peace as a testimony of their hearty love and kind-ness. Thus terminated the solemn ob-

Very similar indeed in many respects to that of the Brethren. The washing of feet, it seems was, omitted, but when we consider all the surroundings in that age, and the corruptness which early sprang up in the church, we feel dispos d to think that this part of the sacred bservance might have been overlooked, or it seems, that this narrative is a decription of the service, subsequent to the origin of the Apostolic Constitution, which are generally conceded to bave

burch.

# "THE BRETHREN AT WORK."

O'ING what? "Breaking bread dai ly from house to house, cating with ways admonishing in the work of the Lord." "Admonishing one another it salms and hymns and spiritual songs. "Provoking one another to love and good works." "Exhorting one another and so much the more as we see the day approaching." Doing that, then it is well. But what of our children, our neighbors and their children? What are you doing for them? Brethren, are you at work? When I say Brethren at work I don't mean the paper; I mean all the brethren. Do you believe that Jesu Christis the Son of God, and that he a saving Gospel and you believe i bave been buried with Christ in this covenant—a saving Gospel. But their's your neighbor across the way, your merchant in the town, your shoemaker, your blacksmith, you teaant, your school teacher, coming closer, your brother, your sister, your own child-erentures all—all to be saved by the "saving Gospel," if saved at all.

"Where is the meeting at the old Brick?" "Every four weeks?" "How many preachers have you in the old Brick congregation?" Thirteen, "How many members?" "Two hundred and "Who owns the fine houses and beautiful farms?" " The brethren most ly. And these great barns? "The Breth-" And Government securities. " Plenty of them." Thirteen preachers meeting every four weeks; houses; lands securities: one day devoted to the sav-

ing Gospel, twenty-seven days to some

Brother Philips presched to-day, in just fifty-two weeks his turn will roll onward again. Two hundred and forts members, and many of them wealthy; not a cent for the missionary cause. No Sunday-school: no social prayers and exhortations. Brother Philips' son-in-law and daughter have joined the Methodist. At the Methodist revival, a great many of the Brethren's children began to be awskened to their eternal danger, but their parents frowned down their fearand solvered them back to the drowsy hosom of carnal security. It was excitement, they said, and no good would gle duty, however much we try to mak come of it; but brother Jones' daughter amends afterward by greater faithful

heen baptized for over a year.

Houses, lands, peace and plenty. "Sometheirease." No Brethren, Brethren! No! Don't say so. It is the Gos-pel that saves. What will you give in exchange for a soul? Ten dollars worth of tracts; ten talents of zeal. Twentyfive dollars for the missionary cause, will purchase for you, grace, peace, joy and stars in your crown

# HEART FRIENDS

OW precious is the sweet look, the silent pressure of the hand, the conscious blending of kindred spirits which tell, far better than tongue can express, the deep yearnings of a loving beart to help us to bear life's burdens How our weary heads seem brightened, as we meet those who have felt the same orrow, and dealing tenderly and rev erently with our grief, seek to soothe

and console us by their tender sympathy. It is said that "opposites attract in love," and we often see marked contrast; yet were there not some common ground of sympathy, some congeniality of spir-it, the tie could not be lasting. The higher and purer the sentiments of the

does the heart to that of a friend. When we are rejoicing over success gained after long, hard, persevering efforts, bult the joy is dampened if no friend rejoices with us o'er the well-won victory. Hast thou a friend? Guard with jealous care that friendship. Let no hasty word, or thoughtless act, mar its pure, fine com Let its confidence be sacredly kept! Beware how thou triflest here, for the sail st thing on earth, and the most difficult heal, is a broken friendship. But if dess thy whole life, crowning it with

If our earthly loves are sources of such joy and pleasure, how much higher and purer the enjoyment of the Ever who stoops to call us friends. There are joys and sorrows we may not confide to the dearest earthly friend. How sweet to breathe into the ear of our ever present, ever sympathizing Friend our inmost thoughts and feelings. Earthly friends may betray our trusts or fail us in the bour of need. "Greater love both no man than this, that a man lay down his life for his friends. has proved his love by dying forms. Can we not prove our by living for him Earthly friends may be impatient with our faults, and weary of our burdens. and withhold their sympaty, but,

no friend can go, and land us safely on the other shore. -Sel. There is no such a thing as a small

duty. Everything that one ought to do at all, he ought to do well-"with thy might." No one knows when he is per forming a duty that will lead to the salvation of souls, effect important developments in his own character, or decide his temporal and eternal happiness There is no safety in the neglect of a sin

# The Brethren at Work.

# J. H MOORE, M. M. ESHELMAN, EDITORS.

# MOORE & ECHELMAN, Lazark, Carrell Co., El-

JANUARY 16, LST9 LANARE, ILL. The Brethren at Arnold's Grove expect to

Scotland. Many are suffering from the ex-

THE man who spends his money for eigars, earls his labors in smoke. He paths his money The Young Disciple, published at Hunting-on, Phylos from cularged, and in other ways

melt improved.

BROTHER Marcus Fowler, of Yellow Cr.

The Brethren at Hallory Grove commo

a series of accetings last Sunday, and expect to keep them up during the week. Mn. James Crystal, we learn, is traceling in the land of Palestine, and will likely write some interesting a last of the travels.

BROTHER Joseph Hembricks, of Cerro Gordo

Bustime D. B. Gibon has been called hou-to attend sp. and labors in his bonce congreg-tion, and Therefore cannot full all his calls, c

BLOTHER E. K. Barchiey has returned home trees. Gillifornia. We learn that he suffered

on Illinois for the present, having pres

One character is about all any one man can mild up, and he would better see to it that that

Duning the Mosaic dispensation the people

A SENSIBLE man one time remarked: "That menghbor of nine is not a very good one, but he is worth more to me than fifty cents, and I would much suoner let han have the fifty cents we disagree about, than to lose him, and have

The Debate is delayed till next week, as we want to arrange to point it on the large press, and print two speeches at one time, thus making less press work. We find that printing them on the small press, one speech at a time makes too much work for our pressman.

Manrin Magraw, a former problem of Linn affliction, to utter helphessness. Some time ago be maited with the Campbellites, but his since been haptized by the Brethren. His only hope

LAST week brethren John Emwert and Geo They express the uselves as highly pleased with the interest manifested, and thank there is an

In the next number of the Children at Morn young and rising generation in the

is a wonder to many that he stands it as well as he does. May God spare him to do still

"As lead after look of politicians went by cheering for their candishte, a little girl climb-ed tise fence and shouled. 'Harrali for Jesse.'

BROTHER Jacob L. Baker, of Herring, Allen

From a letter written by Bro. David A. Nor-cross we glean the following: "I would like for you to send your paper, commencing with No. 50, to my brother. He is a member of the you to see a year.

30., to may brother. He is a member or see Free Will Baptiste. I had you to send it to him, for last year. He wrote me to send it to him, for the contents. He now hive of Avaince 46 is tall be fought asset, and the indication and light asset, and the Max who are all the fine grounding about it is word, worth for of more arrived as the second way, and then it is the word, worth for of more arrived as the second way, and the second way, are also princed if they would stop granding. I see interested short them and an anxious for gar to word and I then to make the word better than to come to the knowledge of the Traith.

BROTHER Liche has should has labore in Song idea of the strength of our Sunday school here in town may be formed when we ed his last rerinon at Lenark, Sunday night to tell our readers that 161 pupils, 14 teachers and a large and attentive congression. does not stop for Winter. The interest is sto no may library aside from the Bible

> THE Supreme Court of the United States ha given a decision against polygamy, or plural marriages. The Contr maintained that it was the duty of Congress to legislate for the protec-tion of public morals, and the protection of sobelief, then homen macrifices are necessary, or that vidows must be borned with the dead shes of their husbands. The actio Court is a severe blow to an evil that should have been rooted out long ago.

Book agents are counting. When they enter a neighborhood to sell a book, they first call on all the ministers, and if possible, get them to subscribe, at their manage somehow to get their munes on the list. That stone, they feel that the book is well haited and are now really of would be not so dangerous, But even Salar

BROTHER Daniel Miller is making thorough curvassing, and expound the Word of God to the people by order for the beginning. He also proposes to stay long enough in one locality to explain the doctrine fully; and then we have long been contending from, and hep aportolic enstorn of staying long enough in one place to establish the Gospel if it takes three

Progressive Christian is the title of another new paper. Inst-tarted among the Brethren at Berlin, Pa. Holsinger and Beer are the editors.

Ohio The Children's Paper The Home Mirror,

#### WHAT OHE BOOK EVERRED DUT A NUTS

mistance, John W. Smith may send us a list subscribers. His name is sudered in the ledgeof signing your name and it will be much bei

## THE WORD SOUNDED OUT

A Sucticed in a former issue, brethren Daniel
Miller and David Eby went to Wisconson o work in the Master's vineyard. At Mineral Point they were met by Bro. Fogle on the 34th Bro Abrau Studebaker's in the evening. On 26th, about 4 P. M. they reached the house meeting that night. Reached the home of Bro

Sunday, and were requested to join, but declin ed for the simple reason they already belonged to a far better Association-the great Association of Jesus Christ. The Preachers' Association permitted each member to speak thirty minutes on any religious topic, save doctri

forth the Word until the 31st. On New Year's day, they had occasion to walk about four miles to search of a bruther's residence, and while passing along by a house were hailed by a man, who inquired where they were going. They replied, to Bru. N's. They then asked his name and were informed that it was Henderson. "Bro. Henderson?" inquired our messionaries. H. "How did you know we wree Brethren?" "By your appearance," answered Bro. H. Thus you see, dear render, approximent is still worth comothing to the

Held three meetings in the ricinity of Rockbridge. These were held in private houses Word preached with power and good effect in Disciple church. These people offered their sired it, hence held soveral meetings there Word again preached with good effect. Saturday erening and Sunday held meetings at Spgar Tree. On Sunday, Bro. Miller preached a sermon on baptism. Two came, confessed, and members of the New Light society. On Monday the 6th they started for home, arriving rejoiced to hear that souls were made to " search statutes and commandments. I did not receive the data for this report from a preacher, hence have felt to speak of the musica with an ordinury degree of liberty. How it rejoices the heuris of Ood's prople to learn of the success of

# THE OLD ORDER

Going and Preaching-Failure of Plans-Sound ing Out the Gospel Wanted by All-The Apos tolic Order-A Question of Beatrine The Appropriate It.

NO one asks, "Is it right to provide the Gos-pole" or "Is it right to ground preach the Gospet?" That the Gospet is the thing to tiod. It is every-where agreed that men shall "go and preach the Gospel to every creature." It is agreed that men shall preach "in words GENTS and others when writing to the which the Holy Ghost tencheth." It is narroad and be glorified" if ministers shun not to de

ers to deliver the Will of God to men, come up

to the wish a find expectations of their origina tors? Why has there been so many plan brought forward and so little done? Why was the "Church Extension Union" unse plans for preaching the Gospel, calling and calling for nourishment and sympathy? There is a reason for this down grade movement or Tou much premier in them. Do not the preachers generally call the meetings, come together elect the officers, hold the offices, write the costies, in distresses, in strifes, in imprison

His not this kind of work caused the curs plans to slumber? Have the appeals of the planners met with the hearty responses which matter? Have we not run before the voice came, saying "Come," or "Go?" Who should prepare the accessary equipments for the war-

accraced for souls of the nt and unlearned. They want the rays They want the preachers to sow the seed, link the way of doing it must be according to the divine direction. No brother is so completely hold the Bressl of Lafe from those who are call-Their love is onlarged, their "good will" goes out to poor humanity. The only question is, How shall the preachers be sent? Following the Apostolic order is the only safe course, is the only suc-

cessful way The first preachers under the last great comm of Jesus, " went every-where preaching the word." This arttles the question. It is right for proachers to go every where preaching the Word. "How shall they hear without a ther? and how shall they preach except they be sent?" Rom. 10: 14, 15. This settles the question of sending. The preachers must be sent. The church, the executor of the Will Paul and Silas "being recommend ed by the brethren unto the grace of God," churches." Acts 10: 40. This settles the ques-tion of recommending. The brethen-all of them-did the recommending. Not in all this

narrative is there a word concerning plans by

the elders and apostles to send out preachers

Punl and Barnabas "gathered the church to-gether, and rehearsed all that God had done that they must be circumcised. The destrine, hence the elders, apostles and church into it. We sow go to 1 Cor. 16, and Sad the perfect rule of giving for each saint. Here all giving as God hath prospered has This r never disputed. All are certain that the mon by hum an stone muon the first day of the most method - the perfect way. This settles the question when to lay by the Lord's part. " Every man according as he p rouseth in his

settles the question of motive, or in what could tion of heart to give. To sum up,

Not gradgingly or of necessity, but wall ingly. Campbell renders 1 Cor. 16: 2, thus have prospered, putting it into the treasury. This is a good rendering, the words " putting it con. Putting it into the transary, is the plan for getting the money together. This is God's

The preschers' business is to labor in word exhortation. 1 Tire, 4: 13. Not a single word ing money, to making plans how and where to use it. This was left to other hands. We see some princing fact work. Buy there are greater than the work of the Lond, but north and the work of the Lond, but north and the anish universelved to the Lond, but north and the anish universelved to the Lond, but north and the anish universelved to the Lond, but north and the anish universelved to the Lond, but north and the anish universelved to the Lond and universelved the London and the London and L

Do they not tell how, where and when to use that does not administer to the wants of its the church; their influence lost, or worse than hence the necessity of our mainisters show his own is full of weeds, men will conclude that charity at home has been neglected. The church

nel presched to it. Well, we all see that there is a Gospel role for collecting money, but see none for paying it

out?" Very well, if there he no Gospel for paying out the money, then the Lord does not want any money paid out. I find that in apotolic times, "distribution was made unto every man according as he had need." Acts 4: 35 Now in secunding out the Gospel, would it not be well to distribute to the preachers as they hure need? There would be no occasion to distribute to them unless they have need, and if they have need, the church is bound to distrib nic to them. Would not more work, and ket ter work be done if the buty were left to may when, where and by whom the contributions should be used? Would they not take more they not administer to the needs of preacher while traveling among strangers, in such manner as to cause greater blessings to follow the efforts of their servants? In leaving this work to the faity, with whom it properly belongs, would not the preschers be enabled to labor more succenfully in word and doctrine? With their minds freed from business cares, lections for mission work are not rightly approunoted can the preachers be accused?

over Judeo, he hade them to "Curry neither they see we are determined to live up to what purse, nor scrip, nor shoes, nor two coats;" but we teach, and faithfully carry out the Gospel as afterwards he speaks of this and says to them. "But som he that buth a purse, let him take st, der the unfavorable circumstances here, there and likewise his scrip." Luke 22: 36. In this are some coming to the church, which is anoth two coats. For about six months in the year, preach for them and the purre is a necessity also. All agree that these thougs are necessary in order to go, ters must feel a good deal of embarrassment and that whatever may be needed the church because in such cases they have to bear a good will supply. We are all agreed that the old or- deal of blame, and sometimes blamed most when

please all men, in all things," not seeking our own profit, "but the profit of many, that they may be envel." 1 Cor. 10: 32 Will the minsoul to live holily used meekly before God mut-

# · FROM R H. MILLER.

A NTIOCH, Indiana, is a noted place in our the long troubles the church has had. Many of ommittees from Annual Meeting, and no doubt or engious to learn the condition of the church at this time. Well, because of these troubles I came here to preach them a series of doctrinal This kind of preaching is much need

mitter of non-conformity to the world, conse neutly they dressed too much after the cus tons of the world around them, and some of then apposed the authority of A. M. This been a source of much trouble. But as the commatter, sent by last A. M., did not come here, mettee sent by A. M in 1872. To enforce that decision was to establish the general order of the brotherhood here: in consequence they had to expe a number of members. This is a sad

kind-hearted members, young in the journey of of an order is once fully understood, the shift life, and in the cause of Christ, who have been bought by the vanities of earth, their hearts turned to the ever changing and dangerous dying pleasures they leave the fountain of all truth, saying in their hearts, they will not be governed by the Lord of hosts, but by the host

of fashion in their journey through life Though it is with sulpess we see them given

the church has done right in separating from them. Because it is a truth, plain to all men, that when a man belongs to a church, or may or canization, and will not submit to its rules. and obey its general order, he ought to go out, because he can only cause division and tre by staying in. For this reason I think the church has discharged its duty, and it has determined to stand by the A. M., and the general order of the brotherhood. I hope and pray, that at least some of those who have gone from us, may see the dangerous result of their course. and farm back to the counsels of A. M , the order of the church, the merkness of Christ and His Gosnel, and to the bright Christian and anti-worldly example their fathers and mother

As the Brethren here have determined to es tablish the general order of the church, we would they not be better qualified for the work bope the Brethren, especially our ministers, whereunto they have been called? If the col- will visit them often; for they desire it, and surely they need it. And then, too, we have encouragement because it makes our church When Christ sent the twelve and the seventy worthy of respect from all good people when understood by our brotherhood. And even un

On account of the troubles here, their minis and what is ight earned be made more so. But it is well 25at the ministry "give nous offense," even "to the church of 60at." May we learn to preschess in enforcing the order of the claup united, and determined to stand by the astry follow strictly the spostolic order in those them; the sounds are in their hands. They can meditation, reminus, exhortation, prayer and doctrine, leaving the collections for the saints and things just by saving a little of their curdoctrine, leaving the collections for the saints and things. Bluny, yes we may say, most of and the manner of using them to other and our ministers who travel much are poor men, and the amount of their labor, and the place where it is done, depends on the help they get gon have numbe, still be determined the work shall go on, victory and triumph will come, for God helps those who work in His cause, and

> Another truth is apparent in the experies of this church, that is this: The church must A ship on the ocean without a compass, with out a moriner, carried by the wind and waves is soon wrecked and lost, so the church without rule and order. Without God's Word and hand to direct its cause it will soon drift with the current of fashion into all the ways at the worlds

scorld. preached, we must have a rate had down, or the world will soon get into the church. The ing his own roles in everything, is to give him the rules God established in His church; estab hah God's government in the church; it will

ments from making divisions and trouble in the many places, need more destrinal preaching. There is where the strong anchor is fastened which holds us safe in every storm.

Many of the rules laid down in the Gaspel

prackers, needs owakening, and if it needs last—thermed against the church in the boar of an arakening there is where the peractions should key greatest trial. And to see there are some jeign. If A goes to entire to B. S. corn while kins-beard members, young in the justices of a for sold, and the other than the state of a cold of a cold of the state of t culty of enforcing it is mainly overcome. our ministers should not only preach an ordinance, but also its design. Not only set ways of a sinful world; and for these transient. the order, but also the object accomplished by it. In all these though, when the meaning, the design and object are seen, the order will be more readily accepted, and more firmly established.

There is another thing in the experience of this church which should never be forgotten; up to the world, to be led by it, yet we believe that is this: Error once admitted to get its power set up in the church is much more difficult to get rid of than it is to keep it out, or prevent it from getting into the cherch. Error in faith and practice does its greatest harm when it gets a hold in the church. Then it takes much trouble and labor to get it out; long years of trouble are the consequences of small errors brown once mimitted in the church. But how soon the trouble is over when the determination is made to keep them out. How close, then, should we watch that, no error in faith or practipe ever get a hold in the church.

#### ANSWER TO QUERY

VOURS of the 23rd inst. to hand soking an exchanging and "In many things we offend all." James

A proper rendering of this explains itself. In many things we all offend." Whoseever shall keep the whole law, and

yet offend in one point, he is guilty of all." Jus. 2: 10. This arems to refer to the Mosaic law. The man who violates the law in one inance, safty not be so morally degraded and abandoned as he who transgresses it in many respects, but in that he sing columns, he is a rangers and (like a violator of the civil law) unrighteous and condemned from a legal stand-point. Next verse (11) explains this.

these least commandments, and shall teach men o, he shall be called the least in the kingdom of heaven." Matt. 5; 19. James Macknight, Philip Doddridge and George Campbell translate this as follows: "Whosever, therefore, the least of these commandments" (of the law), (in other words, he can't enter the kingdom of the law if he breaks the least command of it), that the man which doeth those things shall live by them." Rom. 10: 5; Luke 10: 28; Gal 3: 12; Lev. 18: 5. Christ, in the foregoing teaches the same truth, yet as we have seen nor and exposed to death. Each, 18: 4. But and can't be saved by the law. Rom. 3: 19, 20.

Christ who took our law place according to the 4. Mark 16: 18 pertains to asostles and was literally fulfilled in the miracles wrought to See Lake 10: 19, 20; Acts 25: 5, 8 etc

It did not pertain to all believers even in that

"Take therefore no thought for the morrow," &c. Matt. 6: 34. The Greek says, "use oun series nersecte," i. e., "Be not therefore over-careful," &c. Macknight, Dooddridge and Campbell translate it, "Be not then anxious about the morrow," Ac. Some of the foregoing

THERE is a Roman Cutholic church in New THERE IS a Roman Catholic courch in New York that is to cost, when completed, \$3,000,-200. This is another waste of money. About the only thing that will stop such extrava-gances is the taxing of church property.

The Baptists of North Carolina are taking steps to erect a monument to the memory of Rev. John Kerr, who do much labor in Virgin-

# Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

Please give your views of Heb. 12: 29: " For our of its a community flow."

J. W. WALL. Will some one tell me how long Noah was build-ing the ark? ISBAEL PENRODA What is the meaning of the last two words of 1 Cor. 16: 227 "Anathema Maran atha," and what language is it? W. H. Millen.

w. H. Millers
Was Julas present when feet-a rashing, the Lord
Some one will please explain.

J. M. Derrack.
We read in Gen. 1: 20; "Let us make man u. or

6Wn image, after our likeness, Did God make man in the form of himself, or was the image spli-ttns? A. Hollinger. A. HOLLINGER.

Please give us explanation a 1 Cer. 5: "To deliver such a one unto Salan for the desiruction of the fiesh, that the spirit may be saved in the day of the Lord Jesus."

M. W. KEIN.

of the Lord Jesse." M. W. KEIS.

Please explain John 1: 22: "Which were born,
net of blood, not of the will of the fiesh, not of the
will of man, but of God." What hirths are here
referred to, natural or spiritual?

J. Y. SNAYELY.

Will some one give as an explanation on 1 Oct.

15, 187 1. who is the builder? 2. What the material? 3. How shall a mone work be tried by fire 4. If a man's work be tried by fire 5. If no man's work be tried by fire 2. If no man's work be barroed, how shall in the an ed yet so as by fire?

15. B. WHITMER. ed yet so as by fire? B. B. Wittmann.
Please give one explaination of ther, 22:2. It reads
thus: "In the mails of the street of it, and so exhiher aside of the rive weathers the tree of fire, which
keep tracker manner of faults, and youlded her risk
over; mouth; and the leaves of the tree were for
the healing of the nations:

A SROTHERS.

S. A. FLESSINGER.

Some one will please explain Malk 16: II, 18:

"And those signs shall follow them that bellow: In my mane shall they ead not devile; they stall take my step posts; and if they drink any deally thing, it shall take my server and it they drink any deally thing, it shall not her stake, they shall be almost on the server, and they shall transles on the server, and they shall trees e." Who is referred to?

J. J. BROWN.

#### DDESS

THE person who is, in any matter whatever conformed to this world, is controlled and led by it. This applies to everything in life. "Be ye transformed by the renewing of your mind." The another be turned over to God, that he may live accord-

A must thus transformed is a fit subject to rove "what is that good, and acceptable, and erfect will of God." The will of God controls him in everything. Conformity to the world leads a mun to follow its ways of dress, not for comfort, but simply for show, cultivating the

The perfect will of God leads to humiliation, and submission to the Scriptures. But to reject this, and conform to the world, leads (1) to pride; "In like manner, also that women adorn themselves with modest apparel, with shame-

facedness and sobriety, not with braided hair, or gold or pearls, or costly array." 1 Tim. 2: 9. "Whose adorning, lot it not be that outward adorning of plaiting the bair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3: 3. These Scriptums teach plainness and simplicity to adorn themselves with gold or pearls, or costsom or "Shill eak individual decide from the subsequence and subsequence for the subsequence of the subseque

logs, and the brailbands, and the tablets, and rather abandon this popular faith, and fully emthe carriags, the ritage and more lewels, the 
hence the religion of Josus, if it be to drink the 
changeable suits of upparel, and the mantles, 
and the wimples, and the criping gius, the 
Jesus was a man of sorrow and acquainted glasses, and the fine linen, and the hoods, and the vails." Isaiah 3: 18-23. God here denoun-

the vails." Isainh 3: 19-23. God here denoun-ces Israel for her pride as displayed in dress When Paul and Peter speak of gobb, or pearls or costly army, they denounce it in the Chra-tian church as the prophet did in Israel.

#### HOW READEST THOU?

(Luke 10: 24.) (Luke 16:24)
This one thing now to rout the Bible through
And another thing to roud, to bears and do:
The one thing now to read it with delight,
And quote another thing to read it right.
Some read it with design to bears to read,
But to the subject pay but little hered;
Some read it a gitter and the payment of the payme But no instruction from the Bible seek

But as industrials from the littles care, White charge off as with the first ince with the control of the contr

A BEAUTIFUL EXTRACT.

My Dear Sister:—

AVE suffered much since I wrote you last
My one aim is to unfold and impress prinde c, and elevate the popular mind above more hereditary notions. Most people get thu religion in the same way that they get the measles-by meteral contagion. The church is not aware how largely it is influenced by popular ideas of faith. Let us make sure work, and call no man master. Pray on, work on, hope on. Let all your infirmation and failures drive you closer to Jesus, and expect the manifestation yon closer to Jesus, and expect the monitestation of His power in your weakness. He will not disappoint you. Your great surrows and suffer-ings are preparing you, for exhibition to some of the hinghlest gens of grace to the gaze of men and angels. "Abundance of revelations"

Dear Brother in Christ:— Through agonicing suffering and sore affli tion, may we expect to enter the kingdom.
Such seems to be your lot, and such seems to
be mine. Your "one aim" is a wolde one. The
world is full of "hereditary religion," forgetting the true religion of Jesus Christ. There need be an abundance of ambassadors of Christ's to an approprie of management of caries a kingdom, "endued with power from on high" to subduc or wholly evolute these patrimonial, or man-made principles, or "popular ideas of faith." How prone we are to worship the creafaith." How prone we are to worship the crea-ture above the Creator, and as you say, that comes by "natural contagion." We try to be

lar? The church take Gold Words on her throughout Jesus Christ. We forget:

Trans are four good habits — prochability, readed find and period. It is, therefore, the blow agoing preprince in the grades of their depth on set that her assumes keep the consecurate, which the blood Storage proprie will, individually consumes the consecuration of th

Jesus was a man of sorrow and acquainted with grief. He frequented the work-shop, He handled the hammer and chisel, and shoved the plane. Sad to say it, that there are those to-day who profess to be His followers, that despise His occupation. They would rather be fishers of men than fishers of souls. They sit at ease

in Zion, expecting some day, to be carried to heaven on "flowery beds of ease." But may our work be rooted and grounded in the faith and truth as found in Holy Writ. May we have the one Master, Jesus Christ our Lord. Then as you say, we can "pray on, work on, hope on." Without prayer we should not be able to accomplish anything, and if we should continue to pray until our hair would change works. "Faith without works is dead, be alone." Read John 2: 17-20. So also seen Faith without works in dead, being

Let each individual cling closer to the brow of King Immanuel. May it he the desire of each member in the blessed frateralty to sip the dew of heaven at the very foot of the May each one be so humiliating as to kiss the et of Jesus, bathe them with their tears, and, Mary-like, wipe them (His feet) with the very hair of their head. I trust, dear brother, that I may fully realize the "manifestation of Jesus frail holy. I have not the least doubt but that one is disappointed in Him, it is because he or she is expecting something far beyond what is promised in Holy Writ. Many and precious are His premises, and there are untold blessings contained therein. O, that His precious love may be more abundantly shed abroad in our hearts! that we may all walk worthy of our vocation, necept Jesus at H1s word, and work out our soul's salvation with fear and trembling. and practiced by those following man-made re-ligion. May that all-abounding love of Jesus spring forth from every heart. May we so live that, when the summons bids us depart, may we be so unspeakably happy as to most bround God's throne in heaven, and behold His shining

Your mater in Gospel hope, EMILY R. STIFLER.

#### IS THERE A HOLE THROUGH MERCURY

recent transit of Mercury, Mr. R. A. Proc ang circumstance. A bright spot was noted the planet's disc, which appeared to him to ce of black card, and the bright spot a bolerced through with the compass point in riking the circumference. One feature somed decisive of the subjective nature of the bright the sun's face, nearly the whole of which was in the field of view, the apot perceptibly diminwaved and waned, it was triangular in slupe, but when the lustre of the spot was steady, Mr.

modified when the planet was allowed to ap-proach the edge of the rather wide "field." may have been nothing more or less than th sun shining through; while the question is ask ed whether if Mercury be tubular, the earth may not be also.—Carrell's Magazine.

ENES was a good temperance man. Wh DISCISSES was a good temperance man. When the stand for throwing a goldet of wice on the ground and wasting so much liquor, he answered: "Had I drunk it, there would have been a double waste. I, as well as the wine, would have been lost."

Taxax are four good habits — punctuality, steadness, accuracy and dispatch. Without the first of these, time is wasted; without he rec-

# Altems of Anterest.

GEN. Grant proposes spending a year in

-Marstages have falled off about 17 per cent, in Pressia since 1872. -Mr. Spurgeon has declined a gift of \$25, 00 from his congregation.

-Gwana to the failure of the Nile to come to me last season, the Egyptian crop is a faslure. -Tue Mayid announces that a dewish wo-on died at Vicana last month, in the 112th year of her age.

-ONE hundred and eight persons wern mur-dered in Switzerland last year, out of a popula-tion of less than 2,000,000.

-Some of the European governments are al-ost crushed to death by their immense was debts. Still the stupendous folly goes on?

-Tuene are now in Syria 500 girls attendis sgelical churches, and studying the West inster cateolism instead of the Bible -SEVERAL carthquake shocks have been feld

in California of late. The heaviest was at Red Bluff and Chico at 3 A. M. of the 9th uit. -The total vote on the location of the cap-al in Louisiann has been received, and proves

to result in favor of New Orleans -Monx boys than girls are born in Great Britism, but statistics show that there are about a million more women than men in the king-

-Urwanes of 1,200 churches in Great Britian now uses the unfermented wine, the "true fruit of the vine," and free from alcohol, for

-THE colored Baptists have a church at Petersburg, Va., with 3,000 members. It is one hundred years old. A new building for it, asting \$30,000, is being put up. -An Association for the study of the Bible

-The wave of financial distress appears to

be pureping over all European countries. Swe-den is passing through a panic, and failures of leading manufacturers are daily reported. -Manam Funny Berlin, of St. Petersburg, who has for several years studied at the Zurich University, has received the degree of Dector of

Lows. This is the first time that a lady in Switzerland has obtained this title. -Twesty thousand Israelites have been con

organized in 1800. -IT is a most interesting fact that there is not one infidel book in the Welsh language; the Bible is every-where studied and proxed And co-incident is the fart that popery has nov-

thousand persons have been given good com-mon school educations, and many are now en-gaged in governmental, commercial pursuits,

-A arren from a lady missionary to the -THERE was an alarm of fire in one of the

Had the narm been in a theatre there would have been a panir, and scores of people would have been crushed to death. In the school-room it was different. The principal, when the the usual signal to march, the papils filed out of their rooms and, according to rule, marched of their rooms and, according to rule, marched down the shirways in single file. In three minutes the building was empty, and not a sin-gle accident had occurred. One little fellow fainted on the stairway; but, as the next law picked bim up and, without remark, evened him that the stair and there were no acceptance. nto the street, there was no excitement

-Carrain Buddhington, of New Lordon whaling schooler "Evidem," has just brought back from the Arctic regions, a solid silver spoon bearing the Franklin arms. He found it in the max who in turn had obtained it from a tribe living still farther to

Rehoes from the Center.

Going to Church-Recular Interests-Lord's Day-Christmas Day-Standing in the Tem-

No. 7111

The Lord's day, and cold and rough without, hence it requires warm hearts and willing minds full of the low of Jesus, in order to brace the storm and go out to work for the Master, in calling sinners to the fold of God. Traveling by vehicle, being impeded by the roughness of the roads, we concluded to take the part of the pedestrain; so brother W. C. Teeter, our little lad Sharon and myself, started the apostles and early Christians had to endure the upositor and early Christian had to endore so many hardships, travelling mostly on foot over mountain and vale to spread the everlast-ing Gospel. What privations and softening they had to endure, and yet how zealous and carnest were they in the Master's cause. All ogor to the minted dead, who these have so nobly fought. How vestly different in modern times. If the weather not fair and pleasant and the easy coach to ride in, we will stay at home, and on Sunday or the day of worship, as home, is the sweetest(?) place on earth. passed on, and nearing the sametuary ticed the people entering the courts to hear the word of Gosl. We met a goodly number re-sembled at the appointed time. The speaker

Then went to prayer. The motto of discor was based upon the parable of the marriage of the King's son, Matt. 22. The Gospel Feast.

The solemn inspection by the King. Oh that all would heed the invitation and be a guest of Jams. Brother W. C. Tester intro-

ed, as a closing by ma, the 330th number "Come sinners to the Gospel, feast

Then returned. Thus another day spint in the service of God, and we hope at sometime in the glorious fature to resp our reward

The next work we devoted most of our time looking after our business interests, which is our method of doing when not engaged in our bands to provide for our temporal wants and accessitizs. As the work was winding to a close we harriedly left the business carrie and repaired to the sametanry, to worship with the cold and inclement weather. The service introduced by singing the 174th hymn. The service of the ministers present deliberated on the dec Invation of Nicodemus to Jesus, "We know that then art a teacher come from God." John 3: 2. He spoke of the character of the one who made this declaration, how he gained this intelligence, and of his final conclusion. Bro Had a good hearing. Brother E. Bosserman introduced the service by singing and prayer by one of the descons present. Brother E. Bosserman then selected the eighth verse as a motto for his discourse, setting forth the qualof Jesus as set forth in the text, deblerating itic, truth, we can be honest, just, pure and the speakers present added a few remarks in re gard to Paul's care for the church, and of the his final leave. The Bible was held up as be-ing the word of eternal truth. As an approriste closing hymn, the 147th number was se cled as a closing song of praise.

Blessed Bibbe, how I love it! How it doth my bosom cheer!" etc. After our usual greetings with the brethen, sisd friends, we left the sanctuary.

To-day is supposed by many to be the anni-ersary of the Savior's birth, and to many this

CORRESPONDENCE. day is one of praise, pleasure and bappiness; or resolved to choose a committee of five from to others a day of workily pleasure and carnal gratification. Some enjoying wealth and siftuences, while others are pinched with portry, counsel and advise with members upon all materials. this very cold day while the Christmas greet-ngs, the merry sleigh rides, the many gifts and office for one year, when others will be chosen the pleasures enjoyed by the people at large, I am made to wonder and enquire is this true happiness? If so, why not extended and en-joyed by all? Oh how selfish we are! If be-

owing gifts is a pleasure, why not give to the or? why give to those who have already? Yes, in their provers, but no measures are prorsending relief. Oh God, remember the poor, if on dost not they are forsaken. Teach as, thy children, to remember them in practical relief. This is another Sabbath day affording us grand This is another Sabluth day a opportunities to labor in the Master's viney and. The privilege was gladly accepted, and in com-pany with my dear family and trother J. M. Kinsey we were soon seen gliding over the beau-tiful snow, bound for Pleasant Ridge church for divine service. We found a fall house

for driver vertices and morked attention to the word preach-ed. We believe that many prayers arose in that andience in behalf of the speaker from the freedom he epjoyed in his deliberations. Oh what strength there is in united effort. Pailures in conversions by the labors of the minister, is often attributive to the laity of the Show me a congregation that will engage in singing praises to God, seasoned with carnest secret prayer preparatory to the service, then when the minister enters the sawords, help him preach, and I will show you a

congregation that is successful in winning couls and spreading the glorious news of the Gospel of Christ. Such we think is the design Service was more directly introduced by sing-

"How sweet the mane of Jesus sounds

speaker then read the 147th Psalm, and so beted as a motto for discourse the third verse.
"He healeth the broken in heart, and bindeth inp their wounds," and based his remarks upon the following deductions:

The great ill, a broken beart.
 The mercy of God.

There are various causes producing the sor

rowful effect, a broken heart. Desettion, bereave-ment, pennry disappointments, etc., produce much sorrow in the human heart. They be-come de-pondent, droop and die; all from a eart. These sorrows can be heal though from natural causes is this suffering yet the persons can be restored. But the deep errow in the heart caused by sin,—the heart nat is convicted and broken, is the one that God delights to heal. It is then He shows His at mercy and hands up the wounds.

The service was closed by brother W. C. Teeter, after which we were made the guests of

Mr. and Mrs. Fahls, who bear a marked resex blance to a Cornelius of old in acts of kindness

Contemplated Oregon Colony.

WHEREAS, we, the undersigned members have considered the propriety of form-ing ourselves into a Joint Stock colony, and locate that colony on Government land in Conmittee chosen by the members of said colony.

Sec. 2 We therefore propose to settle on our claims in the Fall of 1880, and havefurth-

in their stead, or they be re elected.
Sec. 3. The necessary qualifications to be in persons applying for membership in regard to sex or wealth. All come in on the same pior's vary gives on ones of the move among its we en-litais is perhaps a great fault among its we en-trich the wealthy and imporerish the poor, shall condition a quorum at all hastness mecha-hamy dear little boys and girls with hearts fall ligat of raid colony, and shall be competent it of lore and honest impressions upon their countenances, are this day living in almost to

one to remomber them with a handle grit of mercored late the said other sections where the contract of the said other contracts while many other are enjoying the features between late, the plate, that of a pupil-contract of the gain day, then a proof by mostless, clear and is it after remembered that there take district any other remembered that there is no contracts of the gain of the contract of the said of the s tal observity on account of their poverty, no be received into the said colony only at our reg-one to remember them with an hamble gift; min meetings and further, that all annihumber retary with a recommendation by two or

persons as to applicant's good character, and be voted upon by the members of said colony. Sec. 5. And this constitution further provides, that each member agrees to Le subject to, and live in harmony with the roles, regu-lations and by-laws which shall be adopted by members of said colony.

Sec. 6. This organization shall consist of the following officers: A President and Vice President Secretary, Corresponding Secretary ed by the members by ballot for the term of

Sec. 7. The President shall preserve order and decorum and shall decide all questions of order subject to an appeal to the members of said colony.

Sec. 8. It shall be the duty of the vice pre-

seen. It should be the daily of the vice pres-ident to not as president when the president in absent, and to assist him at all times when call-ed on, and cost a deciding vote in case of a tie. Sec. 9. It shall be the duty of the Secretary to keep a written record of the proceeding of each meeting, to call the roll, and read the minutes of only previous meeting.

Sec. 10. It shall be the duty of the Treasurer to keep all moneys belonging to the colo-

ccepts and expenditures, and to report at each regular meeting.

Sec. 11. It shall be the duty of the Advisory Board to counsel with the members of the col-ony in directing the general business of a sid colony, and transact such business as the mem-Sec. 12. It shall be the duty of each mem-

ber of this colony to subscribe to the ments of this constitution and the following

Sec. 1. This organization shall meet at least each quarter, for the purpose of transacting any business that may come before it pertain-

Sec. 9. These meetings shall be pres er by the president, or in his absence by the vice president or a temporary president ob

Sec. 3. Each member present shall be at liberty to speak on any subject under consideration, to make motions and vote on any and all

Sec. 4 No subject shall be considered at any meeting which has no direct bearing on the business of the meeting or colony.

See, 5. Any resolutions concurred in by the
majority of the members present at any meet-

the colony. Sec. 6. No member shall bny, sell, harter or contract any debts with parties not belong-ing to the colony without first obtaining per-

Sec. 7. The sale of produce and purchase of commodities will be conducted by a general commission, chosen for the purpose by the members at a general meeting.
Sec. 8. No member shall be allowed to a Sec. 8. No member shall be allowed to scorp the flore more than filters must be at the course the filters, more than twice on one who was the control of the course of the

From J. S. Flory.

LBFT Kaneas City Saturday morning be-fore the third Sunday in this month, for lowa. At Hambarg, lowa, I missed connection, so that I was compelled to lay over twenty-four so that I was compelled to lay over twenty-four, hours. Arrived at Faragut, lown, where my eldest brother hres just in time to attend as ore-ening appointment. Next day, visited some of the members in the meighborhood, and at night had mother asceting. We think that lecality one of the best in lown. The hand is remarkrich, lays well, and use told is no excellent locality for fruit.

There is a band of mer thirty, that, before my brother moved there last Fall, were, without a speaker. We believe this a good section of country for brothern to locate, who do not wish to go farther West. Prospects are very good for the building up of Leaving Faregut Tuesday morning, we arrived at Kaneas City at night. Following Friday

Joe; from whomes next morning at 7 n'eleck we set out vin themarrow gauge R. R., for De-Kalb Co. Arrived at Union Star about 10 o'clock. Was met by friend Alpheas Birther, who took me to his father's, brother John Bash or. Meeting at night in a school-house near

by. Next morning in company with brother Frank and Alpheus Bashor, went up to the neighborhood of the Brethren near Whiteswille Andrew Co. The ride was a cold one, but the barger and brother Honberger, from Nodaway Co., carrying on a series of meetings, assisted by brother S. C. Bashor, who had returned to his old house for awhile. Attended two meet-ings with the Brethren. Considerable interest was manufested, and we believe the labors of the result. Was sorry our stay was so short with the Brethren in Dekalh and Andrew Co. Monday, was taken by brother Nangle to Re-sendale; from whence we took the train and arrived at Kaness City next morning. The fol-lowing day, Christmas, we left for home. Had intended stopping over in Russel Co., Kaness, with the Brethren there, but the night was with the Brethren there, but the night was stormy, and finding no one at the station to meet us, (owing, no doubt to the short notice), one returned back into the cur; it was about midnight. Arrived at home the 27th, and found all in south health. Thanks to the Giv-Though we were absent but a few weeks, we found death had taken three of our neighbors from our midst. Such is life. Each

along throug life we meet with sunshine and shadows. May we all so live as to meet where chalors never come.

Longmont, Colorado, Der. 38th, 1878

Christopher Sower.

He was born in Germany toward the close of the seventeenth century; was a book-seller in He-se Darauselt; smigrated to Pennsylvania in 1726; and settled as a printer and book-seller in t Philidelphia. He "stablished the first type-foundry, and the first meanufactory of printer's ink in America; published the first quarterly magazine(1735), and the second Bible (1743); both being in German; died at Philadelphin September, 1708. His son, Christopher, horn at Hesse Darmanit, September 20th, 1721, succeeded to the management of the publishing business in 1738; was the introducer of east iron stoves into America, and supposed to be their inventor; was noted for philanthropy dering the Revolutionary war, when he merited the name of Day Brod-Voter (the bread-father) the last all his property by conficcation in con-sequence of his loyal sentiments. He died at Philadelphia, August, 1784. A descendant of the family is in the educational book business. Philadelphia—Johnson's Universal Cyclopedia Selected by C. F. Wirt.

# From Bear Creek Church, III. BROTHER A. S. Leer conducted a series of

incetings for one week, and closed Mon-day night. Baptized two last Sunday. The word was preached with power, and we think goodimnre osions were made. made. Yours truly, J. J. CAST.

Jan. 2nd, 1879.

It is a row of empty houses that gete all its windows broken, and empty heads, and empty hearts, and empty hands are sure to come to

From Washington Territory.

W 8 started from FreeD ort, Stephen Ill., the 22nd of Oct.; arrived at Walla Walla city the 8th of November. Stopped in San Francisco two days. Our trip across the plains was very pleasant, as was also our voyage on the ocean, from San Francisco to Port-land, Oregon. We saw much grand scenery our route. Came on the steamboat from Portland, Oregon to Waltia, Washington Ter-

ritory; thence by railread, thursy Walla Walla City.
Next day, the 9th, we arrived at our son-inlaw's, David Bashor, who were anxiously look-ing for us, and were much rejoited to see us ome; and tears of joy were shed at our arriv-

reside in Umatilla county, Oregon, in sight or Walla Walla city, Washington Territory. Wo are enjoying better health than we did in Ill. We found the country much as we expected lands have in the last two years raised much in value. People have turned their attention to farming very much, so that the chance for to target yeary sauch, so that the chance for raising stock is not good any more. A part of this country is very nice, rich soil and some very hilly, but rich soil on top of the highest hills. It also has its drawback, as well as any other country. Timber must be hauled a long ways from the mountain; water is hard to got in some places. I like the looks of this country very well, although I will locate here. I would advise folks to come and see for them-selves. I shall never regret the money I spent coming here. We have seen wonderful works

We have six inches of snow within three miles of us but none here. Provisions are cheap here. I will bring this to a close, but

#### Walla Walla, Washington Territory. ----

# From Chrisley D. Hylton.

Done Brethren:-

of the Almighty.

T is quite an enjoyment for me to read the news from the different parts of the broth-sond, therefore I feel to encourage the Brethren in giving the news of every church, and I know of no better way than to help in the work. It seems as if nothing had been done in our arm of the church during the last year; hut when we reflect upon the Brethren's year's labor, we see about fifteen souls have put on Christ, and if our Brethren have caused the angels in heaven to rejoice, can not we freely say "amen" to their labors? We also had an election for two dencons, the lot fell upon brethren Harman and Daniel Bowman J. B. Hylton and J. H. Sinsher were ordained to the aldership; also brothron Harvey Weddile and P. N. Hylton were advanced to the secon degree of the ministry. So the reader can see we are in love and union. We do hope and gray that the time is not far distant when our brothren and sisters, the country over, may have more union, and one and all come into the orand lead us astray.

Flord Court House, Va.

## Church News.

ROTHER J. A. Ridenour, of W. Va., came to our place, the Brush Creek church, on the 10th of Dec., commenced a series of meet-ings at Strait Creek Valley on the 11th inst., and continued over Sunday. Six were made to feel the need of a Savior, and four of them were received into the church of the living God, by being baptized into the death of Christ. He went to the Brush Creek meeting-house on the 19th, and commenced a series of meet-

ings and continued over Sunday. Eleven more were made to feel the need of a Savior, and four of them were haptized. These meetings

will long be remembered.

Bro. Ridenour was then taken to Pianant
Grove; had a few meetings; then to Fairview;
had, also, a few meetings. What the result
was, I have not learned. Brother West, startwas, I have not learned. Brother West, start-ed this morning, with brother Richerar for Missin Co. They expect to stop of al Hollow Town. From thence go to Stone Lick, their to Zimmerville, thence to Dayton, and then where the Lord may direct. They expect to travel and peach in Missic Co., during they Winter. The Lord blesse their bless of low. Sinking Springs, Ohio.

Items from Northwestern Ohlo.

THE above mentioned district is situated indicated in the title above, and is composed of twenty distinct congregations, some of which are of recent organizations. Five o the above congregations are each provided with two resident elders; five again have but one, while the remaining ten are o therwise There is in the entire district, sixty-five min

isters; there being from one to five in each congregation. Each branch, save five, is provided with a comfortable house in which to worship; four of which were built last season. Relative to the principles of church government, plainness, and non-conformity to the world, there is a very pleasant feeling of union prevailing. There is a desire, and a pretty gon eral effort, to extend the borders of the church, to occupy the vacant territory; but in this we lack brothren who are willing to enter and remain in the field sufficiently to accomplish the work with us. "The horvest is great but the laborers are few." Luke 10: 2. L.J. Rosenugnon.

Gillion, Ohio.

### From Carroll Co., Va.

WE had our Communion meeting in our house the fourth Saturday in October Brother H. P. and John Hylton from Ployd Co., came to our assistance and preached the word with power. Five were haptized and made willing to walk in newness of life, and we think others are nearly willing to take up the cross. There are only nineteen members of us here. We have meeting in our houses the second and fourth Sanday in every most in We have a large field here. Samuel Roth rock is our speaker, and I think if the brethrer would come over and help as more that much good might be accomplished in saving souls to

# WILLIAM D. TYSON.

From California.

WE are having a very cold and dry Winter hope it will soon change for the better The church of California is in a good degree The church of Gainerina is in a good acyce of prospectly, love peace and union, reign among us. Elder & K. Burchley is to leave Sarramento City, on the STH of Docember, for his home it I fowa. God grant that he may reach his home and family rafe; having been with us three mouths and five days, telling us the good old, old story, that Jesus Christ is Lord to the glory of God the Pather. Gronge Wolff. Lathrop, California.

# From Monticello, Ind.

WE are having a good time. On the eming of the third we commenced ing of the third we commenced secthouse, in Carroll Co., and soon found that the waters were troubled by the spirit accompany ing the word preached, hence felt to contin the meeting, and to-day four precious coult were buried in the stream of the clear Toppe

or. The ire was about five inches thick yet they holdly went forth and rose again to walk in newners of life. This evening tw more came forward, and the interest is still in Hope many more will come ere the reasing.

#### DIED.

rice abould be brief, written on but one sid paper, and reparese from all other business KIMMEL.—Elisa Kimmel was been Dec. 24th, 1825, and died Nov. 7th, 1878, upod 52 years, 10 matchs and 32 days. Funeral services by J. Mosco.

HOKE.- Martin Hoke was bern Jan 20th, 1806, died Oct, 24th, 1878, aged 73 years, 9 menths a days, Faceral by J. Moore.

CIGER.—In the Sugar Ridge congregation, Bancock Co., Ohio, Nov. 30th, Bachael Jane, well of herether Zigler, aged 55 years, 30 mouths and 22 days. For aged services by the writer J. P. Hannecon. ETTER.—In the Upper Stillwater church, Minni Co Ohno, sister Mary Fetter, aged 69 years, I mostle at 10 days Paperal services by the heatbren, from Tim 4.6, 7, 8 B. Boovas.

Tim. 6. 9, 7, 8 CRIPE...-In the Otaw church, Platt Co., Ill., Dec. 3od, 1818. sloter Sumonh, with of brether Busiel Crope, aged 12 years, 9 months and 10 days, Fraceral services by Manno Stander, from 3-lish 2x: 30.

Bruntaugh, aged 5 years, 6 months and 24 days. OVERHOLTZER .- In the Oakland church, Dark Co. O.

P. C. HARDIGAN,

MACE.—In Jonathun's Freek church, Ohlo, May 20th friend Elizabeth, wife of beether Alexander Mack ages 72 years, 3 months and 26 days.

SBRILLER —In the same cleagh, September 18th, 1878, brother John Shriller, aged 74 years, 1 month and 2

LAMPTON —In the same chierch, May 21th, Annie M., doughter of broker Robert and sister Catherine Lamp-ton, of consemption, agod 18 years, 7 months. and. 25

BEASECRER.—In Elkhart Co., lash, Der 12th, 1878 John W., son of Amon and Harrist Beasecker. agod 6 yours, 7 muritin and 2% days. Findersi occasion jen-proved by Breshren B. B., Sustems and Sanuari Lan-

# Books, Pamphlets, Tracts, etc., for Sale at this Office.

As many of our readers wish to purchase considerable realing matter this Winter, we conclude to jublish, this week, a list of the works kept here for sale. Below will be found a list with prices annexed. Look over it carefully, and see if there is not something here that you would like to read.

that you would like to read.

Triss Immerits Traced to the Apottes.—Being a cellection of hashwall questioner from anothern and national authors, proving that a threefold inserving was the only method of hapoung ever practiced by the apostles and their issuedistic successors. By J. H. Moore. Of aparts, price, 15 cents, 10 cepts, 45 cents.

The Lat's Supper. —A household, celeved picture, showing Jests and his disciples at the table, with the supper agreed before them: He has just accounted this can of them should below him. Each of the twelve pre-sent is passed on by assess to the margin of the pla-ture. Proc. undexpt. M. contain 2 copings, 35 cents; 10 passes. The Origin of Single Immersion -Showing that single in-

Comphalism Weighed in the Bulence, and French Want-

Proth Triumphant. In six numbers of fror pages each Usption, force and Truth, Fest-washing, Beeth-erly Kindhest, New-reacture Nan-Essentialism Monarcell, and Found too district. Price I cent such, or

be settly field point for the Co., or two copies 20 cm.

Personner and Lord's Supper.—By J. W. Berr. An able

owith at great morth, and about be in the hands of

every person, who wishes to thoroughly codersions
that subject. Becard in point eith, 205 poper. Price

Why I left the Exprist Church — By J. W. Siein. A trace of 16 pages and invested for an extensive distributioning the Exprist people. Proc. 2 capter, 10 cents 40 capter \$1.00. The Perfect Flan of Salvatien, or Safe Ground. By J. H. Moore, Showing that the portion occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cross

Trenging, \$1.00. Continues the Manhardton Indian Street, They are assistly greated an good paper, needy in Gill one, with depiriman and the continues and the street and th

# Rusiness Department.

Former to the names of these only she will approchain the pepe and do a district to decade semestates to the found

W. U. R. R. Time Table,

my passenger from going out leaves Lonerh at 12.00 P. M., and arrives in Racine at 6-15 P. M.

P. M., and arrives in Racine at 6:17 M.
Day paintinger from giving west invites Islands at 260 P.
M. and arrives at Rock Helded . All P. M.
Night passenger India, going one and west, meet and
few tellands at 218 A. M. arriving in Kassas at 700
A. M., and hi Eoch Island at 600 A. M. Prophs and Accommodation Trains will run west at 12 10 A M., 8,10 A.M., and east at 12:10 A M. and 6:15 P. M. Tickers are and for above trains only. Passenge tesias many close controlled at Marriera Useon Junction

Passengers for Chicago should leave Lan it's the 12:22 F. M.; run to the Western Lan it's the 12:22 F. M.; run to the Western Lan it's the 12:22 F. M.; run to the Western Lan it's the 12:22 F. M.; run to the Western Lan it's copy, Missonice and St. F. Bail passenger trum, and thus reach Chicago at it'; It he same evening: To reach Lonart. From Chicago payers and St. Familton at the it's chicago in North to the W. U. Juncilson, change earn for Lansite, and arrive here at 2:22 in the menting.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

#### Vol. IV.

### Lanark, Ill., January 23, 1879.

No. 4

# The Brethren at Work

SOUTED AND PUBLISHED WEEKLY I. H. MOORE & M. M. ESHELMAN.

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From Jesse Caivest
From Schomm's Creek, Ind.—
Echoes from the Kest.—C Formey.
Elder David'[Gaslach.—J. R. Hofter.
The Bourbon College.—John Arnols
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Lud.—A. K. Birean.

Never Mand.—Mary C. Dale. . Good News.—George D. Zollere

#### SOMETHING NEGLECTED

WE have just closed our meeting at Dors, in the Antioch church, which had in it one very remarkable feature, that is, the conduct of little boys and girls, from five to twelve years of age-a large number of such attended the meeting. These children would take the they would take seats on the edge of the platform, on the Boor, near the stand; and their orel, and we encouraged their in it, because we fear they are often neglected in our meetings. Often the children stay in the fur end of the house among the hardest sinners, while the old-

I want to see the congregation turned the days of the primitive church when meetthe of their gaster meetings of interest op-tions and their gaster meetings of interest op-tions in their eighteen exceptive, that Sakasa should seen to all these off in it can detelling aquind the defining of others also as it is the classification. All the second of the contract of the defining of

because they were learners in the meetings for worship. The schildren often knew the Script-ture to be read and spoken of the next Sabbath, and were anxiously waiting and studying. This well proposed them to have their hearts lead to

acred truth of the Gospel. But I have stot told it all these shildren not confined in their place all the time of meeting. Aften their particular part of the service was over, they were dismissed and permitted to

go out white the older ones did the singing and heurd a discourse especially for them. This was try the souls of the poor, and in another sense, about the order of holding meetings in the days not less the souls of the rich. Scooty food and of Clement, Chrysostom, Basil, Cyril. These old fathers took a greater interest in the children of their by, than is taken now, and the best idea in it is, the teachine of children was right in the church; it was a church work, done in their religious service. Their work was far it was doing all the work of the Sabbath-school in the church. The children dere made the

our service. This is one of the great recomchildren were taught younger than now to feel the church was theirs—the church was for them. Now many think the church is for old people, that the young must ran off in sinwander a prodigal till he is starving, and many die and never come back

The old fathers did all they could to keep them from every sin, and teach them in every truth. This is the reason these old fathers haptized some very young. They tell us of baptizing some that were only seven years old, but they were better taught in Scriptural trath than many of our children at twice that age. Our meeting at Oora reminded us of the m

ings of the primitive church, when so many of the little boys and girls made the company around the stand. We shall long remember how these little boys and girls gathered around us to shake hands, when our last meeting closed. They came from the feeling of their own warm hearts, (they were not told to come), but they new older ones had no preference over them. and hardly so much as they, hence they came first to express their regard to one who they knew bad great concern for them. If Jesu would take "listle children in his arms and bless them," we, too, should do and say all we can to bless and sure them. But we want to turn the thoughts of our

are too mock neglected in our meetings for worship. The ininister should try to make his discourse interesting to them, if he can possibly do so. Then he won't need to scold them to have good order. We should so illustrate our subjects with figures and things the children understand, that are interesting and instructive. Always have a concern for the young, especially, the young in the church. If you must slight any, let it be some old ones, they can bear it; but never show a coldness to the young, it will hurt them and your influence Try sometimes and get up something pur osely for the young, and try in every discourse

to get something that will interest and instruct Twins to see the congregation is marked to them. Your kindness and regard, especially, they are the young people brought in front to them. Your kindness and regard, especially, they are abiliared has great influence over them, mostling was for them. Such a course would privately with children, is almost everything. mosting was for them. Such a course would Friendship with oblidren, is almost everything, be nearer the ancient order of the church. In Co'd logic and reason may do for the old, but friendship and kundness mingled with almple ilthe children had their places near where the dren and turn their thoughts to secred things, speaker steed. The first singing was done by and live in their memory to point them to God the shiver of winter and all the grinding, pinchthe children; the first prayer was specially for shown your labors on earth are done. The re-ing agenies of postery were in Christ's suffer-fact speaking was done to them. It were in no to to devity manifested in a good done as way. Bedder-bedder, to see His Bride feet that were the contraction of the contraction the primitive age of the church, the main five desired. Four mass the good confusion, one gry, clothe ting mixed, provide for and continue to their regular meetings on heal's day reclaimed, and we shope our effort to present the desistate. Those who were "forward a year are to instruct, converge and trans their reals mixed are to has left many good impression—age" in the numeron durrer, will not be a first many good impression.

# A NEW YEARS GIFT

DESSED be God for the recorded history of Lazarus. After the angels had carried how into Abraham's boson, this was the bestimany of the father of fath concerning him Lassarus in his lifetime received his ovil things. Thu rigorous winter sesson is the time to

modificient raiment, poor shelter, or none atall, test the strongest faith and the most Job-like patience. Winter also tests the goddness of the rich. If Christ is in them, He will show Himself in the cold reason. If a mun's religion can stand the Winter, there is Divinity in The Straight Gate demands frost-proof as well as fire-proof. To sit by a warm stove, and nestle in a cozy bed, and he clud with abundance of heavy appurel, and partake of rich fure three times a day, and have money in the stricken fellow-mortal is shivering in want, or some alien lies weltering in his blood, next door to us-this turns out the blackwide of our clock. The Cross puts the ends of the earth into neighborhood. Luke 10: 29-37. When

God became man He made every man oog brobb-The illustration of this sublime truth by the church, in God's standing advertisement to the world, written with the blood of Jesus. The preincarnate Savior " was rich, yet forour takes He became poor, that we through his poverty might Our treatment of man or man, is the deepest test Christianity admits of Fried by dividuals, and what is the status of the church. Jesus died for Cesar and Hersel, not because they were monarchs, but because they were hu-The publican, the hartot, the malefactor, the outcast, the pauper, the losthesome leper, stand on the same level in relation to the Incarnation, as princes and potentates, Roths-chibis and Stewarts. Deprecation of the poor because of their poverity, is unchristian. have seen a great crater in our own Brother hood refuse to take a reat in a rail-cor, because

there were colored folks in. This was putting Christ to an open shame. The blood of Jesus flowed as freely and warmly for black as for white. "All flesh is as grass, and all the glory of nom as the flower of grass." The rich and mighty have no prerogatives as to their nature no immunities as to the common destinies o that nature. All are imbred in a common rain all purchased by a common ransom, all amen-able to a common tribunal, all purtake of a Heaven has no appearents for the rich, and helno'comfortable quarters to be purchased with gold or greenbacks. Neither Paradise or Pandemonium has bids to offer to the mammon of unrighteousness, save a higher rapture or deep er torment according to the use we make of our

These are thoughts which should come hom to our inmost hearts with overwhelming force while the severe season is passing. If we climto the higher end of the Cross, and lay our bearts on the heart of the man-loving, man-redecing, sin-atoning Emissancel, and stretch feet, we will not, cannot, neglect the poor. All

even to the threshold of stanation before they tention of others. God is in the winter, and He speaks no uncertain language. He that hath ears to hear, let him hear. He that has a

# ANOTHER YEAR NEARER HOME

DV MANTHA NUMBER

A NOTHER year his passed away, and we are a measure to the four. This is a selema-thought, but one that should be considered by each and every one; that we are one year nearor of menhood, and some more physical in and among us in the last year, but to-day, how changed the scene! How many homes have in the removal of some dear one that is now sleeping in the silent city of the dead. But why should we marcel, since it is just

the fulfilling of the decree that wend forth long since: "Dust thou art, and onto dost shall thou return." Much rather let us wonder why it is that we are yet here. Is it on account of the good that we have done? Most assuredly not. We must acknowledge that we all to a certain extent, have merited God's displeasure, rather than his favor. But we are glad to know, and we remise in the thought, that God has been merciful unto us. He has not dealt with us upcerding to our sine, neither rewarded as according to our iniquities. Through his long suffering, and and his mercy, our almost meless livehave been prolonged, as monuments of his amazing love. Since we are aware that "Our days are as the grass, or like the flower of the field," and that this life is but a journey to the another New Year's day will dawn; it will be said of us, that we, too, have gone to our long

The question now arises: Are we ready and waiting for the change? If so, happy are we, "for the Lord upholdeth the righteous, he knows their days, and their inherit mee dull be forever." Oh, brethren and sisters, let us redouble our diligence and trust in the God of our salvation, remembering that our Savior said. Fear not, little flock, for it is your Pathor's good pleasure to give you the kingdom." What a cheering thought to us, if we have tried to live the life of a Christian, when our labors and our sorrows, temptations and trials, sickness and afflictions, shall all be over, and we can took beyond all this, to a brighter and far se-rener clime, where we shall never part with our loved ones, and never know sorrow, sickness and death any more, but shall back in the unitable of elernal felicity.

Because all men feel, and know, and see, said Lather, that they must me and disappear, each seeks an earthly immortality in being evering remembered. Sometimes great sover igns, princes and nobles, have sought it by rearing pallars of marble or lofty pyramids pointing to the skies; by these they have functed themselves is mortalized. And still, by great churches and and striven to perpetuate honor and renown after their famous victories Learned men seek by the composition of books an undving name as we often see in our ownday. But as to the

#### GOOD NEWS.

THE Lord reveals His souling face. And gently full the showers of grace God's glory in His temple shines,

The Gospel trampet sweetly sounds, The music rolls, the spirit bounds; Harmonous are the strams, and clear, To all who have an ear to hear.

Of old, the children prayed and mourned, But many ears their music spurned, The busy throng pressed to and fro, Nor lestened to their tales of wor

So oft the chal hosupus roll. Soft as the dew of night from heaven The words of life and love are given.

The children of the kingdom we And tell the groups and anguish deep That pierced the bosom of the Lamb, Who died to save rebellious man. Two keralds of the Gospel car

With hearts in tune to play the strain The one care-worn, and white with age The other near life's middle stage. The entertainment cheered us all (With few exceptions) large and small, I wish some more would time improve,

And visit us at Hickory Grove Lord bless our old brother Lorin And Lemnel who was with him her To buttle for the truth and right.

Brother Kepmer, too, and Guinter, Came to visit us thus Winter,

And thus from place to place we re-To bring the wandesing sinuer home; ed elseer the pilgrim on the road, That leads to happiness and God

Soon will our hattle end below Then we shall quit this vale of woe; And meet in that delightful place, No pen can tell in proce or rhy

here joy unsulfied moves their tongues, To prage the Lord in secred rouge

#### A WEEK'S COMPANIONSHIP WITH THE ROCKIES

NUMBER IV

RELOW is a sportsman looking anx iously into the water, apparently spell-bound; he evidently spies a fine big trout, salmon-like, right there ness the top of the water under the edge of that leaning slab rock; and is now eagerly engaged in trying to capture him. In the effort to apply the fly, he discovers that his pole is too short and seizes hold of a tender twig that aids him to lean far out, and tossing the fly again and again, thoughtless as to the feebleness of the twis, till the tension overcomes the adhesive force of the fiber, the result, is quite obvious. Down the stream a little further, is a fisherman squarely perched on a flat rock; he is after a big fish, throwing far out, full length, seemingly having ample liue, but his troutship

darts quickly as if to take it; but more sagacious than its younger brothers, detects the fraud and leisurely floats away The large trout are very cute and cun ning, but soon forget unless once or twice hooked; and all there is to do once having the right fly, is to keep it playfully skipping on the water. At ength the fisherman triumphant, adroit ly whirls his victim from its squeous element to fall among the cobble stones near the edge of the water or perchance professed to know. These Israelites, or striking a larger stone, Sounders into the at least the Jews, or those among them dead he saw him restore to life. Yes, bis error, and "wept bitterly." Was water, but so bally stunned that only a who were known as Pharisees, regarded the hoisterous deep, also, subsided into there ever such a thing heard, that a man,

manifests no appetite.

One of our number injudiciously ven tures out upon a sleader pine sapling and casts his fly geatly upon the rippling waters; it instantly disappears. delicate cord trembles and the pole bends sharply to the pressure. The eye keenly follows the golden-hued beauty in its aerial flight to the full length of the tackle, and many feet higher, directly over head. It will now be lost unless successfully intercepted in the fall. Awake to this fact with aplifted arms and spread-out singers, nervously held as when thus dangling thirty feet in the air and likely to escape into the water. Alas, too sleep his troutiship splashes in the water almost simultaneously with its hungry, set their footst-ps campward, Back we go through thick brush and were hypocrites, and had need of deep The situation was any thing but envia- once obeyed, leaving friends and prop ble; and calculated to make one feel erty, without even asking whither he somewhat timin; for why shouldn't it? was going. Although a bear fight would be glorious. provided we were victorious. But we had foolishly left camp that morning without weapons of any kind, and I had even fired-several shots at it. Just think of it! We went plundering through, however, over rocks and fallen trees along the course of the stream-always steering clear of any black object that possibly might be a bear coming down for a fresh mess of trout or to drink under the cover of the evening shades. Finally circling the last bend and up over the ridge at the lower end of th park, we sight camp, all safely in. No time is now lost making ready the ev ing repast, which consisted, principally, well-browned trout and steaming hot biscuits, with an abundance of fresh

mountain butter,-a supper of crispy, juicy morsels, never to be forgotten

Each day is but a repetition of the rontine just detailed with an occasional slight variation...

In mountaineering, a portion of the time is usually devoted to the hunting of wild and larger game. To the appreciative mind for the sublime, and to the lover of the heautiful in this life, noth ing holds comparison with the richness of the feast obtained by a week's compsnionship with the wonderful freaks of nature as displayed in this region of the Rocky Range. And, in point of health, for enervated spirits, energy prostrated and recuperation in general, it simply The fly is changed, also, now the fish has no equal.

Greely, Colorado.

DETER BY J. R. ROFFER.

At THE world evidently was never so much in need of salvation as at the the blind to see, the deaf and dumb to time when the generations worshiped "the unkown God," whom the Israelites to feed thousands of hungry people with a few loaves and fishes; and even the Seeing this, Peter became conscious of

little destreity on the part of the angler is model to seeme his treat. Our expect is model to seeme his treat. Our expect is resided to seeme his treat. Our expect is resided to seeme his treat. Our expect is resident followers, see any income ser variety, and the transition of so of tester from fold. In the religion thing offsierive in this section that they they were very zealous, but towards must eat the flesh and drink the blood those whom they believed to be rejected of him whom they appreciated as goodby God, they were intolerant.

When these Israelites, who were no longer a pation, had probably the strongest hopes of speedy deliverance from the oppression under which they grouned, and of the restoration to a people, as in ages past, in fulfillment of the words of their prophets, as understood by them there appeared among them a man of very humble parentage and appearance who called to these devoted people, asking them to repent, "for the kingdom out fail, for never so large looks a fish supposed that if the heavenly kingdom was indeed at hand, it came as a reward for their devotion and zeal; and they were no doubt indignant when they heard this carpenter's Son ask them to would be captor, who, having lost his repent. They knew the young man, equilibrium in the excitement, had but who was born in a stable in one of their little choice in the matter. The time villages. Little notice was therefore flies away, the day far spent and the taken of him as he went about selecting of the disciples were as ready to fight for party fully satisfied with their success as a few persons of like humble parentage glorious enough for one day, being load-ed with trout and feeling not a little throughout the country, declaring to the Master as Peter, and on more than one occasion did he show that he expreted to be well rewarded for this de-

jungles of cedar, pine and aspen almost repentance. But the humbler of the impenetrable, shutting out what little people felt themselves irresistably drawn light was still lingering in the heavens. after him; and those whom he called, at

The humble people, who asked not

whence he came or whither he was go ing, but looked to his character and works, were by no means left without myself seen a real, live, wild bear, but a encouragement; for he not only preach little ways from here two years ago, and ed the Gospel to the poor, declaring those blessed who were poop in spirit who mourned, who were weak, who hungered and thirsted after righteous ness, and who were merciful, pure in heart and peacemakers, but he also " healed all manner of sickness and all manner of diseases among the people, and continually went about "doing good." All these things he did in the humblest way; asking even those whom be healed, not to make it public. But the doings of the proud and self-righteous among the Jews, he denounced, calling them " blindness of the blind."

This made him enemies of the leaders and those in authority; but among the common people he had many friends Little, indeed, did those "learned in the law" see in this "friend of publicans and sinners" that answered to their idea

of the promised Messiah. Under these trying circumstan when all the leading people were against him, he boldly declared that his followers must eat his flesh and drink his blood. Hearing this, many of his disciples even said, "This is an hard saving," and walked no more with him. But undis mayed he turned to the twelve chosen ones, and said," Will ye also go away?" Nothing could have satisfied the peo ple more than the reply of Peter, baving just heard language from his Mas-

ter which was looked upon as repul-sive, said to him, "Thou hast words of eternal life," even adding, " And we believe, and are sure, that thou art the Christ, the Son of the living God." But Peter knew of what he affirmed, for he had seen the Master make the lame walk,

ness and righteousness itself; for they had heard himdeclare those blessed "who hunger and thirst after righteousness." Although these devoted men knew how unpopular their Master was among the leading Israelites, and that he made no effort to gain popularity or power, they nevertheless hoped that he would restore Isrsel to be again a kingdom, for this they understood by the prophets, the promised Messiah would do. So sure were they of this, that they even disputed among themselves as to whom of them should be the greatest in the new kingdom; and two of them naked for special positions therein. What kingdom did they expect he would establish, whom the winds and the sea obey," healed the people of their infirmities and brought the dead to life again? For such a King they might well be willing to endure hardships and abuses. None

Could it be possible that the man who repeatedly showed that he knew the thoughts of the people, would tolerate a traitor among his chosen ones? For the sake of gaining a little "filthy luore," one of them betrayed him into the hands of his bitterest enemies. while he was thus gratifying his lust for gain, he hardly expected that any harm could come to his Master; for he knew his powers, and that on a former occas-ion he escaped "through the midst of them" when they had him on the bill atending " to east him down headlong But in this effort to indulge the love of money, the Shepherd was smitten and

the sheep were scattered. Just before this bappened, the Master had said to his disciples, "He that bath no sword, let him sell his garments and buy one." This probably encour aged Peter to strike the enemy with the sword, and wound a man. But how his spirit must have sank in him, when the Master, whom he was defending, told him to put up his sword, and miracalously healing the wounded mag, de clared that he could have more than twelve legions of angels to defend him. And what a defence would this have beeu? for one angel was known to have smitten eighty-five thousand Assyrians. Is it possible that the man who had such a force at command, and who had shown his authority over storms and fiends, would suffer a few timid men to take and lead him before unjust rulers. who would be sure to condemn him to

death?

The disciples had not comprehended the Master's words when he said, " I am not come to destroy, but to fulfill;" and, "My kingdom is not of this world;" nor when he spoke of his death and resurrection. And seeing that his Master would not defend himself, nor allow oth ers to do it, Peter, to avoid getting into trouble by being identified with now commenced to deny his Lord. But he still lingered near; for there seemed to be an unconscious tie that held him. Earnestly yearning for his faltering disciples, the Lord turned his pitying eyes hear and speak; to turn water into wine; upon Peter, anmindfal of his own to

ble fate which he knew awaited him

dren," he said to those who followed after and bewailed him. Did Pet/r now

fully comprehend his Master's mission? The Lord was erneified and buried, d the next Peter was outron by the other disciples in going to the sepulcher to see whether it is true what the women declared, that the Master is risen. The body was not there; and Peter probably down his power in order to gain greater, for had be not said, "I lay down my life, that I might take it again?" When was no doubt stronger than ever, "Pe-ter lovest thou me?" was asked by the Did he not try to outron the rest to meet Jesus after the resurrection ( Being

my lambs, feed my sheep. The Master had spoken many paraconcerning the heavenly kingdom, he who were not aware that they ever ministered to his wants, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Not only on the cross, but all the time he was in the world, the Lord gave his life for his friends. He never did anything for his own gratification; and the only way he could be acceptably

Peter declared, " Lord thou knowest all

things, then knowest that I love thee.

loved, was by loving as he did. Peter now, probably for the first time. understood what was meant by the words, " It is more blessed to give than to receive;" and that to honor him who. out of love died for others, like love must be shown; for what else could the Lord have meant by telling him to feed the lambs and sheep? With his want ed zeal, he therefore went about doing what he believed the Lord thus required

But he had not yet comprehended the vastness and universality of the Master's love. He still supposed salvation was limited to the descendants of Jacob, who had the literal Word of God; although he had heard it said of his Master, that he was "the Lamb of God, which taketh away the sig of the world." He was to feed the Master's lambs and sheep: but he was not yet aware that they were not all of the fold of Israel

In a vision Peter saw in a large vessel let down from heaven, "all master of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," accompanied by a voice which said, "Rise Peter, kill and eat." Should a Jew, as Peter was, be asked by a heavhad not promised clean? And in this vessel there must have been no clean beasts and fowls, for he exclaimed, "Not hath cleaused, call not thou common." then, three men called unto him to come Young Christian, a few remarks to to the Gentile, Cornelius, who also had you. I can sympathize with you. Dis-seen a vision, and was told to send for dain an acceptance of the delusive and seen a vision, and was told to send for dain an acceptance of the delusive and finite degrees of advancement in the dare say anything that God combin. When he came to Cornelius and fascinating (to the flesh), pleasures of line of moral progression, and spiritual mode.

as he was, led away to be crucified, for saw the divine blessing come upon him the world which the devil offers you.

As Peter learned to know the true character of the Lord's love, so evidently do others in following him " in the regeneration." And how gently are led out of their selfish love wherein they are ever ready to defend their religion, the Lord as they looked upon bim; if hey only bear in mind that the teachings of God's Word, as well as the Lord's

# EXPERIENCE AS A TEACHER

THAT experience is the best and most thorough teacher in the various av ocations of life, is an established and nerally admitted fact. Those who have been educated in the school of ex-

But the Lord's only reply was, " Feed perience are regarded as safe and reliable. As one pretty well schooled, I feel by way of encouragement and advice, to say a few words to others. In the reflection of my own expe I feel nervous and my hand trembles

while I write. I have trodden the giddy paths of youth-I have seen and felt nat, youtful hopes are seldom realized; I have seen the vigorous frames of young men drop suddealy in death; I have observed the blooming cheeks of the robust young maiden suddenly eclipsed in the pale palor of death; I have heard ault felt the groanings of disap pointments, I know by actual experience that "Man is of few days and full of trouble," I have learned that earth's greatest enjoyments are delusive; its best friendships limited; its ordinary sympa thy treacherous. I have walked through the (to the flesh) luxuriant valley of sin: and, with Solomon, can say, " all is van ity and vexation of spirit." I have learned that the enjoyments found in the path of sin, are not substantial, hence ay to you, could your hopes of true pleasure, true character and true succe on that foundation of which Christ is the chief corner-stone. There, amidst the fadings of earth's pleasures, the visi tation of its disappointments, the treach ery and coldness of its friendship, you will have an anchor on which to lean When adversity comes, when friends fail, when health decays and the sorrows of death summohed you, you can say,

Aged sinner, a few words to you Think back, is not all I have said in regard to sin true? Does it not accord with your own personal experience: Think back, view yourself in the mirror of the past; think of the many blightonly voice, to eat anything that the law ed hopes in your own experience; think of the many sad disappointments you have met; think of the fleetness of time and tell me does not that thorough ones all rouss for ne exemines, so and term be does not all state thing common or nuclean." But the time to change, and make the glorions answer comes from heaven, "What God promises of heaven your safe prop while on the verge of the tomb? You know Was everything in that vessel therefore that what I have stated in this short and clean, even the creeping things? Peter imperfect article, is bardly a drop in the would hardly have comprehended the bucket. For your sonl's sake, profit by fail force of that vision, had not just your past experience.

having showed from his Father, "many and his friends, who were all Gentiles, for he will not keep his word, and if you having subsections not rance, and the concerned he concerned he comprehended the character of his listen to him, your greatest good w.li for his friends? "Weep not for me, but Master's love, and exclaimed, "Of a truth | be destroyed. Profit by the experimen weep for yourselves, and for your chil. I perceive that God is no respecter of tal advice, the aged veteran of Christ persons, but in every nation, he that fear-pressors, but in every nation, he that fear-eth him and worketh righteousness, is and and your hopes of moral, social and spiritual purity will be realized. The thorns of earth will be in full bloom for

you with the roses of heaven.

To the tried Christian, I would say I know how to sympathize with you. have experienced your sorrows and feel iogs of disappointment; I have been surrounded by the sorrow of death; I have trodden the gloomy road of ad versity; I have felt the pangs caused by treacherous friendship; my eyes have been dazied by the fiery arrows of the felt the consciousness of my own weakness and tendency to evil. But amids all this, I can say, that I experienced the help and consolation of heaven When surrounded by death's sorrows and loved ones were falling as it were to the right and to the left, and my cars were greeted with the doleful sound of

the tomb, my heart's burden and sorrow were lightened by the cheering promise of the Master. When almost aged by adverse circumstances in life, I have felt, through the medium of God's promises, the rest prepared for the people of God. When pushed by the han of treacherous friendship, I have felt and experienced that in Christ I had a true Friend, and have found warm, sympathizing hearts among the passers by In short, I can testify, from actual ex-perience, that the Lord will indeed be with us in six troubles, and not forsake us in the seventh. God forbid that we should glory in anything, save in the Cross of Christ.

Tried soldier of the Cross, be firm amidst the shouts of the inhabitants of bliss. You will soon be crowned with victory through him who loved us, and

gave himself for us May God help all to a saving knowl-

# edge of the truth. What we have felt and seen, with confidence, we tell. HEAVENLY ASPIRATIONS.

BY JAMES WIDT

"Coret carnestly the best gifts," 1 Cor 12:

THIS is a command given by the in spired apostle to believers in Christ, those of his day who were called to be

The devoted follower of Jesus rightly applying himself to the study of God's revealed trath, contained in the Bible, may come to ascertain the pre scribed means for acquiring those divine gifts, promised to those who do not be come "weary in well-doing," but are continually auxious to secure to them selves "glory, honor and immortality." There are many inducements for the though in a lawful way, to attain to a degree of moral excellence, know ing there is none attainable without great labor; he will meditate upon and e guarded by the counsels of Jehovah Our advancement in the divine life depends upon our exertions and a duti ful compliance to all the precepts and exambles of our divine Pattern, and by oing so, enaples us to "grow in grace and in the knowledge of the truth as it

The human mind is susceptible of in-

development, and there is no point of but is intently reaching forward to high er and nobler acquisitions.

The mode of assimilations in the spir itual world, are analogous to the growth in the natural world. At first is only the embryo in the new birth, but finally arives to the full statue of the man, Christ Jesus. In the work of regeneration, glory, for if we have not the Spirit of our blessed Savior, we cannot claim any inheritance in those "many mansions prepared" for us, in our Father's king dom. Saints are studying in order to show themselves approved, and that their profiting in co-appear to all. God has many good gifts to hestow upon his children yet; he always withholds then till they can appreciate such heavenly worth, hence we see the utility of spire itual enlightenment that we may " o the best gifts," which the Creator is willing to dispense to every son and daughter of Adam's race. When the renewed mind is fully conscious of its high and immortal destiny, it will desire to bring all within its reach, also to enjoy the rich provisions flowing to those who have tasted of the good word of God.

The Christian looks forward for a better state of things, when his warfare on earth terminates; yle, the one buliever is assured of an eternal association with Christ and the redeemed ones of earth, and the high orders of angelic hosts there to join with them in ascribing all praise and adoration to him, who is the only Potentate and Sovereign of the uni verse." "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, King of saints.

#### A RICH FOOL

SOME of you have perhaps beard of that rich man, who, when a friend called on him for something for the Christian commission, drew his cheek at once for \$10,000. He took the gentleman to the cupola yonder. The old man said, "That land is mine as far as you can see." He told him to look at the pasture for thirty miles around and see ali those cattle. "Those are all mine," he said. He took him to another point and showed him bonses and gardens and stacks stretching away, and said, "These are all mine." He then pointed to the town near by' where were large build-ings, "These are all mine." The whole of this is mine.

I came to the West a poor boy, and have earned all this myself." When be got through, the gentleman said, "Well what have you got up yonder?" The old man's countenance fell, and he ask ed, "what do you mean?" "What have you got in heaven?" "I haven't got anything there," the old man said. Is it possible a man of your ability, discredence and prudence would enter eternity a pauper?' the friend said. But a few months from that time the man died as he lived. The world may ay he was rich, but the Word of God says he was a fool .- a Moody .- Sel.

To neglect, at any time, preparation for death, is to sleep at our post at a seige; to omit it in old age, is to sleep

True ministers, in the delivery of their sermons, fear none but God, as

# The Brethren at Work.

H MOORE J. H. MOORE, M. M. ESHELMAN, EDITORS

# MOORE & ESHELMAN, Labark, Carrell Co., Ill.

14NWART 01 1820 LAMARE ILL.

The address of Moses Brubaker is changed from Vinlen, Macoupin Co., Ill., to Girard, same

Some mistakes occurred in our hastily prepared andex last week. This notice will be a suffi

Tux Brethren at Waddam's Grove held meet

BROTHER Enoch Eby was holding meeting in the Yellow Creek congregation last week, at the Studebaker meeting-hou THE Brothron at Hickory Grove held meet

ing all last week. We were with them s gravations good.

The cold weather is said to have produced an ice bridge over the Ningara River. It aparethe river just below the Falls, and is nearly a mile in length

Bucrusa S. Cornell sava: "I notice a few raistakes in Chittary notices in Vol. 4, No. 2 The name Correl should be Correll, and Wayns Co., Ind., should be Wayns Co., Qhio.

BESTHER Duniel Miller left last week for the Wisconsin mission field, with the inte spending several weeks preaching. Brother David F. Eby accompanied him.

THE Brothron at Dutchtown held night meetings all last week. We were with then part of the time. Congregations fair and inter-

Baotzen H. W. Strickler writes that brother Damel Vanigues is having very interesting nuctings at Lorsine, Adams Co., Ill. Congre-gations large and the best of interest. One made the good confession, and others almost

We beg pardon for a number of typographerrors which occurred in last issue. office work prevented as from reading the proof as carefully as we would like to have done. If takes an immense amount of work and cl watching to avoid errors

BROTTERS Martin Meyers has been holding neetings at Eric, about 30 miles northeast of Rock Island. A good interest was man He expects to return this week and spend considerable time working up the inter-

One of our subscribers writes thus: "I a ested by the Baptists in our neighborhood. to write you for tracts and paraphlets, and es-pecially Bro. J. W. Stein's 'Why I Left the Baptist Church.' Send me some and I will distribute them, believing they will do good."

ion Standard save: "Informat ved in Washington is to the effect that a plan has actually been completed by leading Jews for the purchase of Palestine. The detests are not given, but it is confidently asserted that the long cherished scheme of Jewish patri ots is about to be accomplished."

WHEN strangers or outsiders cor ing, make a special effort to give them front ats, where they can hear the Word We want to see them converted, and the closer they are to the preacher the more effectually that can be done. Take special pains to accommodate and make them feel that they are wel-comed. In this way their regular attendance at meetings may be secured, and thereby their conversion effected.

miles away from the office, while the paper was put in type, and therefore could not be at the

on Lemmel Hillory, when last has from, was preaching in Ogden, Champaign Co., Ill. Brother John Y. Suavely was assisting him. They thought of spending some time in that county, and likely hold meetings at several points. Hope success will crown their efforts, as that church needs help in the ministry. May

Tuy Bible Revision Committee is pro-The Dime revision Committee is progressing finely with their work. The English revisiors have completed the New Testament, and sent the result of their labors to the American revisers. In a few days we shall likely have a pub-lished edition of the Revised New Testament

supercede the common regision to long in use BROTHER D. B. Gikson, writing from Sou Bend, Ind., says: "Please say through your paper that I will close my evangelistic labors in

few days on account of business arrange-ments that require my immediate attention at home. Hope this will be satisfactory to those jysterday. Congregations large and good in

"Good News" is the bending of an excellent piece of postry, written by Bro. George D. Zel-lars, of Hickory Grove, Ill., and published on second page of this issue. The ministers who have preached at that place can see how their labors are appreciated by the kind-hearted members who reside there. Brother George i ature mosde him such

"How up is Dong" is the title of an interest-ing volume received from the Folchity Publishing Company, Chicago, Ill. The hook proposes to tell how the public is swindled by lightning red calculated to put farmers on their guard against swindlers, traveling agents, &c. Price \$1.00. Address Fidelity Publishing Co., 132 Dearborn

Do not full to read Bro. R. H. Miller's article published on the first page of this issue. It trents a subject that has been too much neglect-ed among the Brethren. The children and youth of our people have not received the proper attention religiously—their religious education has been grently neglected, thus leaving many of them to grow up without a proper knowledge of the teachings of the Bible. Since it is with the youth and rising generation that the government of the church must one day be left, it is highly necessary that they be trained for the work.

RELIGIOUS people are sometimes too c about apparently small things, which, if properly attended to, would add much to the interest of others. If a strange brother or sister comes to meeting it is frequently the case that we do not pay sufficient attention to these; we ralute those we know, but make no special effort to become acquainted with strangers. This is not right. If a strange brother or sister comes into the congregation do your atmost to make them feel at home; make a special effort to be come acquainted with them, and introduce them

to all the others; do not feel backward about it but walk right up to them, learn their name bid them God speed, make them feel happy, and thus help the cause along.

An old brother visited a place s ago, for the purpose of holding a series of meet-The people told him that they feared th young people would greatly disturb his meeting they were in the habit of talking and making a noise in time of peraching. The old prescher told them he would attend to that. So when the congregation gathered, he went back among the young people and wanted to know if they
could sing? He found out what hymps they sing, and succeeded in getting them to sing. He let them sing quite awhile. Then after prayer a short time was spent preaching. after prayer a short time was spent presching, and then more singing. The next evening the same way, until the people became greatly in-terested, and not one particle of disturbance during the meeting. This was far better than scolding the people for their misconduct.

Our readers will please excuse us if the item Sour one informed us that at a certain meetsepartment of the paper this wask is not so ising an effort was made to mise needed money to
certage at different points, from ten to twelve that the elders and deceans took a stand against it, and hence nothing could be lone. Just such work as that is what hurts the cause. Elders

Bock and do all in their power to liely the good course along. Whoever heard of the delers and deucons, in the apostolic times, opposing mis-sionary work? Their mission was to "spreach the Gouel to every creature," and do all in their power to spread the trait. Men who oppose the spreading of the Goupel oppose the very the apostles lost their lives in trying to We unto me, if I greath not the Gos-

# A HINT TO PREACHERS

FASHIONABLE young lady was beard to A remark: "I do not teel right when I go to our church. When I are our minister dressed in the hight of fashion I do not feel good. It an exemple to us who are younger. And there is his wife, dressed in the finest style: it is a temptation for us to dress line, too. O. I do wish the minister and his wife would dress We would to God that all fashionably at tired minusters could realize what they are doing toward degrading Christianity. They are leading the church still further down into ruin unal finally it will become no better than the world. Wor be unto them in the final fode ment, when the domination of thousands will be traced to the unfaithfulness of ministers, who istead of being the leaders of fishion, should to ruin tozether. Then their vives should be models in the

church. If there is any woman in the v who ought to dress plainly it is the prescher's wife. They have more influence in that was than they are generally aware of. As a general thing, a fashionable preacher's wife is dressed the finest of any person in the congregation Instead of being an ensomple to younger women-leading them into the way of simplicity and righteousness, they become the leaders of

fishion, and thus bring the church on a level with the world. Even among our own people there are whose hearts are yearning for fashions. They long for the day when our church governmen

will not be so strict, and they can be permitted to adorn themselves as they please. Such persons know not the consequences of that they wish; they know not the rain they would bring on the church of God if they could but have their own way. If these persons could see some of the exchanges received at this office, and read how many pious hearts are bleeding over the corruption creeping into the popular churches, they would get down on their knees, and pray God to keep the Brethren's church free from this sin. Even John Wesley, in his day, lamented over the condition of his people when he saw how they were bringing their fushions and styles into the church. I pray God that our church may be kept free from this sin, and may God great that all our ministers and their wives may be good ensumples to the flock

#### LOST ABTS

MR. Philips, in his lecture on "Lost Arts," takes some of the conceit out of the Amer-people. While reading his lecture I almost ican people. concluded that, surely "there is nothing new under the sun." It is generally supposed that the antients knew nothing of glass, but Mr. Philips cites numerous instances to show that even in the time of the Savior glass was manufactored, and that in many respects it was superior to that of the present day. It was malleable, and could be bent and twisted around like leathcr. Take the Egyptian painted glass, and you

can saw it into layers, and every layer has upon it the original picture perfect. The color was me way struck straight through the glass. He also shows that the ancients used spyglasses of a very superior character. The paint-ing done by the Egyptians three thousand ears ago, is as bright to-day as when finished. He mentioned what is known as the " Damas cas sword," mode of steel, that can be bent like lead, yet as sharp as a rasor. This is more than the best of Americans can produce

Dol the auxients have realways? Herodotna sys that rails were laid from the quar Thebes, 450 miles, and they carried these blocks of stone on them by muchinery. That must

Legoscus was sent to Carthage to exumine the rains of Carthage every known spanning maspinning machine. They did not know that they were used by the nucleuts a thousand years before that lime. Thus it is shown that we, with all our improvements, are not so for about of the ancients after all. J. B. w.

# TRINE IMMERSION

D.R. J. P. Durben, while traveling through Syria, visited many places of interest, among which was Philadelphia, where St. Paul founded a church, being one of the seven of Asm. This, the doctor says, is still in existence By reading the Brst chapter of the Revelations the reader will find all but this one had in a measure retrograded from their first principles and the different uses pronounced against them if they would not repeat from their sun, which they dal not, and consequently suffered the pen-

To the church of Philadelphia it was said: "I know thy works; behold I have set before there an open door, and no man can shut it, for thou hast a little strength, and least kept my word, and hast not denied my name. Behold | will make Them of the synagogne of Sutan which say they are Jews, and are not, but do he, behold I will make them to come and wor. ship before thy feet, and to know that I loved thee. Because thou linst kept the word of my to try them that dwell upon the earth," Her

Dr. D. says that, through all the great po tion of the churches, the wars in the Rust and the menteotion of hise doctrines, the pr se has been verified to the letter, and to day there. The Greeks practice trine immersion Christ -Reethrou's Advance

#### GOD BLESSING OUR WORK FAITHFUL worker in the Muster's course

writes thus:
"God did not bless for labors through our last short series of meetings with any additions What the reasons are, God only knows. I be lieve it was not in the fault of the church, neither do I believe it was in the fault of the preach-

ing; for I believe it was with power We sometimes fear that saints often look in the wrong direction for blessings. It is common to suppose that a meeting is not blessed unless there are additions to the church. Then ognia, many suppose that a minister who cannot bring his scores into the church, is not as

able prescher-is not the man to build up instruct the church. Of course it is encouraging and desirable to

ee simners come flocking home to God, and every lover of the kingdom will pray for the su cess of the cause in this respect, but do not let us conclude that God does not bless a meeting just because there are no additions. I believe there are many good and profitable meetings even where no one unites with the church The church needs instruction and encourage ment, and that is one object of preaching. To determine the success of a meeting by the nor ber of additions to the church is not always the best method. It would be more advisable for all parties to do their duty in full and leave the result with the Lord. Plant the good seed, let others water and God will give the increase. Do not lament over the want of success because you cannot see the ammediate success of your lakors. Preach the Word in its simplicity God's Word will not return to him void. The

coming judgment will reveal the effect. THE Brethren at Lanark expect to commence a series of meetings Thursday evening, Jan. 22. Hope the ministering brethren will call in and HOLY LAND.

#### ABOUT THE HOLY LAND

DALESTINE, or the Holy Land, as it is most frequently called, is a country of western which forms the western boundary. It is in wind blows," there is heat. (Luke 12: 55). about the same latitude us Georgia, and posmake in length, and has an average breadth of into seasons by the fall of the curly and late

The name Palestine is derived from Philistin, drouths, accompanied by famine, disease and

there is nothing that so interests the Christian the Sh-

the former name of a narrow strip of country lying along the Medsterranean Son, and in the

southern part of the Holy Land. It is troly a are of the same types as those that existed in "land of hills and velleys" and remarkably the scriptural days, and so bear witness to separated from other countries by mountains scriptural truth. Around the Sea of Galilee and deserts. Its only seaport is Juffa, about 30 fever abounds, such as prestrated the little miles from Jerusalem. From the coast on the daughter of James, and the mother-in-law of west the land rises rapidly till it rea her a con- Peter. At Bethany sodden and futal disease side-rable hight, and then receles to the east till are experienced like that which overcame Lag the river Jordan and Daul Ses are reached, arms, whom Jesus loved. Sometrakes are In making an exploration of the Holy Land, common upon the plains, or when the son of

> is as prevalent as when Moses made it a type of mortal on, and Jesus Christ of his power to heal. Blindness : fourfully trequent. In the town o Lydda, at least one-third of the mhab tants are blind. And the blind still sit by the wayside begging, clamoring for aid in those pitiable notes that moved the pitving beart of the Lord

### Domestic Life

The domestic life of the inhabitants ed by the Bible writers, has remained substantially unchanged for forty centurnes, and so bears its part of Bible testimony. In the sultry hour of neon the people still sit under "their own vine and fig tree," and sleep at night pooths upon the house-tops. The bread they eat is still that daily bread for which Jesus taught us to praythin, small leaves, five making a meal, fresh. New wine is still kept in ueu hottles, and so "both are preserved." People retline at the table while cating, as they did at the Last Supper of The sound of the granding is will heard through the quiet night, of by women, as in the olden time The sait used is still of that sort that

traveler as to observe the abounding light that satted again. The virgins at the weddings still country of the Bible sheds upon the Bible itself, so forth by night with lighted lamps to mee Viewed from this stand-point, Palestine is a the bridegroom. And the dead at funerals are great "Chamber of Imagery," in which every still carried without a coffin, upon an open bier, object may be used to interpret Scripture. Er. amid the death-songs of the minstrels and the ery tree that grows there, every flower that lamentations of the mour Farming. vers hillside or plain, every bord that attones The farmers of the Holy Land still use the

the morning echoes, every star that glitters from beaven to suggest the glory beyond, every tools of labor and practice the systems of hus fountain whose water revives the thirsty traveler-everything has a voice to explain this vol things light," and crooked things straight.

Verily," cries aloud the euthusisetic travelthe God of the Land is the God of the Book Then "the mountains drop down award wine be thoroughly confirmed in the Book." The Birds

of the Holy Lund are taneful witnesses to the stores up her luscious treesures in the hollow many statements of the hiblical narrative. Still rock the stork "knowsth the appointed time of her ... Then the glowing words of Josephus are litteranged in mounted up in the clear, enally verified. Then the descriptions of Moses coming the eight mounted up in the clar, early remed. Then the description of Mises to Ayr the agreemed scharter spen the hose become space trees, wherein the describes on tay, and is such, five for a farther; the young and fig trees, and possepared so that the clark of the cla

might be greatly multiplied. The Clothing or the people in the Holy Land is still of the portion upon the rocus and a portion by the some fablicies round in distant times. Cautemis wayside, where the forbit of the air come and of dress, so whimsical and eccentric in our derivor it up. And still that which falls upon country, are so telled in the Oriest as the elect-pool ground "arriage forth some thirty, some mal hills—they never change. And so the girld; sixty, some an hondred fold."
The Geography
The Geography

mantle of Elijah, the saselah of the Gibsonites, the mantle of Elijah, the turban of Daniel, the of the Holy Land is a solemn witness that He cloak of Paul, and the seamless robe of Jesus, who created the country inspired the Book. may all be met with any day in the streets of The traveler cannot fail to experience the sansa-

Jerusalem-witnesses to the marrelous accura, | tion that he is standing upon "the old ways,"

#### The Climate

of the Holy Land sufficiently confirms the state and borders on the Moditerranean Sea ments of the Holy Page. When "the south an excellent climate. It is about 200 (Loke 12: 54). The Oriental year is still divided 60 nules; area 12,000 square miles, and popula rains; and any marked deficiency in the min falls of the scaron is still followed by terrible

#### The Discover

amite woman fell under its influence

lastly loses its savor and cannot be

bandry to which so many references are mode er everything has a voice to explain this vol upon the Sacred Page. Traveling there, we see ume, and open hidden allusions, making "dark Casin a "tiller of the earth," and Efisha "plowing with a yoke of oxen." Whenever the ray ages of war are intermitted for a season, the er when he first realizes this great fact, "Verily ground yields with its ancient abandance He has preserved the Land that our faith may as in the poetical figure of Joel, and "the hills flow with milk." The olive tree still "sucks its oil from the flinty rock," and the honey-bee

"The sower going forth to so a portion of his seed among the thorns and a of the people in the Holy Land is still of the portion upon the rocks and a portion by the

the eastern star pointing to it, the birth place Jerusalem, Joppa, Shiloh, Shechem, Samuris Nain, Nazareth, Tiberas, Capernaum, Dan, Damascus, Gital, Sidon, Sarepta, Tyre, Acresarea, Gaza, Beershebs, and Hebron' Look og more closely we find Gethermone, when lesus was betrayed, and Aceldama, bought All the memorable localities may be found, affecting our minds like well-ren feetures upon the countenances of the well-

#### Fountains.

The fountains are there that used to slake the thirst of the prophets, priests and kinese that of Elisha, near Jericho, and of David, near Hebron; and of Josb, at Gibeon; the wells at Bethlehem and Sheehem, and many from which the traveler rejoices to drink and

#### THE OLD ORDER

The Faithful Minister-Afflictions and Distress es Will Come-A Touching Letter-Through the Pearly Gates -- "I will have Nothing Lett"-God tries Man's Heart.

MINISTER of the Lord Jesus is one who faithfully carries God's message to the great exercise authority." "But it shall not be o awong you," says Jesus, " but whosoever will be great among you, let him he your minister.' Is that all? No; but "whosever will be chief 20: 25, 26, 27. On another occasion the Lord servant." Matt. 23: 11. From these passages we learn where those who desire to be great and to be chief, shall be placed. They must be come servants, and servant implies master, and n-seter presupposes authority to say ""Go," and This the church maintains as being her right from Romans 10: 15. She insists upon the privilege of saying "Go," and "Cor so that the minister who refuses to ep and comwhen called, in regarded as not performing his duty. Paul says to his son Timothy, "Be a good minister of Christ." 1 Tim. 4: 6. The every munister desires to be. There is no condemnation to him who labors to be a good minister of Christ. And more; the man who preaches the Word, in season and out of season bears about in his body the marks of the Lord Jesus, is a good minister. But slas! good min sters must early learn to endure afflictions ssities, distresses, buffetings, good fame and bad fame. They must learn to be chastsed though not killed; poor, yet making many rich

Testimony-2 Cor. 6: 1-12. These severe trials and afflictions, all good inasters willingly endure, looking to the great Master for the crown. The ministry is like ned anto a man who had servants. He commanded them to go out into the field and sow good and which they willingly did, being obedient servauts: asking no wages, save their daily bread. They sowed the seed, and returned to their mu ter, who bade them get into the wilderness until he would call them to return. While they were seeking their living amid hardships, the master gathered the grain; sold it to merchant men, and increased his lands. Then he called his servants and commanded them to sow again sending them off as at first. I tell you the cries of them which sowed " are entered into the ear of the Lord of Salvanth."

having nothing, yet possessing all though-

I have before me a letter from which I shall glean a little, in order to show what comes to pass quite frequently: "I have got into very straitened circumstances, having spent con oderable time in preaching, thus neglecting some things at home. Of course there were sses here and there, and having interest to pay, and some debts of others, my home mark now be sold, and I know not where to go, do not want to abandon the cause, but I do feel that the ministers have to endure much bard-Here was a devoted minister, one who loved the cause which he was called to defend. His calls were namerous. The funerals had to

many other duties devolving upon a m the ways of God. All the secred places are called him from his secular labors. No one there, there just where they should be to answer pitted him and his crops while he west about the requirements of the holy marrative. There has Father's husiness. None there were who loved him as they loved thomselves. Pour mini-ters! What if they are burdened, cast d very spare moment to collect from this broad earth the comforts and necessaries of life? What it they long, and long to teach others the way f life, when called to feed the starting soul with the Breal of Life? Yes, what! Shall they not be gladly welcomed "over there" when worn out with labors and sorrows, they meet Jeans face to fare? Here they will forever appear in glory, but where is the man who refused to bear some of the burden? Let him take his risks; I seek them not. To burden the ministry for fear that a little help might "spoil" it, is not the ment. Equality runs through God's plan of salvation from Alpha to Omega, and wee to him who tramples under foot that equality. I believe the great body of the church want

its ministers cared for-desires that they be made comfortable. It is only in certain local ities where it is supposed to be God's service to afflict and neglect a minister. It is the laity's business to look after the distressed ministers, and the congregation that neglects this duty, old nor hot, but very lukewarm, "Well," says one, "there are so many calls

for aid. If I give to all, I will have nothing left." You put it too strong. The calls do not ask for all you have. They seek only a little of what belongs to the Lord; and how do you know that the calls for you to let go a littl not God's method of trying you? Perhance your heart has become so completely wrapt up in worldly possessions, that calls have become necessary to strip off the montle of covet and check the spirit of gread. You know that it is your duty to "give to him that esketh for a good purpose, and if you obey not this command, how think you to enter pearly gates of the sternal city? God wisely "Give to him that asketh thee." for it is by giving that the beart is kept from falling idolatry-covetousness. I rejoice that God requires to give, and the

manner he wants us to give. Giving shows just that kind of hearts we have. God has many ways of trying us, and assuredly we need to b tried. Then help your ministers. When he is called away, go and look after his work. See that his corn is attended to, his wheat gathered, and the family made comfortable. God biss the poor, hard-working minister and his family!

Gerrino Remones "Gerting Religion" —yes, we get it; not in bulk, however, but by degrees. The Christian life is not merely a term of years, but a process

Not to look at the question alone on one side But always to turn to the other."

# The Brethren at Work.

# J. H. MOORE & M. M. POTETMAN.

# HE BREITIREN AT WORK is an ac

Price, per Annum, \$1.56. MGGRE & ESHELMAN. LANARE, CARROLL CO., ILL

# Our Bible Class.

" The Worth of Truth no Tonque Can Tell.

Please give your views of Helt. 12, 29; "For our God is a consuming fire." J. W. Walla.

mg see aray transity PERROD.

What is the meaning of the last two words of a Dor. 16: 22? "Anotherna Maran aths.," and what language is b?

W. 11. Miller. language is 10.2 W. H. Mitakin. Was Judice present when feet-vanding, the Lord's Supper, and the Communition were furtifitied Supper, and the Communition were furtifitied. Some one will please explain.

J. M. Dermittel, which of the present please with the community of the comm

Club Resignation states of the Market Mr. W. KEED.
Please explain John 1; 15: "Which were bord to the will of the fresh one of the will of the fresh one of the will of the fresh one in the fill of scale, but of Ged." What births are here efforced to, natural or spiritual?

J. Y. SNAVELY.

Will some one give us an explanation on 1 Cov.3.1
25.257 a. i. who is the building? 2. What the material of the control of the the healing of the nations." A BROTHELL 18 some one be so kind as to explain Math. 5 20,30: "And if thy right eye offent thee, plack it out, and cost it from theer for it is profitable for thee that one of thy members should persola and not that thy whole body should be east rate hell

not that thy whole bony Rosses.

And if thy right hand offend thee, cut it off," etc.

S. A. FLICKINGER Will the BERTHIN S. AT WORK please give an ex-plimation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house." Also verse 40, which reads as follows: "Then

shall two be in the field, the one shall be taken and the other left." JANE REEDY. the other left."

Some one will please explain Mark 18, 17, 18, 58 me one will please explain Mark 18, 17, 18 me of these what these signs shall follow these that follows: In my means shall they east out devite; they shall take up perek; and if they drink any develop thing, a what not have them, they shall a posinion on the side and they shall a rooter." Who is referred to?

J. B. BROUN.

# HAPPINESS

OY LIZZIE E. MYER PRESUME there is no one in all the world who is not in pursuit of bappiness; but the manner in which many are seeking it is really wonderful. The miser, white he clutches the pennies and heards his thousands, (even though perhaps not quite honestly gained), turning the poor from his door, suffering, thinks he enjoys this. "Your gold and silver is cankered," &c. James 5; 3. The inchriste enjoys his glass while be is clothed in rags, his family storving and peany for that which is destroying his soul and body. The chewer and smoker takes great comfort with his quid and pipe, defiling the how it can be pleasing in the sight of God, I cannot conceive. "Whatsoever things are pure, whatsoever things are lovely," &c. Philippians 4: 8. The fashionable world think they have

it and how long does it last? The end of all their enjoyments is remorse of conscience This reminds me of a conversation with a friend who had been visiting relatives in the city who have all things about as they wish it to more in high circles; but as the conversation advanced, she concluded there was not so much solid comfort in it as many suppose—there is too much formality. I remarked, it is about all form and little reality. The mode of living at the creation, (though there was a perfect sys-tem), was so simple that I do not believe any one can truly enjoy the life fashion dictates. It is not natural, but contrary to Ged's Word. But there is true happiness even in this life, if it is only sought in the right direction. The Master marked for us, is washed in the blood of the Lamb, carries out the principles of the Gospel in every deed, has enjoyments of so wuch those be who shall imberit the

more enjoyment than may other class per

are under no restrictions whatever, but

# NEVER MIND

# BY MARY C. DALE.

That are streng along our pathway: Travel on and payer paint.

What is just, is just forever, Let the fretting be resigned, It will never help the mutter-

And if those who might befriend you Whom the tree of inture bind, Should refuse to do then duty, Look to heaven and never mind

Fate may threaten, clouds may lower,

# If you trust in God believing, He will help you, never motel. GOSPEL OIL, AND CHURCH MACHINERY.

HE above caption was suggested recently while attending a council meeting. Henr some very unpleasant words and sharp reing some very unpleasant words and tarts rande use of, it record unite evident, that a few drops of the good old-fashioned Gospe oil (love) properly applied to the hearings, as pecially to the main journals, (officials) would have made a decided improvement in the running of the church machinery. I case had the care of an engine, to which was attached quite an amount of machinery, and ever so much cure was needed to keep every journal and homing well eded, in order that the labor of the engine was not needlessly increased, and that perma nent injury to the muchinery was not invarted. Hence my instructions were, "Better use too much oil than not enough," as oil is always cheaper that remirs. While visiting recently the engine rooms of the city water-works of DesMoines, where is the

finest and most ponderous machinery I have ever seen. I noticed quite an improvement over the old way of oiling. There is provided for each important journal a small glass vessel in-to which enough oil may be put at once to last two days; the glass allows one to see when the oil is about exhausted. Now, dear brethren and sixters, let us make the application to ourselves. Has not the great Master Muchinist in the conlias not be great Master Machinist in the con-struction of His delicate machinings, (clurch government) provided each part a vessel for oil? "The wise took oil in their vessels," &c. Matt. 15:14 "Bat," says one, "this oil was for langa." Very well; I think the same kind may be used freely upon our charch anchinesy, and if we do not wish to see the land effects of permunent injury, and be placed under the painful necessity of making repairs every little while we must constantly keep oil in our vessels, and if we are as watchful as we ought fle, in comparison to the great persuancest injury that is sure to result from a neglect to keep well oiled. Unkind words, O, how they pierce the soul! I might add that this Goopel lubricator aids wonderfully in running fasaily machinery; really no tamily can get along smoothly without it.

## HEAVENLY REFLECTIONS.

#### BY ISABELLA P. RELSO.

EAVEN is the home of Jehovah; the par-adise of God. What a beautiful, bliseful, ct typs II adise of God. What a beautiful, blieful, rev any happy place between must be; it is beyond the test. It limit of our finite imagination, as "Eye hath Wood, not seen or are bear, neither make it active life." It because the level in: "Certain city of holy, the our part inhabitants; tow angelic, how God-like, towards the limit that is towards of the control of the contr

nothing of) even in this life and a hope that is A residence is a dwelling-place, as heaven i stendfast in the world to come. What beauties the permanent residence of Jelovali, while a

the permanent reddence of Jelovala, while a residuouy is a dwelling-place for some time, yet to be a permanent residence. The Christian's residence is earth, while life lasts and the Christian's hope is to have a lasting revidence, or place of abode with 0 of in beaven. Hearned how inexpressibly happy shall Christians be, when they shall be welcomed to dwell forevermore in the reduns of the black. We can look. more in the realms of the blest. We can took over the elysian fields of beavealy blessedness, with a discorning eye, brought to the view by Apocalepse. The golden city with all of its splender, is brought vividly to the mind; yet, emparatively thinking, we have but a superfi where God dwells? Where all is bright and glorious? who re reigns the purest-delight? Joy

grow that waiting the gamen streets of that benefital stay of our King. Heads, but you think when you look among the people of Gol, there is no enjoyment there, that the way is too humilisting? Don't let such thought, past the mind that give your teart to desay, and join in with the people of Gol, such galaction rarry, and you will find pheasure which the world can never give. Earth powers of the world to come. How true the bangings of Holy Writ: "We know not what a day may bring letth." Now the voice of melare alike forgotten. How vain to remembe are and largester. From which the inner childhood's innecessit glee; youth's unclouded morning. Let us pass to the real, the initiatit, the nuclaugeable, the imperishable heaven. Turn away from the seen to the unseen; "For the things which are seen are temporal; but the things which are not seen are eternal." As the id superior to the seen; so heavenly and eter nal things unseen by mortal eye, are superior to earthly and finite things. Behold the heavenly way! See the monumental piles rising in view way! See the monumental piles rising in view as so many memorials of those who have gon before! No painful separations—no, the lasting, the abiding, the eternal. O, for a home in that orld where all is perfection. Where we may

realize our heavenly reflections. AN IMPORTANT QUESTION.

# READ the following passages in their con-nections, inserting first sprinkle, and then numeros, when haptize occurs, and see which



Selected from one of Bro. John Kline's tracts ORN Y. SNAVELY.

#### THE RIBLE.

THE Bible is the young man's own book. It denounces vices without feeding a dangerous curiosity. It digatiles virtue, not as a means of getting on, but as success and happiness now; and, bast of all, it gives the young man the one exclusive way in which vice is van man the one exclusive way in which vice is van-quished and virtue attaumed. It lifts up Chris-tians. It invites to the cross. It offers the new heart and the right spirit. It penetrales the disguises of elegant in, and exposes the sophistry of cultivated infigury. It flashes its sophistry of cultivate iniquity. In manes is necessing against a opening about to which the tempter leads. It unimaks the voluptoom angel of light and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and the "pleasures forevermore."

# Altems of Anterest.

-Not one dollar is spent in Cuba for public

-Tur Khedive and family, including his see retaries, receive now \$1,500,000 n year

-Ix Thiboleaux, La., there are fifty lepers, The original one arrived there twenty years

ONE of the northerly provinces of Brazil as suffering from famous and postilence of the most horrible character.

-THE national debt of Grent Britism is in could figures \$775,000,000 storling. That of -Ox Tueslay, Dec. 17, for the first time in

16 years, the paper dollar was worth 100 cents, and gold lost its premium.

—A serican trons Geneva, Switzerland, reports that great distres prevails in that country. There are 6,000 unemployed persons in Geneva.

-THE thermometer on Saturday morning at Richmond, Vn., was only five degrees above zero. The James river is blocked with see from Richmond to its mouth, and of course navigais suspended. The Christian Weekly says that an Italian

—THE Christian H celly may that an Italian unclind society has requested the papers to cause reporting suicides, convinced that the publicity tends to increase the number of self-murderers. And adds: "We have little doubt that it is also true in this country."

The Government of Samon has sent this country, a mat six feet square, mad out cocumulation. It is 300 years old, and valued at \$2,000, laside of it, as a token of good-will, was wrapprd up the recent Samoon tresty with

-RESTORING THE DROWNER.-A New York physician says that any person who has not been in the water more than two hours may be restored to life by thoroughly warming him. Wrap the body in a blanket or quilt and pour bot water on it, and continue to do so until the -Ar 6:25 on the evening of Dec. 31, a very

large serolite was seen at Bayard Ohio. It came from the East and drappeared below the western horizon. When almost directly overhead, it expluded with a distant, thundering noise. Two flashes accompanied the explosion. It was

—Mr. W. C. Jones, who five years ago gave the Church of England Missionary Society \$1, 000,000 as a capital fund for the support of native evangelists in certain missions, has lately given a further sum of \$175,000 to be used in the extension of evangelistic work by the native -Ir is remarkable that the Afrikans, who

with a great degree of probability, claim that they are Israelites, and of the ten tribes, should now be attacked at the instigation of Benconenow he attracted at the insurant ion of the scale-lield, who is of the tribe of Judab. The Afghans are recognized by ethnologists as of the same lingual stock with the Bebrews, and the Hebra-ic features of the rare are said by some observ-

-Loxpox, Dec. 23,-The weather is severe throughout Great Britian. There has also been a deep anow-fall here and in many parts of the Continent. In Scotland it is especially severe, and all the railrouds in the North are blockaded Two London mail trains were, at the li Two Louson man trains were, as the man counts, sourced up ten or twelve unles from Aberdeen. Altogether seven trains are snowed up, and the trailie is abouged. The snow will falling last night. In some places it is more than twelve feet high. It is the heaviest move-

-Southess Russu bids fair to read Penn -SCITHER HOSSIA bill fair to THE PROPERTY SPENDS OF THE STATE OF THE S forced seventy-five feet into the sir.

Ax old philosopher one said that time was improved defining rate with the test. A Principle of the content of t

#### CORRESPONDENCE.

From Central Illin

11NKING that you might like to hear some-thing of the Central Musion field, I have observations over this field, having been relieved at on y visit to the Bureau Co. Breitens, by the Breibren from Bock Creek. We boarded the train at Acabey, III. Central R. R. for La-Salle, and there took the Rock I stand R. R. to Hearry, Marshall Co., where we were mea, and conveyed to the neighborhood of brother Darconveyed to the neighborhood or nrother was by and Brees, whose we preached for a number of days. The attendance was reasonable, considering the cold weather. We then took our course arms the river fifteen nades, to visit our sister who had be log broben; found her in good spirits, meeding slusly, not yet able to put her foot to the floor, but went about on crutches. We held a senson of worship with them, a wish expressed for fellowship with the brithren, and also for premiung in the town, but owing to appointments being point, so proceeded to the neighborhood of Bro

Last day, by request, preached the funeral of Methodist woman, in whose house we held

In looking over the ground of Central Messon field, we are not without hous; although no immediate effects from this trip, a beginning has been made, and with the proper training, the sheaves may be gathered not many days beace. We find the Brethren full of zenl; and it is the expressed wish for some brother to come and live among them, thinking thereby to I their appointment regular that the lave of God kindled occasionally, would not be so apt to die out, and that the work would be more successful, which is in accordance with the conclusion of District Meeting; and if after this matter has been settled, and some one takes charge, other new field could be worked up in the same way. We think missionary work may be properly done this way; for there is no use in us prenching a few discourses and then about ning the field. Our doctrine, or rather Bible doctrine, needs living out just where it is preached. I mean a practical religion.

J. C. Lahman. Franklin Grore, Lee Co., Ill., Jan. 10, 1879.

#### Children's Meeting.

DEBHAPS it would be interesting to you and your many readers to hear of the success of our Children's meeting. Our aged Bro. F. P. Lachr being with us for some time it was his design to devote one evening to the children, secondingly Toroday, Jun. 7th, was appointed, and members and friends invited to bring their children. The evening being pleasant, many were present. The children, about fifty to number, from about four to fourteen years were scated on the front seats, which had been reserved for them, and O, what a sight! only those present can realize. It was indeed lovely to see their eyes sparkle and their countenances beam with satisfaction, eager to hear what "Grandpa" had to say to them. Services opened by singing the 72nd hymn and prayer, then 742nd hymn to the tune and chorus "Precious name," then addressed the children, though speaking was very hard labor on account of hourseness. They heard many good things, which, if remembered and carried out will be to their advantage in time and etersity. He was followed by brother Enoch Eby, with very appropriate remarks to the children and the great responsibility of parents was deep-ly impressed upon them. This made it solemn. Many were made to used tears; and not only children, but parents and all received instruction, which I hope all will profit by. The Brethren said, "What a value is before us." Surely there was, if one soul is worth more than the world. Now when we consider that Brothers and, "Wast a value is before as"

In the second of the properties of the second of the seco

Amount received of the Middle Dis-1687.26 trict of Ind., Amount received from the sale after the meeting. . .

Bread, 10,000 pounds, Apple butter, 141 gallons, Milk, 132 gallens. Pepper, 10 pounds,

go to Florid, Patnam Co. The first meeting was small, owing to short notice, but increased in interest, until the inclemency of the weath-Brick, 6 M. Freight. 214.79 Muslin, 725 yds... Wood, 5 C.,

Corn, 200 bushels, Har of cook store Secretary charge.

Total amount expended, . . . . 88 834 81 This leaves some money in the hands of the

By order of the Committee of Arrangements, the above report was presented to me for my signatore, and to be forwarded to the press It is but due to the Committee of Arrangeand others appointed by them, as we other Brethren who lived in reach of the A. M., and responded to every call and worked as a hand of Brethren, until every arrangement for our Great Annual Meeting was complete,

for our Great Annual Meeting was complete, to say that they did noblely, yet nothing more than they felt to be their duty, to make Berthren from a distance in attending the A. M. as confortable as the unture of the case would permit. And as to the Committee of Assessment if the Annual Meeting of the Committee of Arrangements, it was thought by some that they should have been in part selected from other congregations, and not all out of the Manchester; but we think differently, because

they very often had to be called together in consultation on very short notice, and those living off in other congregations, could not have been with them. We all feel satisfied that we had a very good mreting, and we are further satisfied that the meeting gave general satisfaction to the ontside world. Some men concluded before hand that

it would be a hurden, and unneccessary expense, but said afterwards that it was worth thousands of dollars to the community.

ASBARAM LEEDY, Cor. Sec. (Vindicator and P. C., pleuse copy).

# Returned to his Vom

en in the Lord Jesus Christ:-

or handle opinion that such meetings bold or on go we had uplied an interest apcount file gather, and he side to speak mode of love and working J. Jan. 2007. Each in Mrs. 2007. The Jan. church, and he wanted me to do likewise. So we joined hands, and premised that the on-that had the trath, and could prove the same by one or two winesses, should yield. We then began to engage with all the power me had, and before mulnight be confessed that his

and the next time he told them that he could no longer preach the way he had, that he had

notice to congreg resich the way he hol, that he held policy berein in error, and the all that he had hoption (1900) and the error and the all that he had hoption (1900) and the error and the error and the error (1900) are considered to the error and the error (1900) are considered to the error and the error (1900) counts to my picken, and we had a good time it!! (1901) and the error and the 4.03 ance from me, in an indirect way, that he could 50 (or) go as soon as he belonged to us, and preach to 30.00 these that he formerly laptized and re-baptize 32 39 them: when he found out that ac had a calling 32 50 them: when he found out that ac had a calling 32 40 and did not call our-serves as he had algready 109.15 called himself, then it began to lower, and by the next morning about 9 o'clock, when he left, I was pretty sure that he would not come could be not preach. A few weeks later he held meetings at his old place, and took the above text, "The dog has turned to his vonsit again," and denied everything in the presence of somy who formerly heard him say what I have above meatined. The Scripture is verily true, but the honest ones had their eyes open, and through that conduct, were convinced, and quite a number have come and have prored themselves good members, while he himself be-came so low, that he was not respected at all. the sold out and left the country, sind went to other fields where he may lead some other bind ones and get paid for it. The corse of God Almighty tollows all such that willfully preach

Osborne City, Kan., Jan. 1st, 1879. From C. H. Balsbaugh,

amoth

THINK not, Beloved Ambassadors, that I have not a hearty Christian Non-Verhave not a hearty Christian New Year's greeting for you. I spent the first day in excruciating suffering. I could scarcely term from side to side for agony. I need a broad phylactery to bear the glorious inscription of the Divine Fatherhood, and His Paternal care for poor me, as recorded in Heb. 12: 5-11. Such training of such creatures, with such results, is a study for angels. Eph. 3: 10.

This ricorona season nenotrates to my save never suffered so from the effects of the cold. Winter represents the Sinus-side of Deity. The cold, snow-clad, ins-crowned minister has given me a rough New Year's ral-utation. My scanty stock of precision was so injured by the frest, that I must throw part of it away—perhaps most of it. I felt like taking a good carnest ery over my loss, but the Spirit whispered Heb. 10: 34, into my soul. But in truth it is a severe trial for me. Job's triumph-ant reception of his utter destitution and heant reception of his atter destitution and he-rearement strengthens me. Joh 1; 21. The loss of my potatoes and fruit may bring me-wagon-loads of provision from Joseph's gran-ary. The "aether springs are fresh and sweet.

but the "uppersprings" are fresher, sweeter, more ravishing, and they well out of the heart of our Emmanuel forever and ever. "Thanks be onto God for His unspeakable Gift." May 1879 be u glorious year for the Church of the living God.

## From Mary E. Ritier.

come them. I often think of you who are so highly favored. I envy you not, but desire the

# And Branch, Holgsman Co., Kan. From Lynch's Station, Va.

YOUR paper is doing good; it is making friends to the cause here. We have no preaching by the Brethren We heard no preaching last year. O, that some of the brothen we read of, would come and preach We have a school-house, that we have the priv. ilege of this year. We hope to have the brethbell Co., Vn.; for we believe God has a people here. We long to see the time come when the Brethren shall stand on the walls of Zi this county, and proctain the Gospei to dving men and women. Strange to say no preaching here by the Brethreu for one whole year, but able you to send out your paper all over the land, that the cause of the Brethren may be

lund, that the came or made known to the prople.

Thomas C.Wood.

# From Jesse Colvert

O NE more year is emied. I have done but little for my Muster, only three hundred and cixty-nine have been added to the change to at the meetings I held. Some came after the meetings would be closed; probably to the amount of four hundred and fifty.

amount of foor hundred and fifty,

I just closed a meeting at Solomon's Creek,
It was indeed a very good meeting; one sister
was restored, and many said, "I will soon come
to Jesus." Hope they will not forget, it, We
had an interesting Sunday-school meeting, and I hope it will be profitable for all. God bless the rising generation, to be qualified for the date s of the church when the old brethren and sisters are gone. This is the place and way to teach them in the Sunday-school,

#### From Solomon's Creek Church, Elkhart Co., Ind.

SUNDAY-SCHOOL meeting was held ac-A cording to appointment in the above named church, on Thursday, Jan. 2nd, 1879. As the Superintendent and Secretary were both absent, an organization was effected, by electing brother Jesse Calvert Superintendent John Sturgis Corersponding Secretary, and J. H. Wartsler Recording Secretary, after which the following topics were presented for or eration:

Are Sunday-schools an advantage to our children, to our church and to our country? The subject was opened by brother John Sturgis, followed by other brethren, with very

Sturgs, followed by other measurem, which say appropriate remarks.

2. In it important for parents to attend the Sanday-school with their children?

Was opened by hrother Lewis Meatz, follow-

ed by others.

3. What are the best qualifications for offi-cers and teachers, in order to successful Sun-

day-school work? Opened by brother William Bussas this question we heard from some of the siste as well as from the brethren.

4. How shall we secure the regular attend-ance of parents and children? and by what means can the friends of Sunday-school work overcome the opposition to it in the brother-

their resolutions and topics to the Correspond-ing Secretary, from which he will draw off a

JOHN STUBOIS, Chairman. W. H. KREIGHBAUS, Sec.

The seceting was pleasant and we hope profitable, not so many being in attendance as might have been, as the weather was severely cold.

JESSE CALVERY, Superintendent.

#### Echoes\(\) from the West

The New Year-The Old Year-The Future

THE New Year comes to every one at the same time, like the tidal wave of the ocen, it waits for no man. To some it may be a happy season; to others, a season of sorrow and grief. Many, no doubt, have reached Jan., 1879, in a condition financially oppressive. But few, comparatively speaking, can say "They never were better prepared to commence occurrence of former New Years, while some with fond recollections, are thinking over the New Years of former days, attending the nuptial feast of some happy couple just starting out in life with bright prospects of many hapby days together as man and wife, each expect ing to make the other happier, as they advance in the pathway of life. Others again, think of some brother, sister or kind friend whose remains were consigned to the silent tomb. The marble slab with the name inscribed, erected in some well-known graveyard, marks his last

recting place.

Just now we are made to think of som whose pleasant faces and cheering smiles greet but now by us are seen no more. Among them was one who was well known to many of our resders. Our children used to call him great-grandpu. Nearly one year ago he closed his eyes in death, at the advanced age of eighty years and nine days. No doubt many have not yet forgotten him, especially his children, and many friends many think of him as they enter the New Year. In thinking over what has tak-on pluce in the last year, we are made to exchum, "What other year can mark the time of so many bank failures all over the world, as 1878. Almost every periodical records a number of crimes and outrages. The number of great room for improvement? The silver-locked veteran of the cross

as he advances under the businer of King Ju-sus, fighting scanfelly the battles as a faithful soldier of the Master, found in 1878, at least the usual amount of work for him to do. The faithful minister of the Gospel in the time marked by 1878, had a fruitful season for his mission. Thousands have been make willing to

of Zeon in the year just closed. Have we at-tended all the meetings we could, or did we leave some calls unheeded, that we could have filled? If so, let us be more faithful in the

year we have just entered. TO THE LATTY

Have you been as faithful in your religious services as you should have been? Did you never suffer your seat to be vacant in the house never suffer your road to be vacual in the bouse of overhig, unless you had such an excuse us God would accept. Poul rangs, "Formake not he secretarily of yourselves together as the manufact of some is, but so much the more may use so the day superseching." Lay members sometimes think if is not necessary for them to still our members of the secretarily of the secretarily

for this purpose, but held the want of time, (it have all the members been as careful being evening measing) to arrange a president of the following:

We, the committee, have concluded that most destroy the pouce may refuse the committee which will be sufficient to the committee which will be sufficient to the most of the character of the committee which will be sufficient to the most of the character of the ch New Year and odvance, let us be more careful The prophets have foretold future event that have and will come to pass. Our latter day prophets seem to miss their mark. Jeseph Smith, William C. Thurman, and a number of others, have unde a failure. No doubt they did the best they could; but as God did not in-

programme for the next meeting, which will himself; none were yet able to tell, simply h cause they were to guess at it, and guess work did not hit.
Falls City, Neb.

#### Elder David Garlach.

EDER David Gerlach, bishop of the White-nick district, Lancaster Co., Pn., has now be a nearly two years in an almost helpless condition, from paralysis. On Sunday Febru-ary 25th, 1877, he and two ministering brethof Mount Joy. He rose and commenced to speak in his usual carnest way, but suddenly his right hand dropped by his side, and his aproch failed in an nufinished sentence; but be retained sufficient strength to step back to his

days his speech commenced to improve, and days his speech commenced to improve, and his leg to gain a little power; and after many week confinement to bed, he was again able to walk and to speak some. Gradually he gained strength till he could walk set, and even

to be taken to a funeral and several meetings: but he never since was able to preach, or ever to hold a long conversation.

to hold a long conversation.

Next, be was difficted with a nort of muscular spasms, which came over his rather enddenly, and several times rendered him for some hours uncoassions. These spells greatly reduced his strength, and much him nervoux. It is almost three months since he had the last severe stack, and thus fee has been prefly, considerable during the Winter. He can go about in the house and speak with the friends that come to see him; and when the weather is fair, he can generally walk out into the yard.

Sister Gerlach had been quite unwell for some time before her busband's affliction came upon bim; and ever since she has been almost 40 liamly should indirect all over the world, as spon into and ever since she has been almost 5158. No former pair can musk the lime of a heighest m he, although there are very see much bold and doming highway robbery, few days that she is not able to go about the Many of the best because boose that tool plane. She ivery week, and in fields she is the hauseal positio of former years, have also very such wastet, and her gringly it had, been lad low in the marines to bankrapky in the fallificities in disease of the idehyer. They do not suffer much acute physical pain; but neither can surse the other, while both need suicides and marriage divorces is also alarma-ingly on the increase. May not the world, in looking back as she caters the New Year, see with whom they live. Days and nights often with whom they live. Days and nights often growlong; but feeling the assumance "That all things work together far good that love God," they are not without comfort.

Mount Joy, Pa., Jun. 6th, 2878.

# From the Silver Creek Church, William Co., Ind.

J. R. HOFFER

DERMIT me to say to your many readers the BREVEREN AT WORK that the ark of Lord is moving along slowly in our church. It having pleased the Giver of all things, to enable us to build a large and commodious house, which was dedicated on the 1st of December. The ministers present were J. C. Rosenberger and elder John Brown. The meeting continued one week, in which time we held our Com

nion. It was a happy meeting to all, commemorate the broken body, and hed blood of our dear Redcemer, whose xample of feet-washing we celebrated, by the

single mode. As the unsellings progressed, we were minde to rejoice in the willingness of six precious souls coming out on the Lord's side, willing to heave all and follow him. We think from the interest manifested, that there are others who

On the 19th, brother Rosenberger came to her with us again, holding three meetings at to the first operation which are operated by the state of the state of

May the Lord ever acep the good old path, is my prayer. A. K. Baown

### The Bourbon College.

TO the Brethren of the Northern District of Indiana: As I wish to close up the Bour-ion College matter, I would like for the congregations composing said district, to gay up as soon as peccible, and also all individual brethren who are able to do so, as I wish to get relieved of the burden as soon as I can.
Send all monies to the undersigned, at Mil-ford, Kosciu-ko county, Ind Send by draft, express, or post-office onlers.

Jan. 13th, 1879.

DIED.

rice should be broof, written on hat one olds of the paper, and separate from all other business.

TOYER -- In the Oshinel church, Dark Co., Ohio, Nov 22nd, 1838, brother David Staver, aged 37 years, 2 meetle and 24 days. RAMPTON .- In the same cheech and some day, Lillia,

KIYLA .- December 17th, 1818, of dropsy, sister Pheh

EFEL.—December TID, resource.

Felly, affect final Pelly.

On her death ted sho fell to come to Christ, and her tides need to get the water, which was some distance was the heart, and was energial with After being interest the expressed arreseff as weating to stere her relationship to the proposed arreseff as weating to stere her relationship to the proposed arreseff as weating to stere her relationship to the proposed arreseff as weating to stere her relationship to the proposed arreseff as weating to the relationship to the proposed arreseff as weating to the relationship to the proposed arreseff as weating to the relationship to the proposed arreseff as weating to the relationship to the proposed arreseff as weating to the relationship to the proposed arreseff as weating to the relationship to the proposed arreseff as weating to the relationship to th BLILY,—In the Torkey Creek congregation, Eikhert Co., Ind., Dec. 23rd, 1878, friend Andrew Billy, age4 40 years, 8 months and 21 days.

UNTER.—In the same district, Bec. 28th 1878, Owen. Hubber, spell4 years 8 meaths and 26 days. Funesat-by beather John H. Miller and writer.

GEYER.—In the same congregation, Jan 1th, 1679, beother Gibbrid Geyer, aged 10 years, 10 meable and 5 days. Fractal densaurs by the brethers, from the bilter dieses of the lat versi of the 98th chapter of 2 Kings. Basins Weston. OY ...le Science's Creek congregation, ERdort Co., Ital., Dec 28ed, 1978, Lattinux Coy, non of beether David and eleter Lovina Coy, aged 17 years, 7 months and 5 days, Faneral by the writer and D. Yesta.

JERRY CALVEST. FRANTS—In the Logan church, Logan Co., Ohio, Nes 22nd 1978, autor Aldy, wife of eitler Abram Frants, who preceded her to the spirit land a little over fran years, upper 17 parsa, 0 meants and 25 days, Frantsia by J. N. Kunfman, from 2 Tim & 6,7 med 8

BRUMBAUGH —Sister Dorinds Brumbaugh, wife of friend George Brumbaugh, aged 38 yawa, 41 mouth and 26 days. Funeral services by the brothers, from 1 Feter 1: 24 and 35 J. R. Misans.

I Teter 12d and 35
FAMER\_— In Usine Center district, Jun. 161, 1973, six is 8 Malean Frenier, who of bruder 8. Frenier, in the Silva ye of the rage.
F. Addustras
KULP,—In the Springfield charely, Eston Co., Mich. Nor 1 Hz, 1637, of highlighting, Frange Tarabath, daughter of bruder Silvano and sitter formation and 25 migrature and 4 Agency, 3 meanls and 25 migr. Frances My Father Belginst in Figure and the notice, from Mer. My 12d.

HURNE .... In the Book Den church, Gosben, Ind., De-ligh, 1879, either Mallindo, wife of Jacob Hurne, age 26 years, 2 memba and 21 days SASCER, E. CUALER.

MITH —In the Color Lake church, Dekalli Co., Ind., Brc. 2nd, 1976, brother Samuel H. Smith, agel 65 years, 10 manths and 4 days. Fowered by James Har-

tro not query name.

RUSS — Near Brittlingsburg. Blaic Co., Pa., Novemba

Th., 1868, Man Aboc Ross, in her 21 st year of her age

She seffered made rates had January, but here it al

sithest marouring. One week persists to her deat

she was confised to her hed but unable to be down. Fun

# Rusiness Department.

POOR FUND.

OUTSIDERS' FIIND

of Christianity, \$1.70.

Persorer and Lord's Supper.—Sy J. W Seer. As a work of great specif, and absold to in the book of great specific and absold to be the book of great specific and beyond the second of the s

# MODRE & ESHETMAN, LANASE, Carro | Co., II

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People," - Lugg 2: 10.

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No. B.

#### The Brethren at Work. EDITED AND PUBLISHED WEEKLY

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THE CONTENTS VOL. 4, NO. 5.

ontal Autrer del Pa Old Order, M. M. Eshelman. Oninjer and McConnell Behale Again - J.

# SPRINKLING AND POURING PUT TO THE TEST.

B APTISM has probably caused more strate D and contention among professors of Christianity than any other subject contained in the Bible; and it seems that the more it has been contested, the farther the parties have been established in previously selected notions sad and well known truth. When all fully understand a subject, they

agree-their thoughts are all the some. ject, what must be the conclusion when they disagree! Eculently it is, that they do not all

" Well, now, if people would think just abke if they all fully understood a subject, would they not think more and more alike as they increased in knowledge concerning it?" Yes and thoughts and faith should become the same the more they disagreed, are we to unfer, then,

that the more people study, investigate and dis cass it, the less they will know about it?" we think the more prople study, investigate and discuss a subject, the more they will know

Well, then, if the more we know on asubject. the less we designee, and the more we discuss a subject, the more we shall know, why is it The reason why people are not more united by discussing a question, is, because they do not discuss to learn. Each side thinks it already has the truth, and expects in the discussion not to be taught, but to teach. Each side closes its un lerstanding to what the opposite shall say. is a presence or every and of course, with the understanding closed, like the syss closed, ing haptism, is, "I top first in to in the name of

it receives no knowledge, just as the eyes re-Hernothen, we see that the discussion does not

assist one side to see truth on the other; hence, the sides are not brought any nearer together.

further, and more firmly established in previous-ly adopted notions. While no truth is heard trath which seems against their opponents, also revelved. Hence in the discussion of a subject, such side gets additional evidence in favor of, and none against its previously adopted node thereby separating the sides further and

do this very thing. They are the cause of muc-

reason why some pupils do not understand a teacher's explanation, is, because they do not centrate their whole minds upon just what the teacher says. They think of something at home, their friends, their clothes, their books, the room, the weather and a thousand other things which only they and the Lord know. Although their minds leave the explanation only long succept to love our word, that is one link out of the chain of reasoning, and that chain that was buiding all the facts of the subject together, making it a simple unit, falls to the ground, and the subject scatters, divides and mystefies before the mind of the papel un-til it is plouged in midnight mental darkness.

You may have wearied of the slong introduced in convincing you of the truths contained in it that I have done more for you, than all the teachers you have over had. Hoping then to conviction, that you will give your whole atand that you will think of nothing while I am an explanation of the mode of haptism, taught in the language of the commission, which reads, baptizing them in the name of the Futher, and of the Son, and of the Holy Gbost

it teaches pouring or sprinkling.

Every sect, so far as I know, believes, in administering haptism, it is safe to do as this longasge teacher. However, it is understood to sprinkling or pouring on dry land, by sprinkling or pouring in water, and by forward and backward immersion in water.

the Father, and of the Son, and of the Holy Ghost." I now repeat that this language is conceded by all Christiaus to be correct Oue thing is self-evident, that is, the language is not authority for air modes of building Christ was not baptized sex times six ways

He taught all one may. Paul, the inspired writer, says, "one Lord, one faith, one But some who profess to be followers of Christ, say, there are as many, buplisms the people want. They regard and gooring on dry hand or in the water gle or trine immersion, each, as Gospel buetism But as we prefer the word of the Lord to the

opinions of men; we usk which of the siz different modes is the "one bantism," which Paul To hurn the mode taught, we must know what wordexpresses the act, and what it means We all agree that " haptize" to the word which

not agree as to what the word means. Some say it means to sprinkle only; others may it means to imaserse only; others say it means tentis of all the infidite, skeptics, and scollers each way. Long sermons and before that there ever definited the name of God. I desire so to impress this truth upon your mind of most extensive learning have written hunthat it may never be erosed. Disregard it and stroke of pages to prove, each, his own any to that it may never necessary the expension of heaths to correct. It is therefore assless for as to enism. You make yourself lower, more degreed assets of time dispating on the meaning of the ed and more debased than the vilest replace and. We not try out meaning in the sential caceps upon the earth; for it is admit it is, leave, and if all make equally good sense, we

that given your like earth; for it is noted it; [color, and it all make equally good means, but because a war on soil, and you are, it is made and soil and gray that it am equally corper, the tense is the soil of the soil and from my mind, as I have been and am, of im then no living person, of any age, of any col parting it to you. I desire that you give me or, in any church, in any country, has ever our amilirated attention. I do not wish you been haptized. It haptize mean sprinkle, then to argae in your mind, as I proceed, nor to use can invert "sprakle for the original word, think of mything rhe than just what I ray, that you may know, when I am through, just Campbell mys, "The people definition of a what I have bought and what I believe. The term substituted for it will always make as good sense as the term itsell. This is an infallible canon of interpretation." Substituting the word "sprinkle" for the word "haptize," the language is, " I sprinkle thee in the name of the Father, and of the Son, and of the Holy The language now is in the most fa Onest. The language now is in the most fa-worable form it is possible to put it to prove that sprinkling is baptism, and if it cannot be supported when we have done this, it follows that it is false-not based upon fact, and should be abandoned by every lover of truth, homesty and holiness. All who desire, or have had water sprinkled upon them for haptism, admit in that the necessity of being baptured. It makes no difference what bontesm is for-whether it is a condition of salvation or whether it is a duty which the pardoned, or saved of God, must

> and try to obey it, to proceed at our to be huntized. Let us hear the lange sprinkle three in the name of the Father, and of the Son, and of the Holy Ghost," ministering buptuen by sprinkling, it is intended to be done precisely as this language teacher We shall examine it, therefore, and see what it does teach-see whether it teaches what is done by those who believe baptize means sprinkle, a

perform. So If I can show that no living per

son has ever been haptized, (if haptize mean sprinkle), I shall expect all who love the truth

e., that sprinkling is but Learner.-What is it that aprinkles? Sprinkler.-It is "I, i. e., the minister.

-What does the minister do? S -- He "appinkles. L.-What does "sprinkle" mean? -Webster says it means to scatter in

ceiving or being baptized.

-What! is the man who gets buptized, prinkled) scattored in smalldrops or particle S .- No; it is the mater that is sprinkled-

attered in small drops or purticles.

L - Then it is not the new you sprinkled

S .- No; -We -we -we s make a was just like we sprinkle a floor. L -- O, that way! - sprinkle a man, just like

L .- Then, why do you talk about sprinkling water" and "snad?" It you sprinkled th

Sor, will you please tell me have you did it?

S.—We do not sprinkle the floor, we sprink-

S-Yes, I said so; but I see now that I was It is notter and smot we sprinkle,

and not the Noor just like you sprinkled a floor, and more you say you don't sprinkle the floor, but the water und

and, do you mean by that that you do not sprinkle (huptass) the mun; but the water? 8.-Well-1-1 see I have got maxed up on The only way in which a man could be

dry house and keep him there undi the privagel be nothing left of him but dry hones and thesh Then he could be grated fine, like we write notof the Father, and of the Son, and of the Holy Glassic. In this war it is mande, plant and case now that that is the only way it is possible to men-to men who have returned to dust, and I man ever has been sprinkled. I now see very clearly that sprinkling scater upon a man is not to, I see clearly, too, that I have never been buptized, for I have never been sprinkled, it was only moter that was sprinkled. So if baptize mean sprinkle, it was not I that was hap-tized, but the reuter. And whether baptism is for the remission of sing or not, I thought it escary to be baptized whon I had water sprinkled upon me, and now since I see very clearly that I was mistaken, that I was not justiond, and have not been baptiond yet, I want son to be Paptized as much as I did when I had water aprinkled upon me.

Examine "pouring" by the same rule, and it is seen to be equally absurd, and, therefore, ua scriptural. Only liquids, and matter in fine particles, can be poured. Before a mon could be poured, he would have to be reduced to a liquid, or to dust. The only way in which he could be poured would be to put him in a versel and snelf him like we do lead.

But now try the word dipping and see bon clear, sensible and easy it would be to obey communit. "Dipping then in the name of the Father, and of the Son, and of the Holy Ghost." Could language be more complete, Incid and positive? Surely "the way of transgresse

Were the Christian perfect, he would still h L.—What is it that is to be sprinkled—catetered in small drops or particles?

S.—It is "there" i.e., the man who is renot certainly the measure of our tribulation. A CALLING. Y & 1 LAURENCE.

SINNER, Jesus falls you home Come, why will you longer roum Cun you not the Savier see, And the Cross of Calvary

Jesus loves you, this I know, For the Bibbs tells me so; Eternal life he will give, If you'll only look and live.

Why will you His call refuse? One of two ways you must choo One is broad and leads to hell, Where the derif's angels dwell. The other way is very straight Having but a narrow gate; But it leads to joys on high, Where the saints shall never die

In that land one hour to be, And the Savior's fare to see, Will repay us for the woe, We have witnessed here below It's a city, I am told,

With its streets all paved with gold; But I con't its glory know, The other way, the Christians know, Ends in darkness, death, and wee: Now it seems with flowers east, But my friend, it will not last.

Soon or later, Christ will conce. If on earth you've been ashamed, on you meet Him at His throne He'll eternally you dispwm.

But why need you come through four, Think how much He's done for you. Now the gates you see afar, Christ for you has left ajar; He cause once, His all to gar

The Cross at first may large appear, Come, we'll take you by the band, Thus we'll march to Canaan's land

ECHOES FROM PENNSYLVANIA

BY EMILY IL STIPLER

A Refreshing Season-A Series of Mostings

Our Love feast-Close of the Sunday-School-Death and Faneral of a Beloved Sister-Scala Recurning to God.

HE congregation at Duncanville,

Blair Co., Pennsylvania, has en joyed a delightful season of refresh neut-one which will long be remem bered by at least some who were in at tendance. Those who absented themselves from this shower of God's love truly missed a glorious and refreshing "Neglect not the assembling of yourselves together," is a word of inspiration.

commenced here on Saturday evening, Oct. 5. by brother J. W Smouse of Smixburg, Indiana Co., Pa. The evening was dark and rainy, consequently the congregation was small. The brother spoke from Matt. 28: 20. On Sunday morning, he addressed the congregation from 2nd Cor. 6: 2. Sunday evening, brother J. W. Wilt of Clary's congregation, came to his assistance. He addressed the congregation from Heb. 2: 2, and part of the third verse. Monday evening, he spoke from Numbers 32: 23: " But if ye will not do

Brother Wilt again addressed us from Philip, 3: 14, and conclusion by brothpress more vigorously for that prize to be obtained at the end of the race, and found their faith more determinedly on the "Rock of Ages," Christ Jesus-that glorions prize is at the end of the race,

so run that ye may obtain: The evening services opened by singing that old, familiar hymn, 328. Address by brother Wilt from 2 Samuel 12: 7: " Thou art the man." Reader, art thou the man that hath great possessions, and yet wilt thou rob thy neighbor? Return thy stolen goods and come and follow Jesus. Thou art the one whom Louis calls

"Pray without ceasing," is a Bible amand. Erect your family altar, and while none but God's eye beholds the scene, pour out your heart-felt thanks to him to whom we are indebted. Wednesday eyening again addressed by brother Smouse from Psalms 116: 18: " I will pay my vows." Reader, have you paid all your yows unto the Lord? If not, go this night, for to-morrow may be too late. Remember, dear reader, that vows are solenin engagements, and that we may at sometime have vowed a vow and not fulfilled it. Sinner, delay not paying your vows until you are prostrat ed upon a bed of affliction, perhaps your death-bed. Death-bed repentance is doubtful. God gives us plenty of time to repent, and work out our soul's salva tion, but he does not want us to provens

Thursday, Oct. 10th, was the day previously appointed for our Love Ere the appointed honr, 4 o'clock P. M. a goodly number had assembled to cel ebrate the solemn ordinance of God's house. Die thren Wilt and Smouse, with the resident ministers, brother Grabil Myers, James Price and David Sell, were the ministers present. Brither Wilt rend from 1 Cor. 11. He spoke

1. Examination, condemnation, and indoment.

2. Our temporal tables and the Lord's There is a vast difference between our

temporal tables and that of the Lord's. sisters, that we make that proper disurselves by not " discerning the Lord's body.

As the close of our Sunday school came say a word about it. On Sunday morning Oct. 13, its first session closed. We trust that God will bless the work of brother Ellis Brabaker and all officers and tenchers engaged in the work. May it be the object of every one who labors in the Sunday school cause, to try and do his whole duty in the ser vice. I have many times been made to wonder why we close our Sunday-school in the Winter and keep our public schools in session. Could not the children attend Sunday-school once during the seven days, when they attend public school five days in the week?

A dear old sister, Mary Yon, one of 80." The evening was again rainy. It our number has passed into the val. Then the reson usan is so proces to fin was desided to boilt services on Tues ley and shadow of death. Her remains must be on account of the deproving aday morange. The congregation was were exampled to the tomb the follow. day normag. He congregation was vere ensigned to the nonth the follow- and printed the heat from winds come usate the respect to the with the Lord has permind in; Wednisday. This, dear sider cit; thoughts, underloot, shallering, for that have done cvit under to be with those who assemble in his was very interpretedly called from the incations, theths, false witnesses, blue die dumantoin. "Salvarian terms of the true of three, Atte on A. M. stage of action. When will be our phenions. Boses are the things which promise more energy to the goldly, than we had again the happy privilege of evening time! Perhaps soon; yea, very belie a man. Matt. 13:19, 20. That characters is, and is to be exceeded upon meeting in Gold's bonce for worship, isoon.

er Smouse. Oh, that every one might hymn by Sutton. Text, Amos 4: 12: truth of God into a lie, and worship and they might return to him. He is the same God to day. We must prepare ourselves to inherit eternal life. Fight the good fight of faith. Our life is a continual warfare with Satan. We must not only make good resolutions, but do them. We cannot receive the benefits outside the church, or if so, why come in it? Faith in God is the believing of pardon according to his Word. Re pentance and baptism are the conditions thereof. Ask yourself this question, Have I submitted to the will of the Lord: If not, immediately "Prepare to meet thy God." While we sung the 250th hymn, the last invitation of this meeting was extended to the sinner. One more responded to the invitation, and came forward to embrace the Sav ior. She complied with that beautiful command, "Remember thy Creator in the days of thy youth." We repaired life, and we know of nothing that rep-Christ's burial and resurrection, she the professed adherents of religion as the shapping off sin so insupportable to Christ's burial and resurrection, she the professed adherents of religion as the value buries of the world, which is danseven precious souls accepted Jesus at gerous; and why is, it dangerous? Be-his word. At times our dear brother cause it is forbidden by the apostle in was caused to become much discouraged, positive language: "Love not the world but the darkest hour came just before the morning dawn. This was our last meeting on this occasion. How beauti-

SIN AND ITS REWARD. JODN L SNAVELY.

ITUIE great bar to the happiness of man and that which procures all his of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23. How dreadful most he the east of those who continue in sin. or those who continue to transgress the law of God, for, says the apostle, "Sin yourself to the study of the Scriptures and you will find, in every dispensation, that the people who hved and submit ted to the commands of God had peace and prosperity, and that no other peoas much as those who stood upon God's during our series of meetings, we feel to Word. On the other hand, you will had when the people walked contrary to his will, poverty and division soon was addressed by brother J. W. Wilt. fell upon them, and their dispensation was wound up in sorrow, unless they repented. The people were not only to have intentions to repent, or to repent, but had to do the work, or that duty would rise up against them in judgment The same instructions are for the people Men and women do not sin beca-

they do not know what sin is, for the apostle has made that too plain and com prehensive to be misunderstood. We can easily comprehend that everything we do, think, desire, say, or omit to do,

Sunday morning, Oct. 20th, sung when they know to do good and do it praises to God from 686, that beautiful not. Men sin when they "change the "Prepare to meet thy God." This was serve the creature more than the Crea-not spoken directly to us. The Lord tor, who is blessed forevermore." The visited the Israelites with apestilence that man who is unconverted, to whom God manifests so much patience, and he per verts and abuses that patience, is sinning; but let bim remember, though be may prosper even in his vice, he is bound, as it were, in the chain of his sins till the day of God's wrath, when he must be brought to judgment, and have executed on him the most terrible punishment. "The Lord knoweth how to deliver the godly ont of temptation, and to reserve the unjust unto the day of judgment to be punished."

Would we escape this judgment we must often pass sentence of tion on ourselves here. Take head of giving thyself liberty of committing one sin. To begin a sin, is to lay a fond tion for a continuace. The great hindrance to many souls to come to Christ. and quit or leave off sinning, is they are neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the last of the flesh, the last of the eye and the pride of life, in

not of the Father, but is of the world, and the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

Until the soul is freed from this, it can 3: 8. The apastle would inquire, "Know ye not to whom ye obey; his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Faithful servants to both, we cannot be;" we cannot serve God and mammon." Then the way is clear; God or the world must be left at parting time. Ah, the love of the world is a the "meat that perisheth." The honors and riches of this world, which are nothing compared to the glories of beaven, and neglect the food of heaven and eter

Sinner, what a condition will you be in when you leave this world, having never repented and left off sinning? You will find it true; you will wish you had

The apostle Paul addresses himself to us by the word of the Lord, telling us that the Lord bimself shall " Descend from heaven with the voice of the arch-

angel, and with the trump of God," to summou the dead to appear before the tribunal of God. The righteous shall next their Redeemer. These are they which are not defiled by sin. Others shall also be raised, and they will call for the hills and mountains to fall on them to cover them from the serutiniz ing gaze of their Master. All must of man things that are good, sepecially Shall we omit to pray because no form thoughts of passing from this life to is at hand? have a tendency to make you more carnest-more diligent in working out your salvation. It will do much in taking your heart off from vanities, and create desires in you for holiness. And now little children, shide in him that when he shall appear, we may have confi-dence and not be ashamed before him at

#### CHRISTIANITY VS. FORMALITY

his coming.

BY H. P. BHINGSON

THAT religion in the present day is undergoing a series of revolutions, not equaled for conturies, I believe no saue man could question; and the pro gress of Christianity to day, is a most not to be doubted. On the street of our towns and cities, we find men engaged in conversation on religion In the Western States it is no unusual circumstance to enter a store and hear the views of different persons concerning the second coming of Christ and other all-important subjects

Occasionally we hear memadyance the idea that as long as a person entertains conscientious views on the Scriptures, structs them concerning things whereof they had previously written to him, and though they might have the same religion or ideas antagonistic to their oppo nent, and though the one could advance the idea that man must in order to be a Christian, follow Christ, and the other says, I do not believe that: for I know the man who pays his just debts, who respects his neighbor and lends and borrows, and never cheats or lies, or steals, is the man who will be saved, rerardless of any other imposed duty Now how shall we reach the answer to the query? Which is right, or which (mark that), "If any brother hath will do to risk? We find ourselves in volved between Christianity and morality. We conclude that man, to be a but a man may be a moral man and not a Christian. Further, we advance the idea that a man may outwardly attend the ordinances imposed upon church members to which they gladly submit; he may be an attendant weekly, and pay his subscriptions, and be considered a good, thorough-going Christian man. Yet there is a dauger; he never has ex perienced the transforming power that The man morally good has a good standing in society; yet he has not become of the same mind as his Master. He will not conform to the Christian life, but is yet desirous of having his own way

Can we conclude that this unrenew will, this stubborn mind, is a mind thoronubly subdued by the transcending power of God's Holy Spirit? Has b ecome of no reputation in order to fol low his Master? Has he followed Christ who even pleased not himself? Certain ly not. Is that character a Christian in every sense of the word? The Script ures say, "He that knoweth his Fath er's will, and doeth it not, shall be heat en with many stripes. The formalist says, "We are obliged

to do, not as we wish, ueither can we to 66, not as we wash, neither can we like with first order the cremmance un-prays are desire, fur the unat pray after which these questions arose. The from the book, therefore we cannot pray imarriage referred to, according to the wrong." Letter always a formal pray- every construction of a man before they parted, believed, but before who regard. Christ as an impostor,

I tell you loving readers, we want he can only banish thoughts of death, something more consoling, something and keep you in your sine, much easier more durable, something to which we and keep you in your sins, much easier more durable, something to which we are the wages or him of death. Think can flee as to a tower for protection against the flery dart of a known enc

my, and what shall we do? I answer Take it to the Lord in prayer.' If we have trials and temptations, anything in the affairs of life demands a with drawing from the world, a secret entering into the dark and mysterions recesses of the soul, and there pouring out our soul before God, we should in

tantly do so. The form of prayer is not at hand, but O, my God thou knowest that the upward lifting of the eye the deep sigh, the yearning of the spirit within, speaks more than prayer could ever utter. Thou hearest and answerest such prayer, and art ever ready to bem thy children's petitions, and answer as far as thou seest would be good for the desired wants. Then I lay my want on Jesus, and he will attend unto my ery, for precious in the sight of the Lord are his children.

# THE LAW AND THE GOSPEL ON THE MARRIAGE RELATIONS.

N the seventh chapter of Paul's first epistle to the Corinthians, he in

among the circumstances are made men tion of, where one member of the head of a Gentile family was converted and the other was not. The marriage relation having been formed while they were yet both unconverted, and the question as to whether such a marriage relation is to be broken, in case the un believing husband or wife is minded to the rest speak I, not the Lord; ed to dwell with him, let him not put her away. And the woman which bath Christian, must become a moral man, a husband that believeth not, and if he be pleased to dwell with her, let her no leave him. For the unbelieving hus band is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children un clean; but now are they holy. But if the unbelieving depart, let him depart A brother or sister is not under bondag in such cases: but God bath called us to peace. But what knowest thou, O wife whether thou shalt save thy husband or how knowest thou, O man, whether thou shalt save thy wife. But as Gos has distributed to every man, as the Lord has called every one, so let him

wolk ! As this Scripture is sometimes taken by Christians as anthority to marry ou nto the world, I quote it all, and wish to present a few thoughts as a help to n right application of it. The way to interpret a Scripture correctly, is to take in consideration, first, all the Scripture that hears directly upon the same subject second, all the facts and circumstances connected with it; and third, but not least, an application in a sense in which they all harmonize.

Truth is not divided against itself. We will first notice the circumstance un-

time to be proving which of these two subjected to visisitudes in life that in they had ever heard of the religion of should enter the church, and make that time to be proving which of the two supports to various in the value of the description of the world be. Stands indicates is great, clered an ejeculatory prayer? What Jewe Girist. The propriety of break. He labors hand to keep out of the heart shall we do under the circumstanced ing this marriage own, it will not of man things that are good, sepacially Shall we ount to pray because no form qu'il attending the dismemberment of a family, of severing the cord upon which the influence for good depends; through which (as Paul says), the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband: for the believer by his own act thus to forfeit his influence for good over those who had become his or her own, by cir constances over which they have now

no control apact that is not only against every feeling of true kindness and love between husband and wife, against every impulse of nature that is motherly in a mother, or fatherly in a father, but under all ordinary circumstances against the law of God. These were some of the conditions of the subject in question and the simple fact that such a question under such circumstances, arose at all is in itself conclusive proof that the thought of forming such relations volcuntarily, was totally foreign to their views of Christianity. "But God has called us to peace," says Paul, as another ground of the expedience in every one remaining in the condition in which God has called him; in matrimony or otherwise, in circumcision or

uncircumcision bond or free But the sanctifying influence which the believing husband or wife exerts over the unbelieving companion, and over the family may be good, for remember, Pauldoes not say, over the companion who has a sort of a historical faith and expects to become a church member before ne dies, but over the unbelieving wife or husband. The supposition that this sanctifying influence under these circum tances justifies a voluntary marriage of like character, puts the question in this wise; Is it expedient for a Christian, to marry an unbeliever? The liberty to a voluntary choice based on these given premises, either embraces that much, or

nothing. Is there any fellowship connected with a Christian murisge? "What fellowship hath he that believeth with an in fidel?" Does Christian marriage imply a yoking together? "Be not unequally yoked together with unbelievers. wife is bound by the law to her busband as long as her husband liveth." To the penitent, it is said, "Come ye out from among them, and he ye separate," saith the Lord, "and I will receive you." Can two he bound together and yet be separated? "But if her husband be dead, she is at liberty to be married to whom she will, only in the Lord," Can we marry only " in the Lord," and the other "out of the Lord," and yet marry only in the Lord?"

From the days when the sons of God saw the daughters of men, that they were fair, and brought upon themselves the displeasure of God by taking them wives of all which they chose, down to the present time. In all the history of God's chosen people, we can see that it was his design continually that they shall be a separate people. The fact of his being grieved with their mixing with the daughters of men in the early history of our race, is not hased upor any temporary design, but upon a prin ciple that is as eternal as God himself and custom esquot change it.

minister a Masonic sign, he, the minister of Christ, would be bound by his Masonic onth to make, a corresponding sign in answer to it. It is added, that in making this sign of intelligence and secret understanding with an enemy of he Lord, he would dissemble before the congregation, pretending to make a ges-ture prompted by the spirit of his discourse; but in reality he would be holding Masonic by-play with an infidel, and that infidel perhaps making merriment out of the Christian minister for his wn diversion

Can these things be so? Does the Christian minister, by becoming a Ma son, take a halter around his own used and place the end of it in the hand of ag infidel, to be led blindfolded into dis simulation and fraud?

It is furthermore said that the worst and bitterest enemies which our republican government has to encounter, are clergymen; and that these clergymen are largely members of the "mystic brotherhood." If half of the Protestagt clergy of the Northern States are Masons, probably three-fourths or more of those of the Southern States are such; and they are declared to be rank eas mies of the government.

Add to these facts that it is not now the Jesuits of the Romish church that assassinate kings and princes, but it is the Jesnits of the lodge who do such things, and one would suppose that the subject of Freemasonary ought to engage the attention of every honest man and woman in the land.

# HOME

HOME! home! This word has associ lime as well as sadness. The home of the redeemed of the Lord. How rich, grand and inexpressibly poble. Our homes here are at times the home of mourning and grief. The social ties are severed by the band of death. Loved ones are its victim, gone, to meet no more in the family circle here below. while the home of the resecued in the celestial city, is the reunion of the ransomed of the Lord. No more death, sorrow or disappointments, no tenring naupder of the ties of near and dear ones, but ascribing of praise to the Lamb of God, who has redeemed us, and made us kings and priests unto God. How happy the thought, when looking back across the river of death and singing the songs of redeemed love. It is our privilege to attain to that state Faith gives us the victory over the world, and finally triumphs over death, the grave, hell and unbelief; while unbelief in the heart goes back to the flesh pots of Egypt, and barters eternal life or a morsel of mest, for a little revel-

But the spirit of Calch and Joshua onfides in God, goes forward at his hidding, leaving unbelief in the rear, lays hold on the commandments of God and hopes for eternal life.

lings to gratify the flesh.

"I have known of instances where a whole family voluntarily did without any gifts that they might send coal and fionr to some who were suffering. And I have not doubted that they were repaid by him who said that good done to his children, was done as to him-

He that despiseth small things shall fall little by little.

LANABE, ILL.

I. H. MOORE M. M. ESHELMAN, EDITORS.

#### MODE & EGHELYAN

Lapark, Carroll Co., Ili-

JANUARY 39, 1979

One Brother Loche reached his house in angety. He thinks of traveling and preaching Ting Brethren at Arnold'- Grove held a seri of meetings last week. Brother George D. Zollers was with them.

Case may of our readers formula us a copy of print and difficult to find; wence this molice.

Nor the man who makes the laudest profes sion is the heat Christman, but he who meekly and humbly submits to all Gud's requirements.

WE learn that arrangements are being made to hold another Prophetic or Advent Confer-ence, in London, about the first week in March. The Beethren's Advocate is the title of a new paper just started by Brother D. H. Pakrney, of Waynesboro, Pa. Its make up is good, and

Tun Brethren at Cerro Gordo III., concluded

to commence a verse of meetings January will 24th. They expect Brother George Crape to 19th

THE Catholics are supposed to be alrougly opposed to recrot ofders, but the "Socrety of Jesus," known as Jesuits among them, is said

BROTHER Waltermer Meyers, the Brethren's on added to the church

A written in one of our exchanges, when Mr. John Lembey, former editor of the Gold- spending of a certain brother and sister, eyes en Cruser, has started a paper in Albany, N. Y. ontitled The Zion's Watchman. Mr. Lem-

THE H. H. Witter, with whom Bro. Hixon held his public discussion, was a Baptist minis-ter of considerable experience as a debates, but Bro. Hixon was enough for him.

WE are out of No. 1 or this volume, hence

WE cannot fill orders for any more Alma-nacs. The publishers inform us that the edition is now run out. Those who have ordered Al manners and do not receive them will please inform us what to do with the money.

BROTHER Samuel C. Bushor, formerly of Whitewille, Mo., expects to make Colorado his home. Hope success may crown his efforts in building up the cause in that part of the fac

THOSE of our renders who want to know how our ancient Brethren used to travel and preach in an early day should not full to re the article "From the Pacific Coast." The

"Bille vs. Materialism." By Elder Wm. M. Roe. This is the book to post one against the Soul Sleeping Doctrine. 172 pages, bound in paper cover and sent postpaid for 50 cents. es this office

BROTHER Lecouel Hi was returned bon middle of last week, much pleased with his trip, having preached one week at Hadson. He expresses himself as pleased with the prospect of doing good in Champaign county, pro-

an bridge with a single prayer. What a power

BROTHER E. A. Ger says: "I am well pleased with the trart business. Pamphlots have al-ready done much good, and I believe they will

Own better this work from Lineatone Toron

indicates that the cause is prospering in Term. The Brethren's plan of devoting Christmas In the Elk Lick congregation, Someriet County, Penn, there are said to be about ighteen members under fifteen years of age.

In order that all our subscribers may see that Children at Work, and know of its contents

and appearance, we conclude to devote the last two pages of the Barrasan at Wonx to that purpose are tweek. Hence, look out for some-thing interesting for the old and young. Tor Sunday School at Dutchtown, this

county, was organized June 20, with ten tench county, was organized sum-ers and a full corps of officers. The are The average attendance was about sixty. pupils were baptized during the sammer, thus showing that where the Bikle is taught ther

SEVERAL brethren have expressed their approval of Bro. D. C. Moomaw's project of havprovided in the D. C. Alcomawa project of mar-ing the Gospel more extensively prencised in eiters, and have also sent in their rouchers for the same. Hope to libear of others, and next week we shall commence publishing these vonchers that the readers may know how the

"They have raised a splendid family of ciri-dren, obedient to them in all things." What a blessing it would be if that could be said of all families. The bringing of children up in the nurture and admenition of the Lord ought to be one of the noblest objects of life

Buother John S. Snowherger, of Monticello, Ind., under date of January 15th, writes: "The good work is still going on with us. Last Sanday one more was baptized, and to-day two Sammy one mere was superasa, min teamy swe more were willing to go into the flowing stream and make the good confession; and the waters are still troubled. May God still aid such as are to be sared."

BROTHER Brower's letter from the Parific Coast this week is interesting. It is evident that the Brethren need ministerial aid to suc-Western Territories. Here is a good chance for some of our wealthy ministers to do good, and an equally good chance for some wealthy ones who are not ministers to lend a helping

the abandoned girls in the City of New York were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, if taken oder any other gircumstances, these centlemen would be reported as improper persons; and thus, step by step, girls are brought to roin.

It is not a common thing to hold a Love east in mid-winter, but the feast at Elk Lick. enn., at the close of the year, is said to have see a very enjoyable one. Brother Quinter as in attendance, and gave a full account of in the Primitive Christian. The Brethren per tot doing good in Champaign county, poin in that coppering how just good may a spot not see a right to these videl proper ministerial and can be procured, liegh received proper ministerial and can be procured. However, the content proceed when the content process of morning in Sainburgh [8]. Server prove, drive about the content process in time of Lorent lines of these without to take the content process in time of Lorent lines of Lorent

WE are in receipt of a long letter from obt-

tion since we have been in the publishing business. Every render should have a copy. Kept at this office for sale, and sent postpaid

BROTHER Jone Heckler of Hickory Grove who has been spending some time preaching in Ordar County, lows, returned horse week be-fore last. He has made arrangements to locate eignteen members univer never propel final in Case County, Neh, in a locality where there coming to the Lord, and preparing themselves, for the more ardnown dubes in the church off the way to spread the trath and build up He thinks of moving sometime in Nature brother, who had just united

with the church, on being asked to explain some points of the decrine, replied, "I will explain as far as I understand it, but for the rest you must want till I learn mone." was certainly a sensible conclusion. Nover in things farther than you know them, and for the rest wait till you learn it. Children should learn to walk before they attempt to

Some years ago a church in Quincy, Ill , as formally dishand it. He could find no iters, no male members, and only our female conber. To his surprise she answered, "I will be dishanded!" and demanded a minister.

A PRILADELPHIA murister has the ecilth, seuse or religion. He says that a lot of urning suit; by substituting this simple and a costume that is always gloomy and, in warm weather, very uncomfortable, would be taken from the shoulders of bereaved mourn-ors." But among Christians, even the "black ribbon," as a budge, should be dispensed with, as the custom is uncalled for, and adds nothing to the good of the cause in any way, shape or

Under date of January 18, Brother John Metzger, of Cerro Gordo, III., says: "I have been afflicted for some time with rheumstism, been afficied for some time with rheumskinn, so that I could do no lakor in the missionary cause. My health is improving somes had, and if it be the Losel's will I hope the time will som come that I can start on my mission again, as there are so many hungry scale starying for the Bread of life. Letters come nearly every day, "Can't you come?" We expect to comuses who are not ministers to lead a helping day, "Cun't you come?" We expect to commit in proteining the truth.

This Chief of Police, who of coame is posted ford of sext month. Our meetings in Germ and such matters, says that three-fourths of loose is finished; congregations large. Ministering brethren traveling over our railroad, ston with us

#### THE OLD ORDER NUMBER V.

Preser.

OU say you pray because it is your duty. Is this your lightest motive? Do you pray because you are commanded? Do you pray beuse you have a right to thus speak to your bearenty Father? O, gracious, hallowed privi-lege. Spreet prayer, divine blessing! How can a man with the love of Christ in him pass by ne exalted privilege of preyer?

Until men can labor as if they labored not; give
Many years ago a nation sinned, and God as though they gare not skeptical questions

The Breeffren at Work. In pion of the Burmars or Work from Bournes J. W. Stein in expected at Hount worth forty with at oning their, and the work to the forted March to the color of beyond will Materia. It, Pro. 1-1, and with reason but a under trail. They then wort to Moss and Morro, III, Pro. 1-1, and with reason but a under trail and the Moss and added into two profits of a trail the design and sales into two profits of a trail the design and added into two profits of a trail the design and added into two profits of a trail the design and added into two profits of a trail the design and the sales in the profit of the design and the sales in the profit of the design and the sales in the profit of the design and the sales in the profit of the sales in the sales in the profit of the sales in the sales in the sales in the profit of the sales in the sale stemeration. In more of peace, plenty and health the people play, dance, revel and not in pleasure, but when tamine and pestilence come, then they want good men to pray for them.

Faith and Prayer

faith, much secret and open prayer; little noth, little prayer; no buth, no prayer. in prayer, and watch in the same with thanks "Timorou Binar Lexio." Notes of iras 1 cities; "so speaks the man of hoperation, in Egypt, the Heart and Palestine, by Philip Cun aum continue in proger when he never Schaff, D. Lit. D. Spaner. Egypt, pp. 413, began? How can a man "troth in the same New York: American Tract Society. This is think-? Is the a command of God? Pertainmand of God, then the man who continues in prayer is continuing to do right, and no man

When Jesus, the Chrest, had gone up into beaven, the disciples who saw him ascend went into an upper room in derivation, and there continued with one accord in prayer and sup plication, with the women, and Mary the meth er of Jeans, and with his hiethren." That wa a grand prayer meeting. The apostles were there, women were there-yes, the mother of Jours was there, and his brothsen were there. O, that this old order were not dead, but alove nium style of prayer, but the apostals; manner the orderly manner. Are we not assured that the Effectual Prayer

of a righteon- man avail-th much? James 5:

16. Why then neglect the thing which and eth much? Arouse, and on to duty! Let not Some years ago a centrum in quancy, its as to many: Arouse, that as to easy: Let not a down that the Presbytery tent a mestenger formally dishead it. He could find no begin, and then draw book? Why this coldness?-why thus indifference and carebasness concerning the coming kingdom? Is it in cause so little effectant proper is being anat up to the throne of God? Do you want to know how God and

er? That is not the knowledge to seek after. answer as He sees proper. Our business as to ask for the strength which we have not, for the things we med, believing that God will abundantly supply. Of course it is nockets to ask Him to do that which we can do ourselves Why ask Hun to give us new hearts, when He has given as all the means to make them new? Do so He bids us, and most assuredly the new heart will be the result. Do not think that Change the Mind

of Deity by your propers, for his mind is unchangeable. His mind is to answer all preven

answered. He does for us "abundantly above all that we ask or think." We are not called to dictate to the Lord how and what He must do, but to bereach Him-to ask in faith for needed things. "I my unto you, That if two of you shall agree on earth as touching any thing that they shall ack, it shall be done for them of my Fother which is in heaven." The trouble is not about God answering prayers, but the trouble is there are too few agree ing to ask Ged in faith. A good many are agreeing to ask for what they are, but the few God answers prayer, and if they cannot see Asse He does it, then they will not ask at all. Hear further our Lord, the one Redeemer and Savfor: "I say unto you, What things scerer ye desire, when ye pray, believe that ye receive them, and ye shall have them." Believe that ye receive when you ask. Is it a strange thing to believe? When Jesus says "believe," can s man obey by not believing, or by doing some-thing clee? "O, well," says the skeptic, "suppose I should desire a million dollars, and ask God for it, would He give it to me?" No riches are a snare to men, and no man should desire to be led into temptation. "Follow afJanuary 30

all cones, None-built conjugat the miles have of creptic pic. Marie, and words to prove the pick of the second of th

#### PREACHING IN CITIES.

THERE may be several reasons for it. Mohas had much to do with keeping our suching out of towns, for ministers are more school to travel and preach where there are cials, and of course they get but lew calls

has that usually required in cities, at least hy think so, nod for that reason fowns have -u arnales. It requires more prosching, and harler work to build up and maintain a congregainst of our people in town than to the coun-To work successfully in a town, the min that meanly all our ministers are furners, they

ed to work much in towns. in keeping them out of towns. They have but for mission, rive, and these are confined to

an interest in cities I am much in favor of city work, but unless ar take hold of it right it will not prove a suc-When the apostles went into a city to years in one city. They did not preach a few ormone in one city, and a few more in some other place, and so on, but when they entered a concling, and they were generally successful, because they clung to the work. And if our

they must work on the same principle. Aps out skilful men to the work and let them take The Srst Christian church established on all was in the city of Jerusalem. The aposbuilding up churches in cities.

trath was planted in the larger cities and permitted to work its way into smaller places. Their plan was a successful one. Truce and customs, however, have changed. Our people do their most successful work in the districts though we have a number of

churches in towns, and some of them are doing well. The apostles could do more in towns thus we. They were better preschess, better informed, had more zeal than most of preachers these times, and then they possessed the pecul-iss and good faced y of bolding on till they accomplished something. They did not preach a for sermons in one city, and then go to snoth , but took hold of the work with a will and then clung to it

#### THE QUINTER AND McCONNELL DEBATE AGAIN.

J. H. Moore—Friend: CINCE you have published to the world at large INCE you have published to the world attarge, and your betthere in particular, that the hords of Christ, on Dey Creek, Linn county, what his make the good own; that it was coken up or worlf down in consequence of the world of the control of the c

c.
Will you pursait me to make to your readers
an statement of facts in reference to the chure
Dry Creek, where Quinter and McConne bated? In 1850 there were Svine in that locality a fe

on the slow of familie 1 keyf size. A five whose with the rich melliphochood have a minist widely in the fixer with melliphochood have minister within the fixer for the slow of the size of the slow of the slow

contribution that the popular handle in resolution between the time popular in bedde in the destinates the originar as the machiner, which are in the destinates the originary in the machiner, which is the contribution of the c

and me the contract that can be contracted in the companions. At the time of the indicate we find that one failures frience in the end of the indicate we find the contract that contract the contract that contract the contract that makes white a length souther three parts of the product the contract the contract that makes white a length souther have guarant of the product interest and the contract that contract the contract that contract the contract that the contract the contract that the contract the contract that the c

using distribe.

From the ske even-variousled state next of faces, as is evident to every clear handed, unproducted, as is evident to every clear handed, unproducted, and parent with the fittle band of Dispites, candid parent with the fittle state of Dispites, which is the meeting-house where the delate: was held; and the official of McGowell, but between of the delate and the official of McGowell, but between distributed and the advantage of the primatic decipies? A classification of the delate of the delate of the delate of the official state of sanctives to parent the group distributed of the officer congregations.

K. A. McGowell and the opening of the officer congregations. ther congregation

Soupe weeks ago Mr. N. A. McConnell was holding a series of meetings at this place, and while here frequently visited the office. A lew days before leaving he presented the above, mmo time giving as to understand that if we ded not mablish it in the BRETHERN AT WORK it would be published elsewhere. Of course, we agreed to give ham a braring, and thought it best to have some additional "unvarnished statement of facts" from the other side of the house to publish along side of his "unvarnished statements," hence sent a proot of the article and a number of questions, drawn from his artiele, to the brethren living near where the debate was held. Below are published those estions, followed by the brethren's answers The reader can likely tell where the "varnish

comes in: QUESTIONS AND ANSWERS. 1. Who were the eight families that sold to

Axs. None have sold to German Baptists sin the debate, but three before the debate. 2. Who were the seven brods of families

that died? A. Quite a number have died, and some have moved away, that is, if we count back tweaty-axive rears as Mr. McConnell does. But since the de-late, only a few have died or moved away. 3. Who are those living in the vicinity that

have no local membership? Only three within two miles of the house the debate was held. 4. Did Mr. Albangh believe "with Tunkers' before he joined the Campbellite church?

No; but he and his wife have come to the 7. How long after the discussion was it that "Aquilla Newman's son and wife," joined the

Del Jonathan Keys live in Linn county

A. No; we think he lived in Marshall county and moved back shortly after, bught a home nea the Labyetto Complethite church, and suppo-united with them for convenience sake. 9. Have the "German Baptists" a church a the neighborhood where the dehate was held?

A. Yes; members all around, and a meeting-house within two and a built soiles. 10. But the Brethren church is

decreased in the neighborhood where the debate A. Increased; nearly all are Brethren within two miles around the Completitic house where the debate was held.

11. Have the Compbellites increased or dereased where the debate was held?

A. Decreased; no worship in the old church may more. [And but few meetings have been held there by the Camphellites since the discussion.—

Have the Compbellites seven church in working order near where the debate was A. No; the nearest is two and a half mile orth of the Brethren's house. The Brethren

How many united with the Campbellite

A. Oue, at the time of the debate How many united with the Brethren humb at the time of the debate?

A. Eleven at time of debate Compbellite church at the time of discussion?

They had some forty or fifty at the time of sets, but at present no church. 16. Buthren church at time of debate?

Did more Campbellites die than Breth-

About an equal number of such church look and more Brethren have moved away

than Campbellites.

One of our ensures turned Campbellite for a few york, and defeated in the viain Indiano of the surfl, that the season leadings of the surfl, that the season lead to be Bernere chartel. Five Campbelline pinest that the Bernere chartel. Surfly the Quanter and McGamel debate raised. "The Dry Dreek Campbelline death at many and only season to beast of our work: give God the

Yours Truly, T. G. SNYDER, J. C. MILLER,

Linn county, Iowa ADDITIONAL RENAMES.

We are not aware that we "have published to the world at large," "that the Church of Christ, on Dry Creek, Linn county, Iowa, has dishanded or gone down," but as a matter of ears, it has been published to some extent, that the "Compbellite Church has dishanded or gone down in consequence of the Quinter and Me-Connell dehate." The "Church of Christ, on Dry Creek, Linn county, lown," stands to-day

firm as a rock, but the "Campbellite Church is among the things of the past. It could not stand the light of troth shining upon its un-scriptural practices. We are not any ways clarmed about the "Church of Christ" going down. It has stood the test too long for that From the above "unvarnished statement of facts," from both sides of the house, it would seem clear that the "Quinter and McConnell

debate" did ruin the Campbellite Church on Dry Creek. Of course, we do not claim that at masterially affected the mand of every man, momen and child in the State, nor that is changed the minds of thousands in Linn county who did not hear the debate, but that it did have some effect on the "Dry Creek" Campbellite Church is evident from the "unvarnished statethere are accompnised to the Wisconsider and the whole I was a contract to the Wisconsider and Wis

ususgraph. He says:

"From the above unvariabled statement of
stret, it is critical to crity chardward, unseepistret, it is critical to crity chardward, unseepistret, and the process, their the lifts should be Reichson, and the process, the the lifts should be reserved in the meeting-lones where the debate ranserved in the meeting-lones where the debate ranter and the select of McConnell, but become of
where the selection of the selection of
which we have been also been also become
and when the debate was possible the people, the labsenses of the selection, and the springing up of
other congregations.

Now why did he not say that the "absence of the elders" was caused, to a great extent, by vinced that the Campbellite doctrine was n fact. And then he speaks of "death,"

emigration" and "change of local membership," but what the brethren say, in answer to our questions above, takes all the starch out of Mr. McCouncil's "unvaraished statements of

# MORE HEART CONVERSION.

THERE are persons who, breause they u buptized with certain things on, think they have a Gospel right to continue wearing them. They say, "If these things were good enough to be haptised in, there is no harm in wearing them." When people talk that way, there is nething not just right about the heart. More than likely the heart has not been fully convert

el. People who hate the things they once loved, and now love the things they once hated, When old brother Heary Kurtz was haptized he was attired in his priestly robes. How would

ing them, claiming that if they were go How many mombers were there in the | nough to be baptized in, they were good enough to wear? It is presumable that the Ethiopian teste, fine at present no cheerds.

How many members were there in the reconstructed in his official costome all the days of his life just because he was shope reconstructed time of debute?

Lead that may? Pand, wheren's longified only a few days after bearg consided, had not time to lay aside his costly array and attire himzelf in becoming plainness before his haptism, and

he had no claim to the privilege of dressing in the style of the world. The same might be said of the three thousand who were baptized on the day of Pentecost. They were convicted and haptized the same day, and doubtless many of them were attired in their lashionable garbs, set they did not plend for fashion on that ground. Nor will say other person whose heart has been fully converted.

It at times so happens that persons are con victed and baptized the same day; and not unfrequently while fashioushly attired. This can not be well avoided. But for such persons to come up and plead that they can dress fashionably all the days of their lives, just became they were so dressed when haptized, shows that something is not just right. They need a renewing of the mind before they can prove by their walk and conversation just what is right The heart needs a little more conversion

MEETINGS in Lanark closed Sunday evening One applicant for buptism \_\_\_\_

AND now comes a report, stating that a Cin-cinnati engineer has just completed a contract with French capitalists to build a narrow guage railroad from Jaffa to Jerusalem

THE sufferings in England, from the great depression in business, is increasing, and feared that the worst has not yet come. The poor and weak must go to the wall; the death rate is constantly increasing, and crimes are

JUST as we were about finishing this page we received a letter from Brother David F. having good success on the Wisconsin mission

# One Bible Class.

Please give your views of Heli, 12: 20: " For our God is a committing fire." J. W. Wald. What is the meaning of the fact two words of Or, 18: 22? "Anotherna Muran atta," and what language is 18? W. H. Milleria.

of the Lord Jecus." M. W. reals.
Pleare explain Joins 1: 15; "Which were born, not of blood, no of the will of the deal, nee of the will of man, but of God." What births are here referred to, galaxie or spiritual?

J. Y. SNAVELY.

How many thrones are referred to in Rev. 2 17 2. What constituted the kaption of "our fathers" referred to in 1 Cor. 50: 1,27 3. How often were they haptized auto Muser?
Thomas Brack, Jr.

Pieseegy's unexploration of low 222. I Pieseegy's unexploration of low 222. I Pieseegy thus: "In the midd of this street of it, and on either earlier of the river, was three the tree of life, which have verely manner of fruits, and a jethed her frest every small; and the leaves of the tree street the freshless of the restriction of the leading of the nations." A BROTHER. the beniling of the malone." A BROTEKE, Will some one be to kind as to explain Mutt. 6: 26,30: "And if thy right eye oftend thee, plack it out, and east if from these for it is prolitable for the that one of thy members should perful, and not that thy whole body should be reat into ball. And if thy right hand offend thee, cot it off," etc.

Will the Bhethieux at Wone please give an ex-planation on Matt. 24, 17, which reads as follows 2 Let him which is on the however not come down

shift leave be in this field, the one miss.

Anne Ricerov.

Some one will please explain Mark let IT, 16:

Some one will please explain Mark let IT, 16:

And these signs shall follow from that believes
In my manus shall they cred out devile; they shall appeal with more tongues, they shall thee up-capital great in the conjunction of the shall the up-capital great in the shall the up-capital great in the shall the up-capital great in the shall the shall be shall be deserved to;

and they shall recover. While it entered to;

I. L. BROWN.

# WISE MASTER BUILDER.

Will some one give us an explanation on 1 Coc. 3 12, 16? 1. who is the builder? 2. What the mate-rial? 3. How shall a man's week be tried by sire: 4. 14 a man's work be barned, how shall not be are-ed yet so as by fire?

B. B. Watteren.

Wito is the bushler? I say Paul. He was He was then going about and build

some of the word, hay and stubble which are pen-shalle matter; and those that would not delile are the gold, silver, and precious stone, which are called the substantial material of which the temple of God is built. At the comhay and stubble on that foundati Were this done there would be less trouble in the church in the present day. Trouble-commembers, about doctrinal points are members who are taken into the church before they are thight, and then when another one like Paul comes along and preaches the whole doctrine, such members will become stubble in the church to the man that had converted them.

# IN THE IMAGE AND LIKENESS OF GOD.

We roud in Gen. 1:28: "Let us make man in our own, image, after our likeness." Did God make man in the form of himself, or was the image spiritual?

A. HOLLMORE.

HEAD, eyes, once owith, arms kinds firm and be permitted to associate with hely sarghy for your all most ever part of the said the spirite of just now made perfect through body, are mentioned throughout the Scriptures and bedong not food. The beams obly at wheal smooth perfect through the said bedonging to God. The beams obly at wheal smooth perfect through the head varieties of the said to be considered and nature of man, as the body of wheal smooth perfect the perfect through the body of wheal smooth and whether of the said wheal one or smooth the said to the said the said of these must there be harmony in everything that pertains to God. And so far as man is in His hke, for could He be otherwise in us nod we in Him? See John 17: 21-23. J. R. HOFFER.

#### THE ORPHAN.

BY DELLA STUDSMAN

I'm in this world of care
Wilhout a father's love;
No mother's voice to exeming
They are with God above.

No sister's gontle smile-No brother left me liere

But Jesus is my friend, In Hun I put my trust, So when my life on earth shall end, I'll dwell among the just.

And when in that great day

And when you kneed to pray, Add just one won! for mr. That I more patient every day, And faithful toy to be. THE LOVE OF GOD.

# BY JAMES WITH

THE tall of men in Elen's garden gave an accusion for an exhibition of the grace of God towards the human family, and there are two personages more prominently brought to view in man's fall and redemption. The fall was occasioned by the disobedience of the first was occasioned by the also-correct of the mes-man, "who was of the earth est by;" the alone-usent was accomplished by the Model Man, "the Lord from beaven." When we consider that "God was in Christ-reconciling the world unto hauselt" during the period of His saffering, he bor and self-denial, we may then more easily are that the supreme love of our Creator was extended to us, and this will culist our sympa and could we also know that we are the recipients of divine compassion, our benevolent naus the promised rewards contained in the Gos pel to fellen man flow only to those who are taithful in Christ. The commands are to occu-py till he comes, and if we are faithful over a py thine comes, and it we see manual over a few things, we shall be made ruler over many things, when we enter the joys of our Lord. Our life should be "hid with Christ in God."

"have been bought with a price"—the precious blood of Christ, which suitles us to an inheritance with all the saints in light. Behold what manner of love that we should be called the sons of God, and equal with our Elder Brothe

By constantly dwelling upon the trath of the Gospel, we imbibe the nature of its Author, and when we are "thoroughly furnished for ex good work" we will be like him, for this enable us to see Him as he is; Christ was interested us to see Him as he is; Christ was interested during his ministry, in the work of his Father. He was heard to say, "My Father worketh hitherto, and I work, and greater works thus these shall pe do because I go to the Father." After Christ finished the work of his Father on earth, he accended to heaven, and is now scated Holy Spirit, is at present with the children of God, guiding them into the way of truth and righteourness, that was pointed out by Jesus, our Exampler. This is done by bringing to our remembrance all things whatsoever he

sort, tore out has done we such form, are be very: "Jessen and Augusties were great week while gade body convictors. Also up and antience are all thorse to misse men to our cross and follow the Gapton of survaints.

And "was tempted and points as we are all the survaints." We see their olippoin we will be the arm of "Torough the present life or may be that these "Augusties again. After you prepare for that fittens before the Carrier was proposed for the Torough and the survaints." The conditions are the survaints and the conditions are also the conditions and the survaints and the survaints are also to the conditions are also the survaints and the survaints are also the conditions and the survaints are also the survaints the survaints and the survaints are also the survain the grave, where we may become in possession of the elections felicities revealed unto us by the Holy Spirit in our home in the heavenly world, eral practice of all antiquity.

Meditating upon the precions truths of the

How consoling to the much of those who created them to dwell upon the destinies of our

Our greatest delight and highest ambition

should be, that after the vicinitudes of life are and have induced as many other members of the race who came moder our influence also to have embraced the Gospel of the blessed Sou of tiod, that they, with us, may receive the crown of life when death intercepts our curthly career or Christ comes to collect his jewels—the precious ones of earth-and gather them home, where they may have a right to the "tree of life and enter in through the gutes into the city," the New Jerusulem. "Blessed are they who the New Jerusalem. There are many great and precious prom-

contained in the written Word, and the enjoy-ment of these are insured to us if obedient to

uch commands as "If ye love me keep my ommandments." Christ gave to men a perfect w, and this law contains the new co cent that we should love one another. ened up a "new and living way" from earth a blessed importality. Our hopes of eternal ing upon the meritorious work of our dear The children of God are at present the ce he is bound, and his power circumscribed thin thy parrow limits of the "bottomless

# MOSHEIM'S "AN IMMERSION."

M OSHEIM, in his Ecolesasstical History rays:

tury, by an immersion of the whole body in the bantismal font." This is considered, by some aspression cont. This is considered, by some, as being equivalent to saying single immersion was practiced in the first ecutury; but trine immersion is also as immersion of the whole body, for the whole body is immersed in the seinse Mosheim refers to the "an ammersion."
The question then is, What did Mosheim mean dently trine immersion, for the following reasons: 1. He cites Garard Vossius as his authority. and Vossius says, "The ancient church practiced trine immersion all over the world, excep-Spain." 2. On page 91, Vol. 1, in a note at the hottom of the page, be says, "Tertullian gives an secount of the ceremonies used in bap tism in the second century, and cays: 'The titin in the second century, and anys: I ney-were not dipped once, but thrice." 3. On page 113, on the subject of buptism, he refers to the econd book of Chrysostom, who says: "Christ delivered to his disciples one baptism in three would have us perform.

Now, since God has done so much for us, are ter that the mystery of the Trinity may appear to be but one." Augustine says. "After you professed your belief, three times did we sub-merge your beads in the sacred fountain."

This is sufficient to show what was the g

Items of Inferest. SANKAY has been lately an enough Santon

-It is proposed to hold a world's tur at New

-The finding of rich gold deposits in East

THE First Presbyterian Church in Quincy, Ill., just completed at a cost of \$60,000 was borned on the second instant.

ventors of metal pens, and to have first made them of bross in 1816.

-The hereditary protector of Juggernant has been ourseled and thrown into prison, and -82,001,000 was the price past to Portugal by Great British for a little inlet of the Indian

-Ix a mound recently opened in Florida, th where of a cremated body were found in the skull, which was utilized as an urn.

-Ax Irish lady living at Flushing, Long Is land, is over one hundred and nine years of age

-THE United States appears, by the statis ties of mortality in various countries, to be the healthiest country in the world.

which has been pronounced by antiquarians to be a shekel which was current coin B. C. 335. -Ax English gentleman is raising a crop of pess from seed taken from the folds of an Egyp-tian muminy, where they had him for 3,000

-Ix four days from Dec. 27 to Jan. 1, six inches of roin fell in Sun Buenaventurn, Cal. Both mail and telegraphic communication were suspended by the storm.

-Tail trees near a house or burn are good protectors from lightning. A tail nephar tree is as good as any lightning-rod, being a good econductor of electricity

-Tark oil well of the Los Augeles Company in the Suspe district, from a depth of 1,500 feet is spouring oil to a hight of fifteen feet, and in

—A REATY locomotive explaind Jan. 2, about two miles from summit, on the Central Pacific, railroad. The engineer was killed instantly; others fatally or seriously injured. The explo-

-Ur to the 2nd ult., there had been sur

-THE immense establishment of Wanawaker in Philadelphia is lighted with the electric light.

-CHARLES F. Markley, the boy who was caught robbing a store in Jersey City, and that he obtained a knowledge of the "duties" of a ought ortainly to be some may to reach the writers for and publishers of these detestable -THE New Year's of 1879 was a cold one

zero, as follows:-Omaha, ninetern; Yankton D. T., twenty-five; St. Paul, Minn., thirty Springfield, Ill., twenty: Chicago, twenty-three Cleveland, seven. At New York it fell twentyville, navigation suspended. Watertown, O-wego, and Buffalo, say that roads were blocked and trains suspended, and in some THE YELLOWSTONE GREEK.-These Gey-

There are more than 10,000 wants. The Grand Geyser throws a column of water six feet in di-ameter 200 feet high, while the stream seconds 1,000 feet. Its eroptions occur every twenty four hours, and continue twenty minutes. The Giantess throws a stream twenty feet in diameter eight feet high, and through this five or ear smaller jets 250 feet high. It plays twenty The Giant sends up a five-foot column 140 feet high for three rect in diameter to the enormous height of 219 feet for about fifteen minutes. Old Faithful very regular for fifteen minutes, once an hoor, sends up its massive column six feet in diame-ter 100 to 150 feet high.

#### Correspondence.

Echoes from the Center.

The Old Year- New Year's Day-A New Field The Fading Flower--- Another Bay's Labor

A NOTHER year is now numbered with the joys and sorrows, and the result will only be revealed in eternity. Als, what has the past prosperity. Productiveness every-where, and time Father. In the trade and tribulations en-

of practical farm fit we bestor upon the suffer-ing once. This is a fact that all should rememis is Sunday, and the word of life will be

hosting borth the furths of the Go pc), is were responsible postation, yet is failed on me pleasure to truch knowning the way excitosting, that we might all become more Goldskie, and the hear, that so near his holy unage, that he can see Go our me and dwell with me and we with him throughout the month of sterrity.

equity, and held forth the troths of the fice

the common lot of all. Our associations in The bolding of the Master. Sinner, would you | more brother David and sketer Kinsler, who as the other kins this body peace and a serently it cold here from III. It is shot of Now. Who is within your woul? Lay hold on the promised it it is neighborhood, held four meetings: these, of God by yielding obedience to all His dirior. I have, to Walla Walla vity, the 16th of Da-ta and the state of t

nan met the appointment at the Gardner chool-house. Brethren W. C. Teeter and Ja-ob Witmore at Pleacant Ridge church. The writer at a point some fifteen miles distant, near Findlay, Ohio. We met a full house, and of the Gospel. Subject, "The blind Beggar." Mark 10: 46-52. Many souls are sitting outside the gate and are totally blind; caunot see any attractiveness or beauty in the person of Je-us Christ or the Christian religion. Thus they sit and procrastinate until the harvest is past, the Summer ended and their soul is not ared. Now and then a few are made sensible beir condition and they, like the blind man are begging, and when Jesus makes that path His passing way, they embrace the opportunity and cry, "Jesus, thou son of David, have morey upon me," oley the call, comply with the conditions, and are saved. Oh sinner, Jeons a Jesus will stop and effect a cure. Will ye permit him?

S. T. Bossennan.

# From the Pacific Coast.

of the BRETHERN AT WORK, I will say, I it my family and residence on the 6th of , or route for Washington and Idaho Terhorecluck and some on foot. Arrived at broth-er Moses Hunts, Columbia Co., W. T. on the 11th of November. Remained with the Brethen here a few days. Had a very small connect meeting on the 14th.

On the 15th, an company with brother A. E. Freyer, of Columbia Co., we started for the Information of the Information of the Information of the Wilniams Co., W. T. on the 15th. Had: mail meeting on Smalay afternoon.

con. May the Lord enable them to a sum and finithful in their calling. They had one deason before we organized the church, viz., brother William R. King. The address of all three official brethren is Moscow, Nezperte these official brethren is Mosrow, Nesperce Ca, Idaho Territory. During these meetings there was one secession byboptism. These were the first meetings ever held by the Brethren

On the 28th of Nov., in company with eathern Thomas Steward and Nathan West. started for the Potaba church, Columbia W.T. Arrived at brother A. E Troyer'son c 20th. Remained here one week; had seven retings and one council meeting. Found-ings in apitiful condition with most of the aembers—so much so that it was acressary o disorganize this church. On the morning I N. x. day, went out to David Bashor's, nine miles nearly South of Walls Wails, where I

J. Stott: next day I went to brother J. Hein-ey's. Here we hold are meetings, five at the White school-house and one at Stott's schoolhouse. On Friday the 27th, brother J. Heiney conveyed use to Pertiand, and next day to Daynight; thence home, at which place I arrived on the 31st of Dec. Found all in moderate health. While I was on my trip I had very seath. Wester was on my trip a now very good luck, enjoyed good health and generally neet a very kind reception; preached thirty-three sermons since the 15th of Novesaber, and attended three council meetings. Had very good attention generally, for which I feel truly thankful to the Lord and to the brethren and

Now after taking the above long and tediu

Master, I wish to say to the Brethren in the country all of five hundred miles in length, with only one ordained elder to preside over gamzed church, with only one young unnister and three deacons, who reside at Moscow, blu-ho Territory, near the line between W. T. and L. T.; and here in the Willamette Valley church. tering indeed. While you are working at the missionary cause out there, thurt of the large field of labor here in the far West. Could not settle down somewhere, and help us carry on the great work of the Lord? Souls are stary ing here for the hread and water of life.

There are so many calls here for meeting

Since I arrived home we had six meetings Our text last night was the Lord's Supper, showing the difference between the Jewish

From S C. Bashor.

LEFT Colorado the 7th of hast month, and arrived here the 10th. Glad to meet with arrived here the 10th. Glad to meet with the dear friends again; but feel sad to see the cause not propressing as it should. There: have seen the rise and progress, and have labou-ed, wept, and prayed for its success and triumphaut victory over error. But also! when ministers full to work, lossing their influence never case praying to Him who un'teth inter ustered. Erect the family altar, and ones a

Thus, I desire. Myself and in blanch and not have for Konsas, to we carr stater whom we have not

Whitescolle, Mo . Jan 14th, 1879.

#### Missionary Convention

"HIS missionary question has been talked of by quite a number of brethern in Middle Indiana, and at a Love-teast last Fall. Two of April next, this meeting will be held with joining congregation to where the next Dis-trict Meeting will be beld the div following. that Meeting will be lebil the dily following, bethere an come to the Correction and their be conveyed to D. M. A general invitation is grown. Beethere contemporary has been conven-tion will necessively have to come on the 32t to Paraton or Column stations on the E-t River Valley M. R., where they will be mit with con-reyunce and taken to place of meeting. Brethren of Middle Indiana are may be land our sister

#### Damen Mission Report

tuither Creck elimely, lover, 1997, 198	210
Insex Miller,	
Jpper Canawago church, Pn.,	2.00
hanson eltarch, III.,	6.85
<ol> <li>II. Bean, Pa.,</li></ol>	150
eri Zusabruag, Ind.,	1,00
Your am nakmown per en at Brien,	
Ogle Co., Ill ,	200
onathan's Creek clurch, Ohor,	1.00
Total,:8	12.35

Lowert, Ill., Jan. 15th, 1809. (P. C., planse copy )

Report of Danish Poor Fund

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Total, C. P. Rout (No. True Lawrk, Ill., Jan. 16th 1579 P. C. plans copy

In the Midst of Life we are in Death

# PHIS thought was brought very torobly to

I our minds by the circumstances attending a vasat to Bedford Go., this State, from which we have just returned. On last Sate day morn-ing I left home by special reque t by letter, to he resided. Arrived at 5 o'clock F. al. round bin suffering exec diright in body, but also-gether rational. It talked with him concurring his desires and hopes, and the probability of the near approach of death. After talks of these things, he calmy and intelligently ex-posed him regiments to the will of Hom in the concept of the concept of the second of the second of the concept of the second of the con-tent of the concept of the second of the second of the second of the concept of the concept of the con-tent of the content of the content of the con-tent of the content of the content of the con-tent of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the content of the content of the con-tent of the content of the con-tent of the content of the c

who was called to be lifth use in the very agop on a constraint with moster. We were now preparing to communee the work; however he wheat to be laid down again. He arose upon his feet, and asked his attendants not to press too hard upon his body, was in the art of fall-ing, was laid upon his bod (as we thought) in other Jacob Clingenped was numbered with one that sleep in Jenu. We were surry that the amointing was not a tailly performed yet springing the live of visc, and that the bleven designed was impured to him. Thus just

about the more diverge stricted by most of the second of the worth, one of the second of the worth of the wor day at 11 octoos, preached the funeral to a large congregation, (considering the inchemen-cy of the weather) of sympathizing friends and relatives, including the youthful, distress-ed and heurt-broken widowed sister, with her infant of after worths in the rarms. The were revered the union in matrimonial life of about thurless meaths. These afficients were revered the union in maximum in the shout threteen months. These affectionals hearts, seven months of this short period, were consensual to the service of God, which recurse to them the assyrance that He will, with the precious gift of a Sarior, "Freely with him give them all things."

with him give them all things."

The subject of this sketch was about twentyfive years of age, and only a few short weeks
age, bid as fair for long life as any other, and
presents to all the importance of being always

B. M. Moorake. B. F. MOOMAW.

# From George W. Cripe.

LEFT home on the 23rd of December to hold a protracted essetting with the Greth-ron at Millmine, Illinuis; preached three dis-courses, and on Christman I went to Cerro Gordo, to attend a Communion. The occasion was a very solean one, being the first meeting of the kind ever beld in Corro Gordo, and what made it still more science, the meeting was held in the new meeting-house, built by our held in the new meeting-decise, matter by our door old brother, John Metzege, and he being very much sufficted at the time—so much so that the Brethren were afmid he would endu-ger has life by attending, and tried to persuand-him not to attend. But the dear old brother said, "You can wrap me up in a blankets and robe, and carry me out to the sleigh, and thou enjoying the feat as he did, though rollering server pain, impre-sed our minds more of the feelings of our blessed Lord, at the time he insti-tuted this served ordinance. Immediately after-wards 1 thought of the many excuses some make in trying to justify themselves for absent ing from the house of God; here was the dear ing from the noise of our more and the old brother who had preached the glad tidings some forty-five years, and spent thousands of dollars in time and money, now in his old days built a mor, comfortable church in which the people of Cerro Gordo can noted and worship God, which again cost him about two thousand dollars. May God bless him and reward him abundantly, and may we redouble our diligence abundantly, and may we redouble our difference and opend more time and money for the Re-deemer's kingdom. If we had one hundred such men, the glad tidings of salvation could be preached among all nations. May God operate on the hearts of those who are these with thousands, to give more freely to the

cause of God.

We sent back to Millmine; preached some sleven more discourses; had small congregations, owing to the stormy weather. Two haptized on Friday after New Year's day, by elder

I came home and commenced preaching
We are still holding meetings, but no addition yet. We have large congregations. Hope the Lord will bless our labors.

#### Our Papers.

TRULY our church papers are welcome vis-itors to the Christian family, bringing gool news from all parts of the brotherhood. gool never from all parts of the herobserhood.
Almost every paper tells of some precious
south who have come out on the Lord's side,
and have formaken the kingdien of Satan, and
have remisted under the banner of State, and
have enabled the sains, to fight the battle
of the Lord. This is encouraging to the followers of Christ. They also come lorded with
many soul-cheering sermons from all, parts of many soul-cheering sermons from an inputs of the brotherhood, encouranging the smits on his pilgrimage journey, and warning sinaners to fine from the wrahb to come. I mu truly glad to zee that so many of our dear brethern and six-ters are taking such an active part in making our papers both interesting and profitable to our papers such interesting and phonon saint as well as to sinner. Our papers are good missionaries. They make their weekly visits to many families, where our ministers cannot. They are also good preachers at home where the ministry is weak, to aid in converting souls to Christ. This we have experienced in Cowley Co., Kun., where our organization is not quite three years old. Our number is few and the ministry weak, and the doctrine new to most people; yet we have two live agents for to most people of the Berrauex ar Woss, who are introducing the paper to families who will not come to the 27th of December, and labored with hear the Brethern preach. One of our against us n still the 2nd of January. He worked hard

# The Witter and Hixon Debate.

THE discussion between brother A. J. Hixon and Mr. Witter, of which you have sever-al times made mention. through the columns of your paper, took place here at the Brethren's oting-house Dec. 26th and 27th. It passed off pleasantly. I will give you the proposition: Buptism as commanded by the Lord, and practiced by the apostles and their immediate

successors, was one immersion into the name of the Father, and of the Son, and of the Hely Spirit. Mr. Witter affirmed, brother Hivon

Some of the Brethren foured that brother Hixon would not be able to compete with the learned Baptist; but their fears were premature, for be proved himself capable to most uny corregency. The people generally, except the Baptists, claim that the Brethren's cause came out successful, and some even express the den that Mr. Witter will never challings our Brethren for another debute on haptism.

The Brethren feel much clated over the ef-The Brethren feel much elated over the el-fort of their champion. Brother Hixon's elec-ing speech was truly eloquent; and judging from the appearance of Mr. Witter and the audience-twe feel that they felt the force and

weight of it, too.
This is brother Hixon's first discussion; Mr.

Good Hone Ohio

From Limestone, Tennessee.

W B have hed, so far, considerable min and cold weather this Winter. For a munth past, cubracing the latter part of December and first of January, the weather has been quite cold for this climate, though with light snow falls. The coldest was about three de-

ves below zero. During last Sanday, the waters were quite lugh in this vicinity, doing considerable dum age to farms, carrying away fences, etc. nave devoted the Christmas season to religious exercises, seeking to glorify field, to advance His kingdom, and to renew their spiritual strength. As a result, many poor hungry sonla were fed with the Bread of life, and greatly re-

freshed, and a number were gathered from the ranks of sin into the fold of Christ. At Cher-okee eleven were added to the church, includapplicants, making thirty accessions in all at the three places above named. "Q, praise the Lord, all ye nations; praise Him, all ye people, for His merciful kindness in great towards us: and the Irath of the Lord endureth forever. Praise ye the Lord."

J. B. PENCE

#### From the Springfield Church, Summit County, Ohio.

WE commenced a series of meetings in o meeting-house, on the evening of Jun-ary 1st, 1879, and closed on the evening of the 5th. The first few days were very cold, and we had small meetings, and just about the time the people became interested, the meetings closed, with no additions. Brother S. J. Peck. of Lanark, Ill., did the principal preaching, as-sisted by brother J. J. Hoover and S. Spraukle of Stark county, who are both young in the ministry, but able speakers, and several others of adjoining districts; so we did not lack for ministerial help.

On the 8th, a series of meetings commenced in the West Nimisbillen church, Stark county where brother Peck did nearly all the preach-ing. Preaching twice a day, and one day three JACOB MISHLES. Mogadore, Ohio, Jan. 13, 1879.

From Labette Co., Kansas.

BROTHER(Sydney Hodgden came to us on

called a connect meeting by singing and prayers then brother Guide meeting by singing and prayers then brother Guide meeting by singing and prayers then brother Guide meeting between Romann. Reschert Houghen then proposed to organize a church. As at the first in hances we manne it the labelette County Journal, composed of teentry-deut members. Brather Joul Renberty and the worter as in the first degree of the municipal control of the municipal control of the municipal control of the control of the municipal control of the first degree of the municipal control of the con S. D. RENIKER.

Ostrego, Kum., Jan. 13, 1889.

# Fallen Anleep.

church, Nora L., daughter of friends Joseph and Louise Physics, agod 4 years and 9 days. Discus-

Louise Threster, aged a year.

Sphileria.

Nore was a waret shall, the yeargest and pet of the
family. But Jesus Iransplaced this deep little describe
to fairst Assthlier ellinose. In thy better home may we
Marrie S. Lean.

MATHER, LEAST TUANEBOOK,—At Heorietta, Bisir Ca, Pennsylvan Jan. teh, 1870, of heart damase, my Seberol Eithe agel Sé years, 7 acothe and 20 days, Paneral or even by heather Basist Holsinger and where, fre leve, 18716. S. H. Stovanson,

Dirk's Sideral Bravers, ... The Saferal Heaven or Subjects conserved with Astronomy, as ille the Character of the Proty, and of an Lefainy By Trooms Dick, Lt. D. Illestrations. 18 Dick's Gelectial Scenery. — Celevilal Scenery; or, Beddeer of the Panetery System displayed; aller-ing the Perfections of Burty, and a Planetty of We-By Thomas Inch. L.D. Bhatestreen, Born, C.J. Brown, C.J.

Ancient and Modern Egypt. - View of Ancient as.
Modern Egyp. By M. Bursell, LL, D. E grancy.
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for Christians to assemble in worship.

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Paterrer and Lord's Supper.—By J. W. Beer. An able work of great stered, and absold be in the hands of every powers, who wishes is throughly andmost this subject. Beend is good cleth, 228 pages. Price. Motmaw and Jackson's Polate, on Trian Inco. Sc. Bound in chila. Princ. 10 cents.

EW Any of the alone works sent post-paid on a MODRE & ECHELMAN.

1221 P. M. (run to the Western Liann Jan-herr then nowl was I and five namutes for the eage, Milwankee and M. Paul presenger trait reach Lianark from Chicago, 32 to P. Ways reach Lianark from Chicago, 32 to P. Ways Train of five in the evening; run North to i U. Junction, change care for Lianark, and here 41231 in the morning.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

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A Grand Old Poent

# THE CHRISTIAN LEGATION.

#### BY C. H. BALSHAPOR

To Brother A. S. Leer, of Illusoins YOUR letter of January itb, unde me groun in quirit. My heart bleeds for you, and for the poverty stricken umbassadors of Christ whose souls are on live with the invariantion of the Cross, and who would gladly push the conquests of the Gospel juto the territory of Apollyon, but are held back by general lack of svan athy in the church with the blessed ands of Some ministers need bridled some need spurs, but those who "know nothing but Jesus Christ and Him crucified," have Divine voices within and without to guide them. To say that the Church as a Body is but; half awake to the grandeur and responsibility of her mission, might be offensive to many; and yet to say less would be offensive to the Truth. To be as intent on the exemplification and promulgation of the Cross, as Jesus was to bleed and die upon it for the sins of the world, would make a very Emmanuel's table. If we would penetrate more dreply into the awful mystery and significance of the Incarnation and the Crucifixion, and look upon humanity and sin, and gaze through the damnation of ruined souls, as Jesus did and

ing, soul-seeking, self-sagrificing ambassador of ing, collowing, self-corrièring misseastes of leastenet that Nangieron Noted part of the collection of

The Brethren at Work. ministry of Jevus and contemplate His soul-burrowing rebuils from His Baptism to His Crossinon. Even His chosen pupils, whom He had constantly under His eye and voice and onal magnetism, were so carnol and selfish and spiritual doltish, that He sharply rebuked them again and again, even saying, "O fools, and slow of heart to believe." He crossed Gennesaret in a surging tempest to proclaim the glad tidings of sulvation to the Gudarenes, cost the way and manifesting His readiness to dis possess the whole population of demoniscu thrulldom, but they berought Him to leave their consts. With what heart-nehe must He have turned His back on that benighted people. And

His dear Capernaum, whom He had exalted to Henren with the exhibition of His Divine Love and Power, He had to denounce with the wroth of Omnipotence, and consign to the shyse of hopeless dimension. Who can fathom the wail the Godman in Luke 13: 34, or interpret the botter menning of Luke 19:41? O those tears From what a bottomless fount of love and sympathy and agonized disappointment they guels 2 ed Ti e servant is not above his Master. You are walking in His steps, and feeling a little of the sorrow that crushed His heart in His lifeconsuming work of saving souls. In all your conflicts, privations, sacrifices, weariness, dis-appointments, and discouragements, He is whispering into your inner car the thrilling interrogation of Mark 10: 38.

ministry includes the cup of Gethaeane; but also the presence and power of Him who drained it to the dregs, and filled it again to the brim with the water of life. "Lo. I am with you always," is a pledge which is custained by the everlasting love and veracity of Jehovab-Jesus. "Said I not unto thee, THAT IF THOU WOULDEST BELLEVE, thou shouldest see the glory John 11: 40. Your" life hid with Christ in God," His heart beating in your heart His love kindline your aspirations and quick ening your energies, and unvailing to your ner gaze the glory and rapture of Heb. 12: 2, you can go forward in your ardsous duties, weening as you sow the seed of the endless har-

vest, every fibre of your being quivering in the high, Christ-sustained confidence of 1 Cor. 15: 58 The repreach of the Cross has not yet ceased. To imitate the self-forgetting zeal of the Lamb of God in the upbuilding of the Temple of grace, we may be cut to the core by the insimution of our own members that we are "beside our selves," Mark 3; 21. When the minister has a large territory to cultivate, and the calls are many and pressing, and he must expose himself to inclement seasons, while his wife and little children struggle at home with grim want; and then to be told that unless he provides for the necessaries of his own family he is worse than an intidel-O how must such inhumanity thrust like a poisoned dagger through his spiritual sensibilities. When such blows fall, let the words, "Looking unto Jesus, the Author and A for the size of the world, would make a very size of the world world with a size of the world world with a wear of the world world with a wear of the world, the world world world, the world w with the overwhelming tide of Divine consola

is the earliphonia of Him who died for you, and whose minister you are. Let car and eye and mind and heart be ever open and eager to catch the mind of God in every passing providence Gates of Pearl, and down into the flaming The holier you are, the more you "crucify the damnation of ruined souls, so Jesus did and firsh, with the affections and lusts," the more does, there wou'd be less contention, prode, you allow the Holy Ghost to wrap your body soul, and spirit in the righteourness of Jesus The account you give of your ministry, holds:
the more will you learn when and where God
my heart. O what a solace to the Christ lorwould have you go, and what to do for the extension of His Kingdom. Not allyour calls may

Christ." "I live, yet not I, but Christ liveth in is too much hurry and hostle &c. The public Caster." Surely, "the man of God is thor-Cuarts. Surery, "use mane towa in more juvely quest, and they ofter the test opportunated with the complex forms of the complex forms o God nato salvation" to many souls. It will truths of the Gospel.

minister has nassed to his rest.

port, His eye for your guide, His heart to pity you, His Spirit to comfort you, and all the as-surences of "God manifest in the flesh" to make you more than conqueror through Ham that loved us." knowledge." It is still the office of the Holy Ghost to "take of the things of Christ and show them unto us." Here are boundless resources, and free access through the atonement and intercession of Incarnate Deity. The world is given us to save, and all the weapons of the Divine armory, and all the riches of the Divine treasury, put at our command for the great contreasury, pur at our command for upe great con-summation "Watch ye stand fast in the faith, quit you like men, he strong." I Cor. 16: 13. He much in prayer. Let the fire on your situr never go cut. Pray and wrestle enreestly for

personal sametimention, for the unity of your family in the nursess, claims, and sacrifices of your high calling. Call in fath for the fulfil-ment of Matt. 9:38. In every possible way consistent with heliness endeavor to kindle in your numbers an exalted apprehension of the magnitude and urgency of the Christian legation, including the efforts of the laity no less than of the ministry. Drones in the church all the day idle?" Hands pocketed or arm skimbo are a reproach to any Christian professor. It Heaven and Hell are living realities to our faith, we will not let minister's families struggle in want and isolation, while the huhand and father is executing his office in the o der of his course. Luke 1: 8. Minister to Je sus of your substance, and thus show yourself in sympathy with His sufferings and glory-Luke S: 3. Such sacrifices are going to co in the day of judgment. Heb. 13: 16. Philipp 4: 18. Matt. 25: 34-40. Jesus pute the cus of water on record, and notes the falling heir How few reality "love His appearing" beca they are not one with Him in the character and object of His Cross. Let us make sure work Deorption is easy. Five were wise and five fool-O how many lamps and no oil. Speak holdly yet lovingly and tearfully for Jesus, at home and shroad. Knit as many hearts to yours in sympathy and prayer as you can. Pray God to print into your heart in large living capitals the femous parenthesis of 2 Cor. 10: 4. "MIGHTY Let this be your hattle-cry: "MIGHTY THROUGH GOD TO THE PULLING

DOWN OF STRONGHOLDS. MOOMAW'S PROPOSITION.

Yow Brethren, there is an effectual door opened in this modern Sodom for the testianony of the Son, Jesus. Who will go in and work? Let two faithful and capo missioned by our next A. M., to make a tour of the cities of America from New York to SanFrancisco, from Montreal to New Orlean-

16: 6. God has His times and seasons. His there. These who "hear the preachage of deways and means, and nothing will so put us in-to barmony with His onds, as a reducial com-numitant to Ren. 8: 1, 2. "For me to live is great critics. Street procedury will not be. There

too make survivious to many percentile surveyed like leavers, and carbot defails, and plock branch out of the suburbs of Hell, after the ful consideration. If nothing else can be done, let a number of brethren combine to subscrib You have the arm of Divinity tor your sup- a fund sufficient to delray the expenses of suck a commission. One cent per number would make a two year tour, wherein every city and every quarter thereof could be reached, and thus the striking feature of specialic mess will be. Jesse in "the same perfects, and the absolute field of the scheduled by any element of day, and dierece," "All power in Heaven and the anison in earth," are fill as body. In this still "develop the behavior of the discussion of the discu What grace has done, it can would again be illustrated by our church eth all the fullness of the Godlecod hodily." "In mores before the honorable list is filled. If it has been a find all the treasures of wisdom and is possible let the preliminary. be completed knowledge." It is still the office of the Holy by the opening of Spring, and but the missionuries be in the field by the time of the Penteons tall gathering, and I will undertake to gueran tee that the A. M., will have nothing but " speed" for it. After twenty names are down, a choice will be unde for men, yet men of God who will not waste their time in doting about questions of words, and of their law and endless genealogies," which gender strife to the subversion of the people, but will holdly proclaim the trath on it in in Jewes.

There are capable brethren in our church who are naencumbered with mannes, and who would glully go out thus into the highways and hedges of the world. Let us send them. Bretbren, send your names to the office of the there. Look who comes next

D. C. Meror ov S. T. Bosserman says, "you can take down my name as one accepting brother D. C. Moo-maw's proposition. May God bless the move-

Franklin Angelmyer, of Locke, Ind., says I am glad to sea the movement that D. C. Moonaw has made, in regard to having the Gospel presched in our large cities, throughout our broad land. He says, one cont per member would maken two year's tour, I will pay the quote of one hundred members, \$1.00 (one dollar). How many will do likewise? Let us send the Bread of Life to the poor of our cities. How can they bear without a prevelor? Let us not let this opportunity pass unbecded. Let us send brethren sound in 'the faith once delivered unto the saints,' and let us equip them well o hut one soul, the good we did with our few dol-lars could not be estimated. If we do raise the needed amount, (and I know we can), then let un send men that are willing to hazzard then lives for the name of our Lord Jesus Christ See Acts 15: 26. Do not went till next week. day, 'for the night cometh wherein no man can

Alexander W. Reese, of Warnersburg, Mo., says: "In a late isside I see that brother maw proposes to start a fund for carrying on missionary work in the large cities. If such a scheme should be inaugurated, some of as here wish to send in our names and mites. Please advise us if the thing is started.

REMARKS

We suggest that no money be sent to us, but that each one send in their obligations on a postal card, or otherwise .- Eds.

Sublime words make not a just man-it virtuous life that maleth one dear to God.

#### A GRAND OLD POEM.

WHO shall judge man by his manner Who shall know him by his dress? Punders may be fit for princes, Princes fit for something les May be lothe the golden are Of the deepest thoughts and feelings, Phat to honor upward ross

There are springs of crystal nectar, Ever welling out of stone; There are purple buds and golden, Hidden, crushed and overgrown God, who counts by souls, not dres Loves and prespers you and me While he values thrones the highest But as pubbles of the sen

Man unpraised above his fellows, Oft forgets his fellows then Masters, rulers, lords, remember, That's your meanest kind of men; Men by labor, men by feeling, Men by thought and men by fame, Claiming equal rights to suns

There are foam-embroidered cosums, There are little weed-clud rills There are feeble inch-high saplings, here are cedars on the hills God, who counts by souls, not stations Loves and prospers you and me, For to Him all vain distinctions, Are as pubbles in the sen.

Toiling hands alone are builders Of a nation's wealth or fame; Titled laziness is pensioned,
Fed and fattened on the su By the sweat of others' foreheads, Living only to rejoice, While the poor man's outraged freedom. Vainly lifted up his voice.

Truth and justice are elemal, Born with loviiness and light; Secret wrongs shall never pro While there is a suppy right, od, whose word-heard voice is singing Boundless love to you and me. Sinks oppression with its tides, As publics in the sea.

# WHY BOAST OF THYSELF?

BY LEMUEL BILLSRY.

WE are swelling in our own estimation, just while we are getting smaller in the estimation of others. The credit we get from God and every true child of God for what we have door, is not because of how much we have done. but from the motive. Not because of how we have done it, but from the motive. For we may do a thing right, so far as form is concerned, just for the admiration of men, to please men, and the life be black within.

When we want to do something to please men and to cause big I, to swell up within us, we are apt to tell all, all, ALL we have done, only when we think we have done much,-and when we think probably we have done more than our neighbors. Sometimes our neighbors are compelled to receive our apologies as an evidence of our boasting: for iustauce, a woman goes to a great deal of trouble to get up a good meal of victuals; the table is crowded and the food excellent, but just listen: " Now sit up and eat if you can flad enough, and its not very good either."
When she said this, she thought it was about the best meal she had ever gotten

Agsia, a maa has followed chopping wood, trying to do as much as he can in oue day, (to hoast over, of course). Now see him, hear the sigh of regret-and hear him say to his friends, " Another day has passed, and I have not done very half cords of wood. I suppose if it the world, how can any true Christian bonse of Juda, saying; "I will put my the man, passing lightly over his faults were measured carefully it would make refuse to do his part in fulfilling what laws into their minds, and write them Death has softened superities, and dig about eight cords." My brethren, mar is evidently God's design! How can he in their hearts, "Hob. 8: 10, and "all mity to departed. Many crowd

vel not if I tell you such a spirit ought go to the table of the Lord, and in truth shall know the Lord from the least to not to exist among us. If we are traveling, preaching and ex-

Alle . Heyet age

posing ourselves much, so as to have something hig to tell, or write; it at once becomes a little, disgusting piece of work in the eyes of God and of every saint. Jusé so it is brethren with us; if we are laboring only to get people into the church, it would be a very little work, and hardly worth mentioning, though we converted our thous-ands; but if we are instruments in the hands of God to get people to let the Lord convert them, and are reproving sin, no matter where it is found, wheth er in the church or out, and exhorting and comforting the believer, then v if in one year, five, ten, or twenty yes you prove yourself an instrument in the hands of God to save one soul from r

ought to keep right on, be diligent; and go on; you have done a great and big work. Never give up while you are doing with pure motives just what the Lord has told you, and in the way he has told you. God is setting that thing down as a big work. Don't he discouraged, if you can't see anything great that you have done, only keep on. If you work for the Lord, it will be recorded, and you will be astonished how it will foot up at the end of the race. In his own good time he will publish your ders they have wrought, will be surpristhe race when God declares his own record of their work.

Brethren and sisters, let us be like the preacher where enemies tried to disc age him by saying, "You can't preach, and you better quit, for you have been tostrulaeatul to saving but one person in twenty years." The preacher asked, "Have I done this much?" They answered, "Yes, we think just about this much." He replied, "Then here goes for another twenty years." Oh, may God help us to work for him and not for ourselves, then we will have done a great work indeed.

#### MISSIONARY WORK

BY SARAU M. SAUNDERS.

THE Israelites were required to give one-teath of their aunual incor for the services of their sanctuary, and if God had reasons why they should give this sum, have we not the strongest rea sons to believe that it is his will that his

people in these last times should do at least as much, especially since be bas laid upon us the duty of preaching the Gospel to every creature?—a duty which was oot laid oo bis ancient people.

Doubtless many of us think that w have given as the Lord has prospered us, but is it so? I think not. We would not think it prudent to force it upon the members of the church to give one tenth of their annual income to the Lord, "for the Lord loveth a cheerful giver," but they ought to consider it their duty as well as their privilege, "on the first day of the week to lay by them in store" such contributions as would annually amount to this sum.

In these last days, when God has open ed every door for the entrance of his pel, and so amply provided the church with talent, and when the Macedonian cry," Come over and help us," comes in mucb-I have chopped only seven and a from every quarter and from all parts of enant with the house of Jacob, and the

hey the command, " Do this in record brance of me," while he refuses to obey the command equally as binding," Go the apostles and inspired men, who wrote ye into all the world and preach the it to be read and preached through all lospel to every creature."

But in sending out our missionaries to reach, some expenses must necessarily e incurred, and as a matter of course it is as much the duty of Christian men and women to give their money to send the Gospel, as it is the duty of the ministers of Christ to go and bear it to every creature.

Now we believe that in sending our missionaries, great care should be exercised to make the money thus expended accomplish the most possible good

#### THE AUTHORITY AND HONOR OF OUR SAVIOR'S PRIESTHOOD.

BY W BORDEST

"Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have 1 h-gotten thee." Heb. (TOD also said at another time, " Thou

art a priest forever after the order of Melchisedes." Heb. 5: priest, "being made perfect, became the author of eternal salvation unto all them that obey him." Heb. 5:9. He is called of God a high priest, "after the or-der of Melchisedec." Heb. 5: 10. Melwork. And others who are making out chisedec was a priest, who had no pre their own list and counting up the won- decessors nor successors in his office; he did not descend from a lineal priesthood, ed how little it foots up at the end of neither was his office banded down through a line of successors, therefore he was " without father, mother or de tion. Melchisedec received tithes (gifts) scent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continual ly." Heb. 7: 3. He was a "king of rigtheousness," so was the Savier. He was "king of peace," so was the Savior. To this priest Λbraham paid tithes. The Levites in Abraham paid tithes to him and received a law, called the law of Moses; which, however, was not perfect, cootsining carnal commandments. But

> priest after the similitude of Melchise dec, of which tribe Moses spake aoth-ing coocerning the priesthood. He was not made by the law, but by an oath by him that said unto him, "The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec, by so much was Jesus made a surety of a better testament." Heb. 7:

The law made nothing perfect, consequently there were many priests, because they were not suffered to continue by reason of death. But this man, because he continued ever, bath so unchangeable priesthood, wherefore, he is also able to

save them to the uttermost that cor uato God by bim, seeing he ever liveth to make intercession for them. Heb. 7: 24, 25. He does not need to offer up daily sacrifice for h's own sins and the people's, as did the priests made by offered up bimself," Heb. 7: 27, thus making a great difference between priesthood and that of the Levites. the eternal priesthood of Christ, the Levitical priesthood of Auron is abolished, and the temporal covenant of the fathers vanished order the eternal cove nnot of the Gospel. "If the first covepant had been faultless, then should or place have been sought for the second. Heb. 8: 7. The Lord made a new cov-

the greatest." Heb. 8: 11. was written in the minds and hearts of successive generations until all shall come to know the Lord.

"The first covenant had also ordinances of divine services, and a worldly sanc-tuary," Heb. 9: 1, which I need not describe here, " but Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once unto the holy place, having obtained eternal redemption us." Heb. 9: 11, 12, "For this cause

he is the Mediator of the New Testa-ment." Heb. 9: 15. For a testament is not in force until the testator is dead. Under the law almost all things we purged with blood, and without shed ding of blood is no remission; it was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into beaven itself, now to appear in the presence of God for us; not as the high priest did, once a year or he would have died many times, but once for all and for all time to come. So Christ was once offered to bear the sins of many, and nuto them that look for him, shall be appear the second time without sin upto end

of the people. The priesthood of Aaron also received tithes of their brethren. No less honor is due to our great High Pricet; honce it becomes our indispensable duty to offer without reserve our tithes of thanksgiving and supplication to him daily that we may be guided and protected by his mighty power.

In conclusion, I would state, that I did not write this article to spring new ideas upon this subject, but have navely out of the tribe of Juda, came another brought it to your notice to reflect up on. Paul gives us a beautiful lesson upon this subject, and calls it the first pri ples of the oracles of God, and negligence in the knowledge of the same, is reproved. Theu let us seek to know these principles, that we may become more thoroughly attached to our great High Priest, who to-day is sitting at the right hand of God to make intercession

North Liberty, Ind. (To be continued). THE ETIQUETTE OF DEATH.

THE royal personage and the humblest peasant, the rich, the poor, the chieftaio, all command a certain degree of attention in death that was not believed in life. The miserable Irish bod-carrier dies in a hovel where he was uncared for while living; but as soon as the breath is out of his body, a host of "friends" gather in, and an expensive " wake" is placed for the coming night. There is to be free whiskey and a nocturnal frolic, and on the coming Sunday if Pat happens to die after the middle of the week, a hig funeral is to be paraded. The most significant part of the poor man's career was ended after he was dead.

A well-to-do individual dies and the neighbors speak solemnly of the eventthey discuss the manners and merits of

around the house where the funeral ser dime and nickel literature. mon is preached, or loiter in the re of the premises. When the funeral con tege is arraigned before the craped abode and the real mourners have occupied carriages immediately behind the be the extra vehicles are quickly filled by strange people who seek this opportunity is fine weather to steal a free car riage ride through the suburbs to the beautiful cemetry five or six miles away It is common that a part of the burial vices of many Christian churches be performed at the grave; and while this mony is going on, the males stand with uncovered heads, and the delicate females are exposed to the scorching blasts of a death-dealing wind.  $\Lambda$  wailing daughter in delicate health takes a cold or chill from which she never recovers. She immediately loses her life in keeping the etiquette of death

A letter appeared recently in the Lon-don Times, in which the writer asked for legislation upon the burial question; he says, " Let the burial services of the or chapel." The argument being that peltiag min, or in a blinding storm of snow, their hearts broken with grief, and stomuchs without accustomed support, must often prove detrimental to careless. yet well-meaning mourners. In coun try places it is not uncommon to see litthe children kept in view of the coffin during protracted religious exercises. and then taken for miles, to the church yard, no regard being paid to storm to the incapacity of infancy to understand what the tears, torture and slow travel, are all for. The snail pace of the funeral train would seem to be en forced in order to prolong the misery, already drawn out. A terrible sacrifi is made for the etiquette of death. Selected by A. J. Blocon

#### CHEAP LITERATURE

MIERE are a dozen publishing houses in the United States-there is at least one in Chicago-using all the fa cilities of their business to tun out, one after another as fast as type and ma chivery will do it, this sickly, demoralizing trash. Tales of adventure by land and by sea among the Indians, among the islands of the Pacific and the At lantic, among the slums of the cities the gutter, the pawn shop, the thieve ters, the low variety show-no mat ter where the plot is laid, the character istics are always the same. Goodness is burlesqued and secred at, evil is glossed over and rendered " smart." What boy that reads these books does not envy the smart villain who always gets in the last word and the best argument? Vile lan guage is hinted at or openly used; slang and bad grammar show up bad manners and worse morals; coarse and ernel sports are minutely described and boldly en couraged; the obedient boy or girl is al ways a fool or a sneak; the normly and impeniteut is always the manly fellow and so these books go on, through im possible but fascinating adventures tha render the sweet but homely tasks dis tasteful, until the requisite number of pages has been filled, when there is a grand denouement, the good sneak is unmasked, and the hero (!) who has been abused by parents, guardians or circumcharacteristic of one will be found the with the comparatively little incidents leading feature of the others. Only as coming under our notice; charity would our rising generation reads more and more of these publications, serial writers and publishers find demand for higher

spiced sensation—and they supply it. " Ah!" said a ford mother, " my boys

would not like such books."

Are you sure? If never a night sees their eyes close until they have talked with mother about all they have seen done and read for the day, perhaps they have been taught not to admire these books; have, with a little guidance, acquired a taste for better reading. But if not, if the mother has been too busy, has calls to make or receive, other duties or pleasures that she thinks paramount to knowing all her children do and think, let her flatter herself that her boys would not like to read, without discrim ination, anything that smacks of adven-

Remember there are thousands and thousands and thousands of these per charch of Eugland be so arranged that nicous stories issued annually, and they the whole of it may be read in the charch must be sold. The ghouls and vampires standing for several minutes in the murder innocence and happiness, an not philanthropists to adhere to a losing venture. The books are bought and sold. Some mother's boys and girls read them. Are you sure it is not yours? There are books and books and books

ture and daring.

had run away from homes in which they were not appreciated, and to these books may seriously be traced the epidemic of runaways, of which we see and read and hear so much There are other books which narrate

in all their sickening details, dog-fights, chicken fights, and animal torture of ev ery description, that palliate these great crimes and accustom the minds of the young readers to contemplate torture and ernelty ununoved, and thus enable the youth to take active part in such sport when opportunity offers. There are few people born eruel. like any other vice, is sequired.

" We first endure, then pity, theu em It is useless to try to stop the publicaion of this trashy literature, except by destroying the demand which creates the supply. Fathers and mothers, look to it that your children have good read

ing, and plenty of it, and no other As we have already said, somebo children are reading these books. Is it yours? An awful responsibility lies on the parents that permit it. Is it you?

[This is a sad picture, yet true. Par ents see what your children read. Give them good food, good examples, good manners, good ways. If you do not you may be sure that they will seek the bad, and follow it, and die with it. Take your children in your arms, talk with them, love them, keep them in the good

#### ----PROPER WILL TALK

by n. P. BRINEWORTH

WHEN we bear the various express-YY ions of love manifested in our behalf, we often feel to hear the same as best we can, and generally consider the source of emanation. It is the charneteristic trail of a Christian to be swift to hear, slow to speak; but many of us do not possess the needed characteristics; stances so long, is rewarded for his rebeland why? Simply because we not cullion by some great stroke of fortune that tivate the art, for there is a science to be leaves the redder force or dissatisfied with
developed here worthy of all attention
This is only a general outline of this ince truly this spirited forberance, we; the transgress to hard."

What is would not as often be found wrestling cover them with wings outspread with affection and love, and our strongest desires would be to forgive and forget.

"But people will talk," and the

consequence is, vanity is produced in the heart. We regret that we are so prone to express aurselves so quickly, for the tongue is a little member, but what a world of iniquity lieth underneath. Ofttimes we are pained to hear that such an one is bearing tidings about our character that assimilates us with those of an opposite sature. We are not prepared to receive such from those we only know to love; consequently in the heat of the moment we say what we should have kept to ourselves. Oh, the bitterness it causes us, the intense grief, the a cup of sorrow. "A soft answer tara-eth away wrath." "But people will talk." Oh. let us have talk." Oh, let us have charity, it bear-eth all things, and therefore the tongue

Brethren and sisters, it does seem that we should not do so, but it is nevertheless true, and we are guilty. withstand future attacks? Will we try? By God's grace we may comply with his requirement if we will. Oh, our stub born wills, how obstinute, how contrary This is not the Spirit of Christ. Wil

lashing of our dearest ones

we retain a spirit antagonistic to that, that bringeth forth the fruits meet for repentance? Let us consider, pause, rerepentance? Let us consurer, pause, re-flect, and change our conversation; for our conversation should be as one pro-fessing godliness. Brethren, love one another, for love is of God. Hatted is of the devil. "Choose ye this day whom ve will serve.

# THE TWO ROADS.

BY G. NEVINGER SOMETIME ago, while waiting at the

depot for the freight train to pass So that Loudel unload ny grain; I noticed that each cur was labeled, or marked, so that any one could sell to what road it belonged. While massing on the variety of names, the thought came to up mind that there are but two ways or roads spoken of in Holy Writ. And us there say but two was men are trace. as there are but two roads, men are trav as there are but two roads, men are trav-eling on one or the other of these roads. While one road leads to peaceful happi-ness beyond the tomb, the other leads to regions of dark despair. We came to the conclusion that if the children of men were labeled like the cars, to designate which road they were traveling on; and if every dark and ungodly deed, from the midnight murder down the whole cat-alogue of crimes, to those little ankind acts that we do to our fellow-man, were printed on the actors brow, how chang-ed would be the actions! Those petty,

of would be the actional. Those pethy, picture feelings which core; even in the "editives of light," would be sub-tlement to the picture of the picture of the con-trol of the picture of the picture of the con-trol of the picture of the picture of the pic-ture of the picture of the picture of the pic-ture of the picture of the picture of the pic-ture of the picture of the picture of the pic-ture of the picture of the picture of the picture of the word, thought and action of meri Andro uncell picture of the picture of the picture of the word, thought and action of meri Andro uncell picture of the picture of t and guard them from the evil .- Eds] labyrinth of our hearts. Beside this, all our actions shall be made known to the world, "forthere is nothing covered that shall not be revealed; and hid that shall not be made known." Thus we see that the deeds done in the body will be made as clear and comprehensive to the world, as if the sacred Orb himself, would write with golden letters upon

# Ifems of Inferest.

BE it a proposed of your hot muon. People and Tomis

-There-rowards of the murders are coused by whisky. -Tun a -Tux amount annually paid for strong

-Reset vis considering the question whether romen shall practice medicine.

-Ir is feared that the health of Mr. Sporon is permanently broken. -Twenty thousand fossil inse dug up at the great insect had in Colorado.

-A conorro woman munol Rose Wise, ed contly at Crisfield, Md., and to be 116 -An inventor has found a way for tanning deep's stomache, and they not now made into

leather bugs. -An exchange says that a thousand differ industries are involved in the production of

-Tan Bible has been translated complete into the Turkish language. There are 150,000,-

-The Preshyterian Board of Relief for Disabled Munisters has distributed during the ast 26 years over \$1,000,000.

—AT Joneshorough, Ark., Protessor Henry Dierk, in attempting a halloon accession re-cently, fell a di-fance of 1990 feet.

-Ix New York City there are 1,730 roun-notes less than there were a year ugo. This peaks well for the excess laws of that city.

Da. Wilson of the English Missionary Conference, says that only one of every three persons on earth has ever heard of the name of

-The States increasing fastest in popula-tion are Kansas, Minnesota, Nebraska, Califor-nes, and Colorado. New England barely holds

-The disaster to the stemmer Byzantin on the Moliterranean Sea, resulted in the loss of 150 lives, 14 persons only being vaved from

-Statistics show that fifty out of every one hundred of our insane, and sixty-fire out of every one hundred pumpers, become so from

-THE four western countered Musuchu-sette suffered damage to the extent of over \$850,000 by the terrible storm in the second

were in presentate.

—Districts is on the increase in England.

Many thousands are supported by solici funds, and thousands more are in thinger of starvation; 6,500 in Manchester above.

-Cuarring of the lands, which is one of the mast disagreeable inconveniences of cold weather can be carry prevented by rabbing the hands with powdered starch.

The honors with powering reason.

—Tite women were alboard to vote on the lager-bere-option question at Phymouth, N. H., the other day, and the sale of the liquor was probabited by a role of three to one.

—A CHARSE astrology predicts that m
fifty years San Francisco will be a Mongolian
city under the name of "Choo Kung," and
ruled by a prince of the dynasty of China.

The govel songs of Mr. Sankey are trans-lated into German and printed in parallel columns with the original, so that they can be song in English and German by the same

-Count Rumford declared that a dinner for —UNIT Rumbord declared that a dinner for 1,000 persons could be couled with the cental worth of fact, a statement which people were show in believing; but a Frenchman has re-cently invented a cooking apparatus by which five cental worth of coke can be made to cook five cental worth of coke can be made to cook

-The interior of Greenland is an unknown territory. Three Danish scientific gentlemen who were exploring the coast, undertook, the past summer, to penetrate the saystery, and to assend a mountain 45 miles from the coast. They started July 14 on their tollsome journey twenty three days over the ice, enfogs and snowstorms on the way. The weath er cleared July 31, when they ascended th na mutaun, which was 5,000 feet high. As far as the eye could reach, only ice-sheets and glaciers could be seen, and not the smallest speek of land free of too.

J. H MOORE, M. M. ESHELMAN, EDITORS.

if possible cleared well, before putting much

MOORE & ESHELMAN, Letark, Carroll Co., III

· FERRUARY 6, 1879 THE address of Jesse Calvert will be Durkirk, Ohio, till February 15th.

H. TALHELM's address is changed from Mays ville, Iowa to Abalenc, Kansas

THE Southern Indiana District Meeting will be held in the Stony Creek church, April 9th, BROTHER G. W. Gibson, writes from Girs

Illinois, that two more have been received into BROTHER Jesse Roop, of Linganore, Mary-land, has been quite ill for some time, but in

now convolescing. THE District meeting for the Southern Dis

trict of Iowa, will be held at Mt. Etna, Adams county. April 7th, 1879. The District Meeting of Northern Indians, will be held May 1st, 1879, in the Whitehead in ceting-house, Eikhart county, Indiana.

OTHER David White writes: "In the Black River church, Ohio, fifteen preci re haptized into Christ, at our late meetings The church has been edified and strongthened

Da. Curr told the truth when he said in re-ply to Col. Ingersoll's ideas: "Teach men to die like heasts and yen go a long way towards teaching them to live like brules."

from sister Mattie A. Lear, containing answ to a number of queries Will commence trablishing them next week

Two were buntized at brother David Poter haugh's, two sailes north of town, last week One was from the Shannon congregation, and the other from Cherry Grove.

BROTHER Martin Meyer left here last The

Quite an interest is being worked up in that part of the country. BROTHER Daniel Vaniman has been holding some very successing meetings in Adams cou-ty, IP. Nine came forward at one point. report of his work will appear som.

THE First Oistrict of West Virginia hold its next District Meeting on the 18th and 19th of April, in the Luney's Creek church Further notice will be published in due time.

BROTHER John Nicholson has been h series of meetings in Tolodo, Ohio. With what success we have not learned, but hope there are good prospects for building up a church in that

Moor all the names on our list bare now been properly adjusted, and if any of our sub-scribers full to get their papers, they will please inform us at once, that we may make the nec-

Sixes the year 1804 the Bible is said to have anslated into 215 languages. To accomplish this has required an immense amount of labor, saying nothing about the time and natience required to learn the different language

BROTHER John W. Metzger has been under the doctor's cure for five weeks, and wishes us to say to the Brethren in the Southern District of Indiana, that he is now unable to fill his place in the mission field, but expects to re-sume his labors as soon as it is safe for him to do so. He wrote from Cerro Gordo, Ill., expect-ing to return to his home in Indiana in a few

The Brethren at Work. In answer to many inquiries, we will state that we cannot possibly fill orders for back numbers containing the debate. Even number two of the present volume is exhausted. New cribers will have to commonice with num

> IF your neighbor, or any one else wants to abuse you, just let bim abone; let him empty his "barrel," and then likely you can put sume-thing into it. It is difficult to put anything in a barrel that is full; better have it emptied, and

JERUSALEW is said to be adding 1,500 to it Jewich population every year. Should the con templated rathoud, from Jaffa on the Mediterm nean Sea, to Jerusalem, be completed, it will greatly increase the population of the place, and

ood the country with travelers and pilgrims. Max who oppose the Bible, on the ground that it speaks of miracles, ought to remember

that the preservation of that Book is a miracle of itself. Nothing save the Divine hand could have sustained the blessed Book amid the opposition there has been urged against it

As a proof of the great amount of labor re ired to translate the Scriptures the foreign languages, it is stated that in Made ar a band of revisers has set for ten year indeavoring to render the translation as er

WE have on hand a few hondred extra c es of No. 5, that might do good if they w judiciously distributed. Send for a bunch and distribute them among your neighbors. They will be sent post paid for the following: 3 cop-ies, 16 cents; 11 copies, 30 cents; 27 copies,

THE last two pages of this issue is taken up with the Children at Work, that all our read ers may see and know of its contents. Exam ine it carefully, and if you like it, and think it will interest your children, subscribe for it

BROTHER Martin Meyer held but five me ings at Erie, on the Rock Creek hottomy, and had to close on the account of high waters. The interest was good, and the house densely crowded. Brother Meyer thinks of returning to Eric and work up the interest in that locality

WE learn that brother John K. Ollinger, of We learn that brother John K. Ollinger, of Trotwood, Ohio, has been confined to his hed nearly three months. "His days on earth," says brother Simon Ohio, "neam nearly ended, but his loop of an elernal house beyond the river grows stronger and stronger as his body

Oven one thousand dollars have been a over one trousing solitors may over over or cribed, in England, to be expended in exploring the Sea of Galitee in the Holy Land. Redevelopments in the Bible lands render news from that part of the world extremely interesting. We shall endeavor to keep readers posted on all that is important.

From various sources we learn that many or our brethren are quitting the use of tobacco, and are determined to carry out their rows in abstaining from its use. God he thanked for that. We call that good news, and hope the us sources we learn that many o day is not far distant when not one particle of tobacco will be used in the brotherhood W shall do our utmost to get all our people to quit it, for when Christ and the holy ange the clouds of heaven, we are sure that not one of them will be using it, and when that even takes place we want all our members to be ready and prepared to be caught up amidst the throng of holy, bearenly beings. Brethren, think over this matter, and let us bear your

THE Methodists of this place are hobling a very interesting revival meeting. On last Thursday evening it was our privilege to be present. The discourse, though well delivered, was not dectrinal, but directed largely to the pathies, consisting in the recital of a num er of exciting incidente. Near the close of his discourse the speaker said he "thanked Gad that the Gospel does not teach Methodism, nor Lu-therian nor Congregationalism." To this we the Gospel does not teach Methodism, nor Lu-herism, nor Congregationalism." To this we thought "Amen." The sooner people get to discarding these "isms" and laying hold on the old Gospel order the letter is will be for the religious world. It is not modern isms that bould be preached, but the Gos ninisters get to preaching the one Lord, the one faith, and the one baptism tanght in the Gospel, and it will not be long till we all will be perTits money, appropriated by the Truct Asso-ciation for the free distribution of tracts, is be sent out free until more money is appropri-ated. If some of those, who are abundantly

able to do so, would donate to this fund, conenable good might be accomplished by the proper distribution of good pamphlets and tracts. The Secretary will make his report

FRIEND G. W. Sell, of Emporis, Kan-, se My wife joined the Brethren church last Fall. One of the members here gave us some of your napers and we have read them over several I do not belong to the Bretbren myself I was buptized in the Campbellite faith, but r hold to things I cannot sanction. The h is what I want." We hope the BRETH-AT WORK will prove a great help to our riend in his search after the truth

On. McLeod of Philadelphia, has pre-against the expensiveness of fanerals. form society, on this subject, has been orga-in England, with prominent individuals

It is generally supposed that the times demajust such a voriety. That is because churches do not do their daty, and enforce the Bible rules in all such cases. Let Christians do their duty good example in such matters, and there

It is a fact that some ministers need holding back a little, while others need spurring up. The same treatment is not adapted to both To know how to treat men they must be studied, and their dispositions understood, and our treatment applied accordingly. But above all things do not discourage ministers, but encourage them in that which is right and just. If you think they are too fast, do not throw a stambling block in the way, upset the vehicle, and smash everything to pieces, but and not take the wrong road, and after awhile you may succeed in getting them to drive slower so that the main army can keep up.

From the Progressive Christian we learn that and Sharp have been visiting at Berlin, Pa. The object of their visit is thus stated by that nancr

"The primary object of the visit of these brethren at this time was to take in the Prowould be hetter not to have two papers in the interview it was ascertained that Bushor and Sharp were only authorized to take and not to give, and that no union could be ef

fected without the total extinction of the Pro-gressive Christian, in name, character and man This we were not prepared to submi to, though we were exceedingly anxious to con-We are willing to give up all name, if need be, though a better is not to be found in the catalogue, half the management

or all if it must be, but to our principles we ad-THE CHURCH IN THY HOUSE.

N the epistles of Paul we find frequent tion made of the church that is in thy bouse d. 4: 15; Rom. 16: 5; 1 Cor. 16: 19; Philemon 2, showing that in the apostolic times there were entire households set apart to the worship of God. The entire family was converted, set up a religious altar, and worshipped around it. The family had beard the glad tidings, embras ed the Christian religion, and invited others in to share in the ieva of the Lord. A similar course might be pursue

localities in this age. There are bouseholds where at least most of the family are members, and no church in the vicinity, and not very often meeting by the Bretbren. Now, if such families would invite their neighbors to a with them each Sunday evening, or some other evening of the week, and spend the time singog, reading the Scriptures, and in prayer, it ertainly would have a good effect. In this way churches could be built up, the doctrine pread and many souls saved. Such families ho are well posted in Scripture, and have a d-ar understa ading of the doctrine, might in vite their neighbors to their houses and instruct om more perfectly in the way of the Lord.

ese families could do a good work by sen g for a few dollars' worth of books and tracts. and at the close of the meeting divide them among those in attendance, requesting them to fectly jouned together in the same mind, and the same judgment, all speaking the same thing. read the works carefully and actors them. Then

lend to others and so on. Another good work man did nothing to merit it. He was told

might be accomplished by lending papers and er good reading matter in defense of the Bi-

February 6

In this way every isolated mer ight become a mi-sonary station: a house of the Lord where people could meet and be edified sing, and hear the Scriptures read. Brethren and sisters, try this method, and see if some good will not grow out of it. By proper efforts you ceed in having a church in your own bouse, and then call for a minuter to come and assist you.

OUTSIDERS' FUND EXPLAINED

SEVERAL, who have lately written us, seem to misnuderstand our method of rending papers to outsiders for \$1.00 a year, hence we will have to explain a little farther. There are many out-iders who will not subscribe for the paper, yet derive much good from reading it To such we agree to nend the paper for \$1.00 provided some one will denote the money, we throwing off 50 cents to make the burden lighter for those who donate, but if the outsider pays for it bimself, then he must pay full price the same as other subscribers.

s the names of outsiders whom they think would be benefited by reading the paper. These maures are carefully entered in a book kept for that purpose, and taken off and placed on the mailing list just as fast as money is donated to pay for them. If three dollars are donated today, three names will be taken off of the book and passed over to the mailing clerk, wh will place them on his regular mailing list for one year. When more money comes in, then more names are sent over to the mailing clerk By this it will to seen that outsiders, who receive the paper for one dollar a year, are those to whom the paper is donated. The poor fund is worked on the same principle. Last your we paid something over two b

It is worked in this way: Our read

dred dollars towards sending the BRETHER AT WORE to poor members and well-disposed misiders. We concluded that was a little too heavy a burden for us to bour, and hence offered to throw off fifty cents on each paper donated to outsiders and poor members provided our readers would pay the other \$1,00. Hence these funds. The regular subscription price of the paper is \$1.50, alike to outsiders and all only we throw off 50 cents when you want to donate the paper to some one who will not sub-scribe for it. Hope we are fully understood this time We owe many thanks to our generous hearted members for donating so freely to these

funds. The paper is doing good, only keep the work going. Heaven will amply reward you for all the efforts you make looking to the salvation of your fellow mortals.

THE CONDITIONS OF SALVTAION

Y salvation here, is meant pardon, or re-mission of sins. He who is pardoned is wed from his sins, and justified in the sight of God.

In salvation there is a human part, and also divine part. The human part man performs; it consists of things that he can do. The de ine part God attends to; this consists in things that man cannot do, but God can do them for man. Man is the one who is to be benefitedis to receive all the blessings.

As an illustration, the reader is referred to Nescann's case. He was told to go and dip himself seven times in Jordan, and be should he healed of the leprosy. Going to the Jordan and dipping binself seven times was the hu-man part. This Neaman could do, and did do. To heal him of his leprosy was the divine part, and was something that Neaman himself could not do: God did it for him, but on certain con ditions, which were clearly specified. God placed the virtue, not at the beginning, not in he middle, but at the end of these conditions The conditions were, going to Jordan, and dipping himself seven times. When he reach Jordan, and stood down in the water he was not yet healed. He dips himself five times, yet receives no benefit, because the virtue has no yet been reached; but when he dins himself the vanth time be comes to when God has placed the virtue, or power, and is besled. Who did the besling? We answer, God: that was the divine part, and the great object to be attained

This healing was a free gift from God; Non

where to find it: did what the old prophet comd him, and was blessed in the deed.

Salvation from sin is also a free gift; it is conething field does for man. Man does nothing to merit it. It is therefore fere, and bene grace." God purlons on certain conditions. ch are clearly specified. These conditions embrace the August part in salvation; they constitute the part that man must perform order to reach selvation. Salvation is free, but just be accepted before it can be possessed. To accept it is to comply with the conditions.

To show that salvation is free, and at the same time offered on certain conditions I must illustrate. Snipore we have in the neigh borhood a highly respected family, composed of father, mother, son and daughtera. The son having been led into had company, falls into the habit of drinking, becomes a drunk ard, and brings disgrace on himself and kin-He becomes despised and is rejected by all respectable people. But he has a wealthy uncle, who loves him, and is pained because of his degraded condition. He resolves to do ething in behalf of the young man, and it possible retorm and elevate his character. This must be done by elevating the affections and surrounding him with better and nobler as Hence the uncle makes him the followoffer: " If you will agree to quit your drinking, reform your slife, leave off your but associates and sign a pleage to that effect, I will make you a present of \$100, and give you the use of the best farm I have; and if you hold out faithful to the promise for ten years

I will give you a clear title to the entire farm The young man agrees to accept the offer He signs the paper in the presence of an offi quite his drinking, forsakes his bad associates. es his \$100, and the use of the best farm. Having reformed has life, he is respected by all as a good neighbor and a faithful citizen. Rema ing fuithful to his promise, at the end of ten years he receives a clear title to the farm, and it is his own.

I now ask, is not that \$100, and farm a for numerited gift? Did the young man do any thing to merit it? Was not the whole thing his life?

for his good, to elevate his affections and reform Yet the whole thing was on certain Just so it is with our sulvation. The sinner is degraded, has become polluted with sun, and is therefore until for the decent society of heav-

To take him into heaven in his present polluted condition would be to disgrace the pundies of God house his affections must elevated and his character reformed. To effect this, God proposes certain conditions, not as for pardon, but as a means by which to sach pardon. Before he can receive pardon three things must be effected. (1) His affect ions must be changed. Things be oved he must now hate, and things he man hand he must now love. He must "set his affections on things above." (2) His life, or conduct must be reformed; he must cease to do evil and learn to do well. (3) His relation must be changed; he must come out from the world and be duly initiated into the family of God, and then he receives his first gift-the remission of his sins. The affections, or heart must be changed by

" Without faith it is impossible to ple God," Heb. 11: 6, and "he that believeth not shall be dammed." Mark 16: 16. Man campo set his affection on things above without faith For with the heart man believeth unto right es," Bom. 10: 10, hence the change of

The life or conduct must be changed by re entance. Repentance is the reformation of life, or as the proshet expresses it: "Cease to do evil: learn to de well." Isniah 1: 16, 17 God "new commandeth men every-where to repent," Acts 17: 20, and "except ye repent re shall all likewise perish. Luke 13: 3.

The rolation is changed by baptism, or being orn again, for Christ said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3:5. "Born of water" here refers to water haptism. It is in haptism that the sinner pledges himself to "live a life of obedience until death." When he is burned doubt' (Rome, of S) be by a figure, comes in 1 Kings 18: 28. Their god would not bear, heart must feel the scene of projection with the blood that cleanesth him He could not. Witness meek Rijah. His altar preserver God. 3. We must be from all sins 1 John 1:5. Hence we have is ready. The sensitive is in place, and that the lift. 4. We must not contain the could not be sense to the sense of the

to pardon our sine, give us the gift of the Ho-

# ly Ghost, and the promise of eternal life.

THE OLD ORDER KUMBUS VI

OUR needs drive us upon our knees. Greate O help than correlves we must have, hence we seek the help from One who is greater Prayer reacts favorably upon our minds, because we are expecting something grand and import ant. We are looking for grace, for bless hence go where they may be had. But the in

Boes God Answer Prayer? God answere prayer. If we conclude that He does not, then why do we pray? Do we ask with the expectation of not receiving? This would be mere mockery. Let us go to the Bible and find out whether God has answered prayers. If God hos answered prayer, and still commands us to pray, then He continues to an wer prayer. Pharaoh begged Moses to entreat the Lord to take away the plague of the locusts. Hear the divine Record: "And he went on from Pharaob, and entreated the Lord. the Lord turned a mighty strong west wind, which took away the locasts, and cast them in-to the Red Sca." Ex. 10: 18, 19. That prayer was answered. Now listen to the prayer of Jacob: "And Jacob said, O God of my father Abraham, and God of my father Issac, the Lord which saidst unto me. Return unto thy country and to thy kindred, and I will deal well ther: I am not worthy of the least of all the

mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I sussed over this Jordan, and now I am become two hands. Deliver me, I pray thee, from the hand of my brother Essu: for I fear him, lest he will come and smite me, and the mother with the children. And then saidst, I will surely do thee good, and make thy seed as the and of the sea, which cannot be numbered for nultitude." Gen. 32: 9-12. Hear the result of this prayer-look at the answer; "And Esau ran to meet him, and fell on his neck, and kiss-

ed him: and they wept." Gen. 33: 4 We next turn to Hezekish, who when

#### Sick Unto Death.

asked to be spared. God sent the prophet Isaials to him with this answer: "Go and say to Hezekush. Thus saith the Lord, the God of Daward, they came unto the iron gate that leadeth vid thy father, I have heard thy prayer, I have unto the city: which opened to them of his own seen thy tears; behold, I will add unto thy days filters years." Isa. 38: 5. "I have heard thy prayer," says God. "I have seen thy tears." Blessed be the name of God! But we bring up a case or two more of answer to prayer, as found recorded in the Old Testament. While Moses was on Mt. Siani receiving the Law, the people demanded an Egyptian god, and Auron mode a golden calf for them. This the people worshipped. When Moses came down and say

the wickedness of the people, he was filled with anguish. To God he goes, who tells him that He will destroy this rebellious people, and make of him a greater nation. But Moses began to pray for the people and said: "Oh, this people have cinned a great sin, and have made them gods of gold. Yet now, if then wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto place of which I have spoken unto thee: Behold, mine Angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin

upon them." Ex. 32: 34. Look at Elijah

and the prophets of Bsal. Up to Mt. Carms goes a great company of prophets, dressed in gorgeous apparel, for they are the popular men of the day. Meck Elijsh follows after, ready to renducate the plea of God. The altar of Banl's prophets is ready. The wood is in place; the animal is there; so the prophets began to cry unto their god. And more; they "out them When he is barred celves after their manner with knives and lanwith Christ by haptism, "in the likeness of his rets, till the blood gushed out upon them."

faith, repentance, and hoptism issid down as plea of traud might not be set up, he said; "Fill seith gratitude. 5. Not in an exalted manner. randitions of salvation, pardon. These are the four barrels with water, and pour it on the human parts in salvation. The divine part is burnt-sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, flo it the third time

And they did it the third time. And the water ran round about the ultar; and he filled the trench also with water." Elijah was not afraid of mater, not even much mater. Hear his prayer. "Hear me, O Lord, hear me, that this people may know that thou art the Lord God,

and that thou hast turned their heart back gain." Read the answer: "Then the fire of the Lord fell, and consumed the burnt-sacrifice. and the wood, and the stones, and the dust, and licked up the water that was in the trench." Behold the effect: "And when all the people now it, they fell on their faces; and they said. The Lord, he is the God; the Lord he is God. 1 Kings 18. Should the reader desire one m

emarkable answer to prayer, so recorded in th Old Testament turn to Daniel sixth and read Let us now search the New Testament for More Answered Provers

"For a certain woman, whose young daugh ter had an unclean spirit, heard of him, and ame and fell at his feet; (The woman was a Greek, a Syrophenician by nation,) and she berought him that he would cast forth the devil out of her daughter. But Jesus said unto her. Let the children first be filled: for it is not meet o take the children's bread, and to east it unto the dogs. And she answered and said unto him Yes, Lord: yet the dogs under the table est of

the children's crumbs." The final answer of Jesus was: "For this saying, go thy way; the devil is gone out of thy daughter." Hear the result: "And when she was come to her house she found the devil gone out, and her daughter laid upon the bed." Mark 7: 25-30.

Our next Gospel case is that of Peter who es put in prison by Herod. "Peter therefore was kent in prison; but prayer was made without cessing of the Church unto God for hom. Were these prayers answered? Did God hear this prayer which was made without con Let the Gracles of God speak: "And behold, the angel of the Lord come upon him, and a ight shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands And the angel said unto him, Gird thyself, and hind on thy sandals: and so he did. And he aith unto him, Cast thy garment about three and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vi When they were past the first and the second

accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said. Now I know of a surety. that the Lord bath sent his angel, and bath livered me out of the hand of Herod, and from all the expectation of the people of the Jews.

#### Cornelius Beard.

And Cornelius said, Four days ago I was fastng until this bour; and at the ninth hour I newed in my house, and behold, a man stood before me in bright clothing, and said, Corneli is, thy prayer is heard, and thine alms are had n remembrance in the sight of God." now, since the prayers have been heard, is that Why dear angel, if my praynot sufficient? ye are heard, that is all I ask; that is qu enough for me." Is this the way praying Cor-nelius reasoned? O no; but meekly submisive he waite for the command of the Lord, who aid: "Send therefore to Jeppa, and call lither m, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea-side who, when he cometh, shall speak unto then Immediately therefore I sent to thee; and the hast well done that thou art come. Now there fore are we all here present before God, to hear all things that are commanded thes of God Ab! there was one at Joppa who could help.
"We are all here present before God." What
for Cornelius? "To hear all things that are communitied thee of God.

#### Conditions of Specess

God has not promised to answer mere prayer. It must come from the heart. 1. The heart must feel the scont of prayer. 2. It must reverence God. 3. We must have a filial spir-

but with humility. 6. We must not doubt, but believe that we receive and me shall messive The spirit of obedience must dwell in us. 8. We must be ready at all times to forgive inju To ever ask according to His Will. "This is the confidence that we have in him, that if we ask anything according to his will, be heareth us." 1 John 5: 14. 10. To ever ask in the name of Jesus. 11. Union with others who follow the Gosnel directions will lead to encourse re Matt. 18: 19. When God set up His physcal system, He did it in strict harmony the natural laws of matter; and "when he or dained the moral system, he did it also in strict reference to the nature and laws of the mind." All answers to prayer are in harmony with the laws governing the moral system.

#### FROM A BAPTIST LADY.

Dear Editors

Dear Editors:

YOU express a desire to hear from your subscribers. I am not a subscriber, but a very
attentive reader. Some kind friend sends me
your paper to read and distribute, and I should like to subscribe for myself, but my husband although he likes it, wants his secular papers and having had a succession of misfortune being a member of several "fraternities. will probably understond why we have but the money for reading matter. But I have But I have distributed them faithfully, have sent them by mail and otherwise where I thought they might lo good, and if you have tracts or other ture to dispose of, in the same way. I will here fler have a very good chance, as the railroad is about to be completed and the cars will run in three or four weeks, and I can go to the station

three or four weeks, and r can go to see mestor and give them to the passengers.

I am reeding, with intense interest, the Stein and Ray Debate. (I am a Baptist). I am re-taining all the numbers for a final reading when it shall be completed. I am at present a little afraid our champion will come off "second best," Yours will win outside renders by the superior chasteness of his language. I believe in trine mersion, and if I had not been once immersed before I thought as I do now, I would be hap-tized by no other mode. Hike your position on secret societies. I have for many years watched the workings of Old Fellowship, and have long ago, by slow degrees, become firmly convinced that it is a face. I would write an saticle on the subject and offer it to you publication if it were not for offending my has band, who does not like for me to speak against them, and as I believe him to be conscientions in his devotion to the order, I do not wish to wound his feelings.

God speed you in your noble warfare, on the world-blighting, seal-destroying curse -- alcohol. It is sweeping the earth with the besom of struction, and then church members say it is a good thing in its place. I hope the day may be near by when you will have flourishing thu es all over Texes.

#### Very Respectfully, BEMARK:

From the above it can be seen whether it on any good to send the paper to outsiders Through the kindness of a free hearted brother, whose name we withhold, this Bantist lady has con permitted to read the Bastusen at Wors and a number of our tracts, and it is gratifying to see how carerly she grasps for the troth May God bless her, and thousands of others in search of the trath. Brethren, send along your donations and let us see if we cannot get the noper into the hands of a couple thousand out siders. Sec our terms on last page of No. 5. and each one lend a helping hand

A. W. VANIMAN asys: "Four persons were bantized recently in the Pleasant Hill church. Macoupin county, Illingia

STORMS, discaters, lesses by sea, have been on

usually frequent of late.

Ownso to ite local prohibition law, Missourhas 16 counties in which there is not a single liquor saloon. \_\_

#### BUSINESS NOTICE. Iv any of ear subsyribers do not receive their

We do not send the paper to any a fully. We do not send the paper to any address less the party his subscribed for it, or some one subscribed and paid for him. We send no dun parties who have not ordered the paper, and it paper should chance, by mittake, to go a few w over the time of subscription we are responsh

# forrespondence.

Echoes from the Miami Valley.

Pleasant Sundays — Holldays in Wolfe Creek Church—Test of Biroipleship—Thoughts at Close of the Year—The Brethren at Work and Ashland College

I RECENTLY enjoyed several very pleasant Sundays. In the first place I met with the brethren and sisters in the sanctuary of the Lord to celebrate the praires of the Most After sorvices we stopped at the homes of brethren and sisters, whose conversation were in the law of the Lord; and out of the abondance of their brarts they spoke of the marvelons, gracious work of redensption

We thought, first, how much better it is to spend our Sundays in reading the Scriptures and talking of their divine origin, power and influence, than to converse about lands, stock and "the news of the day," or what is worse, use our tongues as torches of hell in disseminatng the foilies and peccedilles of brethren and ends, and putting a wrong construction on

Second, what a mighty—an almighty leaven-ing power would the Brotherhood be, if all its and power would the bloomerhood to, it ambleds were "living episthea" "of rightwomens and peace," baving their "speech with grace seasoned with solt," obeying from the

As the holidays are spent in idle and wicked anuscinents, religious frolics, feasts, and gaza hling, not to say anything of buil rooms, gam-hling-hells, and dens of debauckery, the Breitren on Wolf Creek, to counterect these evils, and to present a better opportunity of speading these days, concluded to have religious service on them. Accordingly, meetings were ap-pointed for Christmas' and New Year's Days. cetings were well attended.

Elder Bumbangh made some very appropri-ate remarks at our Christmas meeting on the ste remarks at our Christmas meeting on the test of discipleship. He sold that we hear much breating in our day of how much we have a surprise of the state of the state of the lower be Lord, and Lol here, and Lol there is a Christ. The publicans and harlots went into the kingdoon of howers before the boating Scribe and Pharisce. In the day of judgment the bearing days is sent away from the Bar, with the hamming demunications of the "Judge" with the hamming demunications of the "Judge" "more excellent way," and that it there is a "more excellent way," and that it can higher to way. And that it, we show more works and aline that men may see our good works and glorify our father which is in heaven. We should show our love in a practical manner, and that only can be done by keeping his comand that only sun be done by keeping his con-mandments and leving one another, annual-consistent of the best of the con-ception of the best of the best of the con-trol of the best of the best of the best of the une not, keepith not my sayings." By this wall all all and how that year on you disciple, if you have bore one to another." By this we know that we have passed from death unto life, because we love the brothern."
"So let an only life and all of the passes of the brothern."

"So let our lives and line express

As the old year departed we had to think of the many changes that took place in its course. Belowed side companions, lovely children, and fond parents were called to try the stern realities of eternity. Aching voids were made in many hearts, which the world can never fill. On the other hand we thought of the bliss of those who lived and died in the Lord. And of those blessed lambs, who

"Before their heart had learn In waywardness to strey; Before their feet had even turned

The dark and downward may "Ere sin had sear'd the breast

Or serrow woke the tear; Rose to their throne of changless rest, In you celestial sphere." I cannot conclude these schoes without ex

pressing my approbation and satisfaction of the satisfactory meaner in which the RESTREAM AT Work is conducted. We were particularly pleased with your editorial observations on our present wear your entornal observations on our institutious of learning, phismness of attire and noncomformity in general, etc. Your conciderations were the natural results of investigated truth. God bless you in your efforts to promulgate primitive christianity.

A great many brethren of the Valley think is bast to know our whooks and perjolicials series.

it best to keep our schools and periodicals sepa-rate. To let each stand on its merits or fall on its demerits. JNO. CALVIN BRIGHT.

New Lebanon, O.

Horne Again.

LLINOIS Brothren who feel concerned: I remained over night with Or. Fahrney, at Chicago. Took the Lake Shore Railroud at 9 A. M. Reached South Bend at soon, in the hope of finding my wife at our son's, but failed. Next day I took the train to Niles and Kala-mazoo. There I laid by till 3:30 P. M., and reached our station (Hloomingdale) after five; but did not get home till next evening, because no teams were passing on account of snew storm and depth of snew. The thermometer has not been lower than 5° below zero at any time. I found the fachle and sick convalencent. My companion is now willing to go with me to any place, but never to be left back any Thus you see I am re-inforced, and those that desire my services can have them in

double form—but not otherwise. She thinks she has been divorced often enough and ought to be entitled to espoy the love and kindness of the loved once abound as well as we preachers: perhaps she is right, and if it would be left to a vote among the preacher's wives, a large majority might be the result. We now design to leave home for South

Bend, and if my countrymen find me a housto speak in and a congregation to speak to, we shall likely remain three or four weeks. I shall be at the service of Brethren at any

Some Brethren may say: "Why don't von Some Brethren may say: "Why don't you stay in your own Stebte: is there not work enough?" Yes, my Brethren, there is more them I can do. I have planted the seed by the blessing of God, others are now watering, and I am now laboring to emlist others into the field. Not any good brother is qualified to labor successfully in the mission field. I met with a number in Northern Illinois lately, that could do a great deal of good here, but there are very few standing idle. They are like the builders of the Temple in Cyrus's time. They have a great work to do for the Lord. They

have a gread work to do for the Lord. They commot come down here.

Tries and language would full use to express may graduted for the many telescon of intuitiess response to the control of the control o and innocence-a beaven on earth. If v would become as little children, knowing noth ing but to do our Father's will, as given us by

There are a few yet among the Brothren who cannot fully see the propriety of bringing the children together on the Lord's day to teach them by word of month, and from the Book. Why, dear Brethren, could you select a holier spot on the face of this globe than the bouse of the Lord? Could you loving them into better company than your brethren and sisters and their children? Could you give them better employment than to sing, read and pray? Would you like to see a handsomer sight than to see fifty or a hundred little children, and that many of your grown up sons and daugh ters, with their fathers and their mothers, low d down upon the footstool of Jelievali, the King? sceptic, that defamer, that mocker, who co into your congregation, I say, where would be hale his face?

I will close by saying, by of good cheer all ye that work in the Vineyard of the Lord. Bloomingdale, Mich., Jan. 17, 1879.

From Wooster Church, Ohio

A T present, for the satisfaction of the broth A erhood in general and more especially to those who formerly resided in this church, and were sequainted with the difficulties existing here, I can truly say that the dark cloud which had been hanging over us for sometime has dis-appeared, and the day dawn has again appeared to us, and we feel that the good Lord has bless-

Our series of meetings began at the Pountain Hill meeting-house, on the 8th of January, and continued until the 13th. Brother Silus Hoover, of Somerset, Pa., was with us and labored cornectly for the solvation of sough. I am sorry to say there were no additions to the church at this place, although there was a good interest manifested in attendance, and in giving atten-tion to the word preached. We hope the seed sown may be as bread cast upon the waters, which can be gathered many days hence.

From here the meetings were moved to Para

use on the evening of the 14th. where brother Hoover, accompanied by others, labored earnestly in the cause of Christ, pointing sinners to the Lamb of Gcd, and warning them to the from the wrath to come. Here we were made to rejoice in seeing eight precious souls, who were in the prime of life, come out from the racks of Sotan, renounce sin and all the pleasures thereof, and salith under the blood-stained banner of King Emanuel, to go forth as soldiers of the cross, to fight the batthe of the Lord. Our meetings closed on the evening of the 18th. Brother Hoover hade us farewell, and it caused some degree of sorrow to think that we had to part, and that he could remain with us no longe for another field of labor. longer. He had to

From Gilbon, Ohio

ISAAC STRRL.

I CLOSED a meeting at this place last orening with as much interest as lever saw at any meeting. Three were received by kuptism and one restored to fellowship, and quite a number of applicants which w baptized in due time. May the Lord bless them all; and hope through their influence

them all; well loops through their influence prompting of the property of the of his Protestant profession. He gently re-plied to his mother: "On one tweep for ms, thut for yourself; my joy is complete and I am will-ing and ready to go to sleep in the arms of Jesus, knowing that I am saved through obedience to him." Our blessed hope! Broth-er Comine is also perfectly hoppy and said: "I am willing to suffer still, more; it is all pleasant with me. Only one thing troubles me, and that is my dear children." Hat he hopes that ere long they will all come to Christ-that the Dear children.

heavy may an meet in neaven. Dear consures, thank of a father's payers and teers for you. I arrived at Caroy, and there found Brethren Levi H. Dobey and S. T. Hosserman at work; good interest up, and one bapticed to-day. More at the close of the meeting.

Jun. 21, 1879.

From Ervin, Howard Co., Indiana.

HIE general health is good, and union and harmony prevail among us. I notice in or paper that a very singular circumstance Mr. Leonidus Grover who resides in the vici

ity of Newtown, lives on his farm with a mar-ried dengater and her hushand. On the even-ing referred to, the married couple had been isent on a visit to some neighbors, and upon sturning at a late hour, entered the bonse, inding everything in usual order, and suppos-ng that Mr. Grover had already retired, went o bed themselves. Next morning the daugh-er arose, and prepared breakfast, went to the joining room to call her father, and was enfied to find him lying upon his shattered bornifed to kus him lying upon the shatfered hed n mutilished corpse. Her acreams brought her husband quickly to the bedrocce, and an isspection disclosed a rapped opening in the roof, directly over the breast of the unfortu-uate man, which was torn through as if by a cannon stot, and extending downward through the bedding and floor; other holes showed the the econing and most, that more showes are direction taken by the deadly missile. Satur-quent search revealed the fact that the awful calamity was caused by the fall of a meteoric etone, and the atoms itself, pyramidal in abape, and resighing twenty ponceds and a few ounces avoirdupois, and stained with bleed, was unearthed from a depth of nearly five feet, thus showing the fearful impetus with which is

The position of the corpse, with other sur-roundings, when found, showed that the victim was asleep when stricken, and that death to him was pointers High Hamilton. him was painless

From Carleton, Neb.

BROTHER J. H. Fillmore, from Iowa, is 

sinners are left without excuse. His subjects have been no far as follows: "The way," St. John 15:6. The essentiality of baptim; "Come, cow, and let us reason together," etc.;
The Christian race, 1 Cor. 9: 24. Trine immersion, and "Remember," as found in Luke
16: 25. Bro. Lugenbeel, from Ida, Kansas, was also with us and prearbed some excellent and timely sermons. He also gave some preaching to the York county Brethren. I hope to give you a report of additions soon. J. C. BRYANT.

Jan. 21, 1879.

From Chicago, Itl.

It seems to me very strange indeed that there is no Brethren Church in this city. Some time ago I read in the Baurenians at Wona that there are about threaty Brethren living in Chicago. There is a need for a primitive christian Church's here: this is a large field. Let it not be overlooked as it has been formely. A Free Baptist would be glad to co-operate and get others to do the same. I do not belong to any religious society now; have longed to see the Brothron come here and preclaim the Gospel. Such of the Brethren that have not sell in view, but the glory of God and a dying

BROTTIER R. H. Miller came to our place DAVITIES R. H. Attier case to our piace of meeting viz, Dora, Indiana, on the 4th of January, 1879, and remained with us now week presenting in all thirteen sermons, and, as is tend with him, the preaching was mently doctrinal, and delivered with power and plainness, so that many were made to feel the weight of Gospel truth, and some to acknowl-

its saving power. He then went from here to Lancaster, which is anout twelve or four tern miles cast of this place. At that point it wer my happy lot to bear him four times.

May the Lord bless him and his labors wher-

ever he goes.

Monument City, Ind.

Notice.

AVING concluded to more from my pres-ent location (in case I can suit myself) in the coming Spring, and having received a unus ber of solicitations to move into other localities complayer that a very singular creatment or congregation, I network neutro to say that control table the Fountain constant, this if there are my who may dishe my advistment. State, I copy it off for the Baztranza art to correspond with me immediately. Would Wook, that others may we low my derivorsation to correspond with me immediately. Would be the my complete the complete the measurement of the my complete the complete the complete the complete the complete the best permitted in the her complete the foundation of death of promision, as I have no district to locate permitted the complete the com nently. My reasons for the contemplates change, are on account of inconveniences, and having no permanent occupation outside the ministry. If you wish to write, do so at once. For further information address,

J. W. Will.

From John Boldin.

THE Springfield church, Indiana, is still in love, and among the living, steading in harmony with the different churches surround-ing it, trying to serve God and our fellow man. Our watchmen are at the gates, but have not of late, heard a single solumn knock. It seems the people are slow to comprehend the truth and interpretation thereof. With an eye of look to God for a refreshing shower of May the Lord bless the missionary cause beyond the vast Atlantic. Greetings to the Brethren who dwell there. Hope to meet you by and by beyond the river of Jordan.

From Croton, New Jersey,

WE are having very cold weather here now. This morning the thermometer stood 10° below zero.

The Brethren have resolved to call their new church the "Bethel." I see in No. I, of the present volume of the Berrings at Woss you make me say that the hymn ared at the opening of the dedica-tion services was the S2nd, which is a mistake.

tion services was the cond, which is a mistake.

The first line of the 32nd hymn is: "God moves in a mysterious way, His wonders to perform;" while the one that was used commences: "O, bow thine ear, eternal One;" being the 325th. Fraternally,

# "Suddenly there shoes from heaven a great light regard about me."—Acta zz: 0.

ned in truth " in word, neither in tengoe, but in deed "My little children, let us not love SOMETIMES those who respect them-

of destroy it. Fire count burn it. Taura is immortal. The award can-

Youxo man, are you spending your time looking? Are you going into sathat you ought to be. Fellow the good. solite and good work will make you ray, and go on leating, ruin will be the ment Stop: If you keep going that that I am out of tobacco, and must go taste and some of the effects of alcohol. of Rill it. fumine cannot storve it. Carrieg can-Time is of great value. Good Will ONE Lines," soid that we will be a first just of the control in not supper ready. Do you not know who puts a citar in his month, gets the "and you be pape. Let us begin." Lizzie.-See here, old woman, why

few places where children are safe from three, in cars, in botels, in libraries, in reading matter. It is found in bookchools, and in family tireles. There are Tere world is being filled with bad may attend to yours. my business to get suppor, so I am at-BWHY with it. tending to that fiet. I will attend to my brances; you | Many men stroke on and on not knowto town this evening for some? Ma .- Just what I am doing. It is well as to beece Linic -Yeard hetter not be quite so light was let in on this whole business Ido .- O, your musty tolurco; go bard for a smoker to give up the bad

am bees of this heare. beuge, feeling that they bad made a good come to disner, and off they ran to the Lunic.-Be careful what you say; I Just then their nother called them to Ida,-And I am bon, too. Loving and Trasting. FIVE Jesus your heart

to watch every point to keep the slimy

nbey your parents in the Lord,"-Eph. beginning at house-keeping. Had they is 1. Now, parents, one of the best was sumembered come things pretty wall? to me, and Lizzie; you always say to not remembered come things pretty wait? neversay please," said ber papa. "Give me some brend," said Ida. "You "Yes," cries Luzie, "se played bouse-"You never eay 'please' to mamma, nor What does that mean? It was means too ahia. Why we want fore him. Why we want he had does so much for you. What has he done? He for your size, there is no necessity for your being pranished for them too. So, you seed you trent to Jesus, God will doyou understand by that? Relying upfor your size. If he has been punished ing in the merits of Jesus' death. What (Callionare sumers saved? By trustlied that sinners might be saved.

know what was said. If he can become are many reasons why they abould sit to things you can consmand your obildren

as far as the two boxes when maning call-

forgive you and save you.

day-school.

Then she commenced to

And the preacher should talk

name not, 'summer

save thum sit on the front scata. There s, that they go to meeting, and then Tite Book of God teacher, "Children espent out of their children's hands.

CHILDREN AT WORK

every Sunday school superintendent fon to talk load and bard to each other, thing that we wish to present to them house-keeping. We are going to try it in the United States. We have zome - so we put on a good deal of style in our Or Sanday, Jan. 12th, there were one We want the name and eddress of educto diamer. again some day." We think it real

pure and free, is our metto; and in teachare sed foorteen beachers. The Bible, 19th one hundred and thirty-one scholfourteen teachers present at the Breth-ren's Sanday-rebook in Lanark. On the bundred and uxly-eee echolars, and the wife at the hurband, as if they saw a taught. This ought to have made them and where their children were being good deal of folly. They could see what both wiser, but it was soon forgotten, as The bushand looked at his wife, and

Smoking Alcohol.

That Journey of Ours. CHAPTER III.

ERHAFS very few perpersons know that alcohol is
to see know that alcohol is
to produce it making cipra.
The eigen that wen the
product the Contennal Existdelicion were projekted with
New England runs. It is well is sure to be a tobacco store. In every known that rum and tobacco are cheely related. Beside the saloon there

HEN the yellow ferce "Don't Let Me Die."

> se a May morning. ning about the bosse and yard, as lively as she could be, and as bright and sweet

Secondly, for the sale of olders. The expender corne will sarely lend tone of the control of the same and sin. Illa theat friends will be grifored, and to more one may be terribly second by the telling of an unreall about him.

Now what do you call that? Was it

Marged in Victoberg many and the control which is incident occurred which was writhly to be reasonable for the most control of the control of Atnuting prayer to God to be ear-It was first given in the Sanday-

fel example of this little Sanday-school older people, too, to initate the beanti-May the Lord help other children, and child-like, importunate, trusting prayer never! It was in answer to beauth, chance? Did it happen so ! No, never, me that little Maggie Beggs was run

That, but not least, God has in many aways expressed his great displaans to the wants him that "makeds a Bis." To this was must reader account for "every bid has so must reader account for "every bid word," with every "eceret thing, whether it be good, or whether it be good or

A Mirage.

be run without telescoo. Every man

babit. It is the time that the gospel This may be the reason why it is so salcon there is tobacco. No salcon can

an excellent Christian gentlemm, who has had great success in treating the fever, called to see his patients, of whom he had a number in the bonse. After Dr. Shaneso, the attending physician Maggie was very siek. One afternoes Keary, a mobile and generous Trishmon and seven years old, was taken with the fewer at the house of Colonel Martin who has since died of the fever. Little and a friend of the widow and orphan pirl, named Maggie Beggs, between six Some two works ago a little orphan girl.-Heary B. Wasfield.

And hore many so will thing, kept hid-ut des by a emily deception, will be drag-tu ged to light when also I too hata to the see the consequence; for the Lord has de-te chared that the dealers in those things,

What can be more scollab than a lie!

heard it, and insuediately began to pray. es all quickened at such time, the child will die during the night." With some examining the little girl, he said in a low tone of voice, as he supposed, to Mrs. Wilson, the lady in charge, "You She repeated all the little prayers she had been taught or learned in the Sanand evidently had a faithful teacher. She was a child of the Sunday achool, GD yes ever read about de the Mirago on the obserts age of Africa; You on me to the work age of the Mirago on the day of the Mirago and de you take the way about of you take of the the waring their the working the ware of the the waring their than the waring the w see a Mirage away off some where, and will leave a good home and good father a phontom. It is like some boys, (and we are sorry that it is so) when they Mirage that they see away off, and most and nother, and make their bundle like the Prodigal son, and start after the get to be fifteen or axteen years old, they unter; but they never get to it. It's all aweed to get to it, to get a good drink of all day, even the come! will push its

of them never get to it. Allter travel An the lake, and trees on the There is a little cereson for you, boys, because of the lake exacting their that we want you to respect always, and though You can see the same Sinks to the truth; buy it at any prior, planatom in Nobemba. You may travel sell it at no prior, —Kind Worts. I you do that is wrong! - Well-Spring "O," said he, I know bow it is. Ood rea, if God old not love you, you would not be alive before him; for how much loves me, but he does not love the wrong things that I do." Ah I my dear childdo wrong." shall in na wise enter heaves. old, "Mother, does God love me when I The mother replied, that God could Said a little child, about four years

to be a good girl, and if the Lord will earth to take core of me! You are my beavenly Father, and have pramined to take one of me. Good Lord! pleaso imperior payers of her own, in sub- ing for your, getting into ballouinany, same that the following term that the following term of they will become hardened in their sim, "O good Lord I bland Pather I don't sad go from bad, no had out. I have let us die. Dane Pather in basen, I known many sech eases. Disholtione bet want to die now. I don't want to in personal in a storog, about togenhal de-All I ask for Jerry' take." spare me now I will try to be a better girl than ever, and love him so good. let me live a little longer. I have tried Lord, I have no bother or mother on that dark hole, in die now. I don't want to So the child continued to pray almost the celd grave! O

Then smile upon my tagpy rest; My covering by thine arms 'reund me, My crudling-bed thy loving breast. And down to this my little hed: Shore me thy free, and gently place. Thy hands in bleesing on my head.

The darkest boar is bright with thee.

A Child's Evening Prayer.

CHILDREN AT WORK

to straing light came, there was a great change in little Maggie. She was better, and improved rapidly. Yesterday a gentleman who lives in the same house, was it my office, and so impairly he told during the cotire night. When the

Thank God for little children! When our hearts are cold and gray They come as aunshine to our leasts.

Little Children.

Who tend life's garden fair, And charm our cures away.

William with part about the good of the part about best policy.

go down in struction and the prison. Then you to grave! O will find when too late, that you were following a mirage, a plantom. Girard, Minois. Three Good Reusons. DAVID MAYER

(i) in Similary Agreem.

(ii) in Agreement of the second o

on little girl who had assorted as you of asying awide a waying to everything. She lived in an awith bours in an awide street, in an awith the an aw

DONE time there was an aw

ANIRE IL. - FESTIOR WITH CO. never boses of your compositions and control of the cond dook, or that you are before than others. Foll thankful that God shows

Will we all learn a lesson from this? lines, but look at the costly apparel of

the boasting Pharisee.

J. B. MODER & M. M. ESHELMAN.

SALARIND WEEKLY

Vol. 2.

An "Awful" Story.

"From a child thou hast known the Holy Scriptures."-2, Tim. 3: 15.

The contract and Millions.

See A contract the contract of the

ate an avrial amount of food, so that she booked awful healthy. Hor bat was auful small, and her and no awful

myn, "God, I thank Thee. Love God and keep His command-

feet were awfor large. She went to an awful church

and her princip

Lanark, Illinois

The property of the property o

From Keite Lilligh, malwarry, Grove, WEST AND SOUTHWEST In-Cline to read on the time to press to a manage of the press to the manage of the press of the control manages of the press of th

Alt chapter of Geneals, and there herry to give the fault is said boost old people. Where he farmer was Said gener, and for what parques bash know when the Lord stopped from? Who kap-

From Nellie L. Nowien, Matherry Grove, Ill.-The betters from deflected

Manday - I. nike, fourtiern.
Trackly - Mer, iffer.
Welseship - Perfox, itter.
Thursday - Perfox, ittery-sire.
Friday - Jee, second.
Friday - As at a confit. DAILY REABINGS.

Lord, I thank Theo as this poblican." Dear children, this Both of three that I am not unthat I am not even ers went to the what boasting do not make harextortioner; that more than belong is a poor prayer.

ired she sat down to rest herself. In

ander an arribitres hot, and in winter awful cold. When was an nufe an awful drouth

summer she foun

temple to prey. to pray. But now

to pray. But any control of the brayer: The largest Sunday school in the that this awfullittle girl was all the Grd st. See him looking down, while has about 90 tenching rooms. Since its ful end. And this awful little girl lives world is at Stockport, a town in Eug. time in an awful state, and if she slow Ho felt that he was a stucer, and he told The school building cost \$100,000, and thing she will by and by come to an avland, with a population of only 53,014. not get over saying "awful" about every the Pureire holds his hard high. The opening, 5,084 teachers, and 80,80,3 in this aufolt city.-Concisual Times scholars have been registered. poor publican was not dressed in fine what a grand prayer! He had no tothe ey to drop into the treasury to beast of. "God be merciful to m: a shaper."

CHILDREN AT WORK

the For rates to Sunday Schoole Children at Mork. years with and tylen I rea how many
things there are the Billon to real and
them. I find almost decorated and
them, I find almost decorated; int One Orpy, one year.

S almost we do a how for a feet for the Billon as we do do not are are fasterer. I think it is a billon as we do our are are fasterer. I think it is a feet for the billion in the billion in the billion is a feet for the billion in the billion in the billion is a feet for the billion in the billion in the billion in the billion is a feet for the billion in the bil

MOORE & ESHELMAN, for Circular to

God, that I am

Frem Estella Moore, Mildille, Ind. we will bear a good dead. Once

(WENDOWN-When it classes) is all some of (WENDOWN-When it classes) is all some of the classes of

ADDA. The shades are equal of a shade and a shade a sh

and allocate verse in the Thiller's All sevent of the Commission of the Commission

Subscribe for the Cuttonen AT WORK

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tiding of Great Joy, which Shall be to All People," - Loke 2: 10

Vol. IV.

#### Lanark, Ill., February 13, 1879.

No. 7.

# EDITED AND PURLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

# THE CONTENTS VOL. 4, NO. 7.

Two Burals in one day.—S. C. Keina.

From H. C. Lucas.

out Say and Do Set.

ECHOES FROM THE CENTER

#### The Printing Rolfs-A Wanderer Returned-A Phiscast Visit-Sunday's Labor-A Soffer-

THE Gospel is the only pruner that works effectual. And the person who handles it should not larget that his life is to be govern-

To-day we met in church conneil, as is on restors once per quarter, and labored in the vineyard of our divine Master. Considerable matter was brought before that body which was plinsted and finally disposed of as we believe in the fear of the Lord. Christ is the Vine, we are the branches. The Vine needs no trienming but the branches do. Christ is perfect, and all true branches have life and by abiding in the growing out at the proper place. Hence he

deeser will detach a branch from the vine up for the Hierarchian the Growth of the measures and oring deeser will detach a branch from the vine up forth the Hierarchian code which will be to the less it is a decaying or Iruritees branch, or not saving health of the mations of the earth. To day we seet at Pleasant Ridge church for must be keen of perception and good judgment; davine service, and were pleased to see so many must study the nature of the rune and the best gathered together in the courts of our God. methods of rendering it productive. And in And from the expression of the countenances

The Brethren at Work. pell, sholy how to enrich the branch, not apply when to detach the worthis - branches, so that the vine (the body of Chred) sustains no injury g committees? Ab, no: I trow not. It is a

> the Buck, Christ Jesus. There was rejourng old them, and when they return repentant

Again, we made a flying visit of a few slays

and a good degree of interest worked up. and were limitized while there. We were joined by our dear brother J. Calvert, who continmed the meeting until the E5th, and we learn and others were made happy in a Savior's love. coming tooner. Guedear brother that was hap-"If I would have started out in this good carry rifying God. I have raised a family of eleven elablica, and only one is taking up the cros soth me." Oh, what a solenis statement! Fath means of getting your children to glorily God and he prepared to meet each other in heaven? I see more and more propriety of evangelizing go forth in the power of his might, and tell the may know Christ and he saved. All may be Jew and the Greek; for the same Lord over all is rich unto all that call upon. For whospever shall call upon the name of the Lord shall be caved. How then shall they call on him in

they believe in him of whom they have not hrard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10: 13-15. Then is not the church responsible? 'Oh may she arise in all her heanty, love and power and go forth in the beauty of holiness and bring

whom they have not beheved? and how shall

the tempts he has norry toward us in jerrel  $(\alpha_n^{(r)})^2$  believe, a not as, and then become uniting or term to meet. The whole formal surprise the normal nature, the introduced he have a manner. As justice, then associated off red the following: hardly for Rouder, what is your goal? Is it then normal networks and the following the f then amount our carry in the Lord God, Do you object to things because they are comtried stone, a precion, corner stone, a yare form-dution: le that believeth shall not make heate."

1. The Foundation which tied has laid for 2. The character of Christ as a Foundation,

The character and safety of bolievers During our meetings a wasslerer returned to block, and all who build upon that Rock will the fold again, and sought safety to the clott of stand the test at the final day. Believers in Christ shall be recupe and when the storage

day, and will ran to and tro, crying unto the rocks and mountains to fall upon them and hide them from the face of loss that ritteth upon

To-day by special request I again visited the house of nilliction. Our door sister King who has long been suffering, doored to have a season proposit I verited their humble abode. The dea ter. We small the 5th phapter of second Cor. and endeuvored to speak sums with of consolu-

"O there's a better world on high; Hope on, thou pions breast, etc.

God will bear prayer and soon he will bid thy dear daughter to come up higher, and then she con exchange a world of sorrow and pain for one of love, pleasure and happiness

May God bless us all, and conduct us all safe-ly to that land where we can enter that house

not made with hunds storually in the beavens S. T. Bosserwan WILLIE.

Dear Willie, loand so well wille here, Your death caused many a bitter toor, Your His was very used on earth; Your yoke is hushed from joy and solrth.

But you have joined the augel throng; You were too pure to do one wrang.— You've joined that bright magelic hand, Cheanage legions all that hand.

Yee, Wilne, you me happy there, You'll always be an angel fast. You becken your dear purcents, "e-To week me in that better bear." their parents, mourn not for your child, Just look and see those youth no wild. They'er staggering home along the sires Their loving parents there to meet.

Willio will maer share their fale; He's living in that high eatale, Where only angels ever dwell, Dear Willio, now a long farewell. Selected by Sydge E. Berkhey

OUR GOD

BY . J. MARRISON.

numbers or meeting it productives. Also as an extra temperature of the conventional production of the interpretation of the interpre

Reader, what is your goal? Is it Oper our

Behold I lay in Zaon for a foundation a stopuje trary to your opinion or leasure ton know they

They would lose their reputation it they did

gardless of opinions. Opinion is a tare and they who trust in it will find it out sometime. their teeth in outer darkness

# TRUE ENJOYMENT.

WORLDLY juy, and pleasures are a stembed anto all who alcore there, but the juys and pleasures which the world can afford requee

The wise man Solomon Buil, "Remes thy Crestor in the days of thy youth, while the evil days come not, nor the years draw nigh them." Would it not then be wisdom in as all to try and prepare for heaven? For the things of this world are transitory and will all page

But the happiness which the polgrim expeof tailing here-beaven shall be thy reword shalt thou enjoy thyself in that penetal hour

#### FOUND OUT.

ON the top of a hill was an orchard, and on one of the tree was a boy stealing apples; O one of the tree was a log stealing suples; mother boy was at the botto of the tree, on the watch to see that mobody found them out. Nobody was near that they could see; but that did not prove that no one any them; for, seven miles off, Professor Mitchell, the astronomer, was examining the setting sun with within its range, the actions of the boys, the very tell-tale look on their faces, mirracted his notice. He saw what they were up to. He found them out. There was no escaping the great eye of his telescop- looking full upon them. They little thought of such a thing. But there was another eye upon the

greater eye and a sharper eye, and the eye fol-lowed them. It was God's eye, and his eye is on us. It sees near, it sees afar off. It sees in the day, it sees in the night. It sees out of sees our hearts. It sees us too by name. Professor Mitchell did not know the boys. God GOD

THOU Eternal One! whose presence bright O All space doth occupy. All motion guide Unchanged through time's all devasting blight Thou only G al! There is no God beside. Being above all beings! Mighty One! Whom none can comprehend, and none explore Who fill'st raistence with threeff alone; Smbrating all, sopporting all, ruling o'er-Being whom we call God-and know no more A million torches, lighted by thy hand

Wander unwearied through the blue abyas They own thy power, accomplish thy comm All gay with hie, all eloquent with bliss; What shall we call them? Piles of crystal light: A glorions company of golden streams? Lamus of celestial ether, hurning bright? ne lighting systems with their joys But then to these art as the noon to night,

All this magnificence is lost in thre:-And what am L then? Heaven's unnumber'd host,
Though esultrolied by myrinds, and array'd

In but an atom in the balanco weigh'd Against thy greatness, is a cipher brought Against infinity! What un I then? Naught! Naught?-But the efficence of thy light divine Pervalung worlds, both reach'd my bosom too Yes, in pay spirit doth thy Spirit shine, As shines the sun-beam m a drop of dew, Nameht?—But I live, and on hone's minions fits Eager towards thy presence; for in thee I hve, and breathe, and dwell; aspering high, Even to the throne of thy Divinity, I am, O God, and surely thou must be!

In all the glory of aublimest thought

Thou art! directing, guiding, all. Thou art! Control my spirit, guide my wandering heart; Though but an atom 'midst unmerrity. am something fashioned by thy ha I hold a middle rank 'twixt beaven and earth, On the last verge of being stand, Close to the realso where angels have their birth.

Just on the boundary of the spirit hand! Selected by MATTIE A. LEAR.

# THE AUTHORITY AND HONOR OF OUR SAVIOR'S PRIESTHOOD.

"Christ gharified not himself to be made a high priest; but be that said unto him. Thou art my Son, today have I begotten thee." Hela

N the Lord and Savior Jesus Christ, we have an High Priest who is preferred above the angels, both in person and in office. In person he is owned of God and acknowledged to be his Son, made count with God. This has neve been said of any of the angels, much less of the frail creatures of humanity: the priesthood of Aaron not excepted, although their offerings were acceptable with God when properly made. When with God when properly made. our great High Priest was baptized of John in Jordan, "coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, and there came a voice from heaven. saving, This is my beloved Son in whom I am wetl pleased," Mark 1: 10, 11, any being, or creature, except the Savior; gave himself all power in heaven and in earth; enwrapt bim with grandeur us an illustration of his magnificial glob in laptism," in a density substitute magnificial glob in laptism, "in a density magnificant glob in laptism," in a density magnificant glob in laptism, "in a density magnificant glob in laptism," in a density magnificant glob in laptism, "in a density magnificant glob in laptism," in a density plain in the New Testament, of." Bonn. 6:11, 12. Hence he who in the Serpicor, "eaching previous of Small of Tarans.

In the service of Small of Tarans.

ment could bestow upon him asan officer, was made chief in this work. Then we have the chief of sunners coming in contact with the Chief of righteousness, our great High Priest'and King, and what is the result? The chief of sinners is melted into submission by the brill-iant splendor of the Sun of Righteousness as a snowflake melts under the bright rays of a noonday sun.

Then, my dear reader, if you are not at peace with the Sun of Righteousness, if you are yet in open rebellion again him, how can you hope to meet him without a preparation? "The Lord thy God is a consuming fire." Deut. 4 24; Heb. 12: 29. In consequence of the brightness of his glory, to the unpre pared, heaven itself would be a place of excruciating torment. Then it becomes important that we be at prace with the Lord our King and Priest, for we must all meet him in his splendor to render an account to him for our deeds. w. fear that there will be many that will not be able to withstand the brilliant glory of him that sitteth upon the throne but will call for rocks and mountains to hide them from the brightness of his spleador; for our Lord is a consuming fire. But not so with those who are prepared to meet him in peace; for they shall be like him. To them, heaven will be a happy place; no night there for "the Lamb is the light thereof." Rev. 21: 23. No waiting for a revolution to receive light from another planet, or planets which can only give us light a portion of the time at best, but is illuminated forever and ever by the honor and glory of our great High Priest. Such are his official honors. They are worthy of the acknowledgement of all hamanity. The angels de acknowledge them. And there can be no reason given why we should not de the same, and with gladness obey his commandments. Theo let us put on the whole armor of faith, and fight man

# BURYING THE DEAD.

"Buried with him in baptism, wherein ye are risen with him, through the faith of the operation of God, who both raised him from the dead." Col. 2: 12.

M<sup>EN</sup>, of different nations, have va-rious ways in dealing with their dead Some hasten them back to their ori " dust thou art, and unto dust shalt thou return," by the quick process of cremn tion. Others, like the ancient Egyptians, enhalm them io odors to keep them Such honor never was conferred upon from decaying; and perchance avoid the soul's transmigration. Others, again but this is not all; in addition to the bury them into the earth, where they personal honors, he also received official slowly return to their mother does honors. God by an oath made him an which also is the most reasonable way High Priest forever after the order of of dealing with them. But people an Melchisedec, and also anointed him King, not buried while they yet live, ueither and gave him a kingdom and scepter of are they raised from the dead before they righteonsness by which to govern his had died and were buried. To bury people; set him upon the majestic throne; men while yet alive, is inhuman, and were it done, it would be atrociously wicked; but to raise people from the that outshines the sun, which forever dead, bodily before they had died is im-guards him and fortifies him against the possible. Yer, spiritually, I am afraid approach of his enemies. Of his pow- the former is frequently done, and the er, he spoke to the eleven in the moun- impossibility of the latter, attempted tain, saying. "All power is given unto the prove. That the "old man" of the me in heaven and in earth." He gives believer in Christ, is "buried with him

Saul of Tarsus was at that time an simply exposes his folly, his ignorance, sake, whose will unto sin is dead, he is emy of Christ, he was in pursuit of or his total insincerity. But it is not the a Gospel subject to be "buried with

Peter tells us that "baptism doth save us." but not the outward washing. the immersing of the body, which he terms "the putting away of the filth of the flesh," but the inward workings the Spirit of God; the "old man" being buried into Christ's death; the separat ing of the "body of sin" from the and hence "the answer of a good conscience toward God," by or through

The "old man, the body of sin" is buried into the haptismal waters, but into Christ's death. It is the believer's dy that is immersed, "buried" into the watery element in haptism, and typhes that which takes place within; not that which took place, a moath or a year before, but that which takes place at one and the same time. The immers ing, the hurving of the body of the believer, typifies not only the burying of the "old man" into Christ's death,' as it is in baptism also raised out of its watery grave, it therein typifies the res urrection of the "new man," the rising ing power, with which he raised Jesus from the dead.

Baptism is the grafting in of the be liever, into Christ, a branch into the True Vine; the being planted "together in the likeness of his death," in order that we may be also "in the likeness of his resurrection." But to be planted together in the likeness of Christ's death we see that it is necessary that the " old man" first dies,-Christ was first cruck fiel and then he was buried. But mark he was not first risen from the dead and then buried. So likewise must our "old man" he first cucified before he is to be buried, but not rises with Christ

But what is the "old man," and bow is be crucified? The old man is our sio ful nature, the inherited sinful inclins tions and evil propensities. It is equiv-aleut to the body of sias," the members of which are "fornication, uncleanness fully the battles of the Lord, and ob tain the great treasure laid up for us. inordinate affections, evil concupiscent and covetousuess, which is idolatry, an ger, wrath, malice, blasphemy, and filthy communication," Col. 3: 5-8, and to erncify it, is to forever renounce them to cross the desires and appetites thereof by doing just the contrary to what they

tempt us to do.

neally have died; that our natural bodies are dead, but " to be dead indeed unte sin." and to be dead indeed unto sin, not that sin itself is dead, but that so are dead unto sin; and to be dead unto siu, is to "have crucified the flesh, with the passions (margio) and lusts," 5: 24, to have forever renounced sia, and in our hearts resolved never more to will auto sin. Hence our will, is the life of the " old may" or the "body of sins," and when we no more will unto sin, for Christ's sake, then are we inin us. , For it moves yet in our mortal bodies, strives for the mastery, wars beach, revival excitement and thereby against the spirit, trying to get the sway consume, and reduce the old man, the and so to reign in us. But Paul tells body of sins in them so completely, that against the spirit, trying to get the sway the Roman brethren who were "dead indeed unto son, but alive note God possible. (1) Others enbalm them first, through Jesus Christ, our Lord:" "Let which frequently takes six or eight

the followers of Christ, equipped with outward form that accomplishes the Christ in haptism," in order that he may all the power that the Roman govern work, but that which is wrought within. also rise "with him through the faith of the operation of God, who raised him from the dead." He who divorces the "buried with Christ in baptism," the being baptized into his death, the being planted together in the likeness of his death, the being also in the likeness of his resurrection, the rising of the new man to walk in newness of life, from the administration of the rite of haptism, the immersion of the body, the burying of the believer into the haptismal waters, and disconnectedly place it, without any Scriptural authority, a month, a year, or two years before it commits so great a crime as he who breaks the command, "Thou shalt not commit adultery," puts asunder that which fied has joined together, or as he who takes the spirit of the body-com-

The Gospel subject for baptism, truly

must be dead unto sin, before he shall

be buried with Christ in baptism, but

mits murder.

he is not required to have risen with him. The thought of Christ being buried after he was risen from the dead Who ever thought of burying the saints with Christ through the faith in the after they have risen from the dead, soul which grasps God in his resurrect when the Lord has descended from beaven with a shout, with the voice of the archangel, and with the trump of God? Thess. 4: 16. Who does not see the inconsiteucy of such a thought, yea the absurdity? And yet it is no more so, than the doctrine that those who are risen with Christ, shall then be "buried with him in baptism." The truth is, the old man is buried with Christ, buried into Christ's death, in baptism, never more to rise, but to mortality and decay; and the new man risen with Christ to walk in newness of life. says one, "Cornelius was risen with Christ before he was buried in baptism. I deny the assertion, and ask for its proof. He was no more buried with Christ, and risen with him whea the Holy Spirit fell on him, than was Saul the son of Kish when he met the company of prophets and the Spirit of God came upon him, 1 Sam. 10; 10, and how could Saul bave

> with him, seeing that Christ himself had not vet died and risen? Receiving the Holy Spirit, is not rising in Christ. For that which rises is a new creature, a new man, not the Holy Spirit, though the latter possesses the new creature, the new man, and it is no greater miracle for the new man in Cornelius to receive the Hoty Spirit before he was born, though conceived, than

been buried in Christ's death and risen

To "be dead with Christ," is not to it was for John the Baptist to be filled with the Holy Ghost, and leap for joy before he was born. In the setting out of this article, I mentioned three ways that men deal with their dead, and now let us see

whether it does not agree with the practice of the present-day Christian professors, in a spiritual point of view. find many who do not bury their converts, those who are seemingly dead unto sin, at all, but pass them through the quick process of cremation for them to sin any more is simply imnot sin therefore (because they were dead weeks before they deposit them in the uuto sin) reign in your mortal bodies, tomb. This is done to keep them from man is conceived in the hearts, they bury which continued for perhaps an hour them-their old man, the "hody of sins, by baptism, into Christ's death, there to mortify and decay, and finally to pass into oblivion; in order that they may, through the faith in the powerful oper-ation of God in raising Christ from the dead, also rise with him and walk in newness of life; and by this resurrection, finally conquor death hell and the btain the crown of life with the inheritance, incorruptible, and that fadeth not away, which is reserved for them in beaven.

#### THE LITERAL INTERPRETATION OF THE HOLV SCRIPTURES

"But he answered and said, it is written thou shalt not live by bread alone, but by every word that proceedeth out of the month of God." THE Scriptures of Divine truth com

prise a revelation of the will of God to the human race. This revelation is addressed to moral, tatelligent, accountable beings. It is the voice of the Creator, clothed in human language, addressing itself to the moral nature of man through the prescient faculties of mind While the intimate connection between mind and matter is too subtile for the finite conception of man-this we do know that we are brought into relation with external things, solely through the medium of the organs of special sense. Language is but the expression of thought-the medium, which by common consent, and the force of imperious circumatance is used as the vehicle of communication between man and his fellow man. Worsts are but the signs of ideas, they have no intrinsic valacorspecial meaning in themselves. They are arbitrary terms employed for the ex pression of mental forms and forces God, in communicating his will to man, employed the instrumentality of humas language to convey the workings of the divine mind to the comprehension of human intelligence, for this is the only agency, short of miraculous interven tion, by which be could reach the human

If this view of the subject be correct, it then inevitably follows, as a logical sequence to the proposition, that we are to accept the literal interpretation of the Holy Scriptures as the rule of faith and We are to accept what God practice says as being what he really means. Some months ago the writer fell, in

cidently into a conversation with a learn ed divine of a popular denomination, in which he took occasion to compliment the Brethreu, on their blameless life and conversation, on their devotion to the the Word of Godas they understood itstrongly emphasising the latter clause

He then added, that he had just fin ished reading a book defending the doc trines of the Brothren, which had been losued him by one of our preachers. "Yes," said he, "it is a very well writ ten book, and logically conclusive, if you admit the premises! "But," he coutin ued, "I by no means admit his premis

"Wherein," I asked, "are the premises defective?" "Well, there are insu

of inferit the old man, are deal indeed on embeavored to austain his position against which cannot be interpreted literally, has within itself all the means of itsex. to sin, and that a new creature, a new a literal interpretation of the Word, As many points of interest were brought out, and some of the objections introduced being rather novel to my mind, I was led into some reflections on the subject, which I embodied in a sermon shortly afterward, founded on the language of the text at the opening of this sketch As I dislike the frequent use of the per sonal pronoun, the essence of the con versation above alluded to, will be giv en in the form of "objection," and "

> 1. Objection. The Brethren themselves, with all the stress they lay upon the subject, do not literally "obey" Divine Word. Example: We are com-manded to go into all the world and preach the Gospel to every creature." Now, a horse is a creature-a mule is s creature, but you do not preach the Gospel to them, hence you fail to do as the Gospel commands. Answer. The Gospel is addressed to

God's moral, intelligent, accountable creatures-not to the " beasts that perish." They are not subject to the moral government of God. They are not included in the list of intelligent, think ing creation, hence are not embraced in the command. To preach to them would be a palpable absurdity, -- and we can not have so low an estimate of God, as his character is revealed to us in the light of his Word, as to suppose that he would impose an abourd obligation upon his creatures. The man, however sincere he might be in attempting to obey the literal word, who would preach to the horse and ninle, would be consid ered a fit subject for the lunatic asylum

Objection. The proposition then in-volves the question of absurdity. What ed to repent and be baptized for the re mission of sins. We believe that the is an absurdity? Is it definitely set tled? Might not a thing which would appear absurd to one mind present a can we arrive at a just conclusion as to the intimate essence of what an abourd-

Answer. That there are degrees of absurdity, we enanot deny. That some minds have a keener perception of th ludicrous than others, is equally true but we arrive at all conclusions—we reach the truth by the general consequ of mankind. Some things are a palpa ble absurdity-by common consent they are accounted as alisurd, because they strike the minds of the mass of manking as absurd, therefore they are alsurd. If I were to say, "the moon is made of greeu cheese," this would constitute an absurdity by the universal verdict of in telligeot men. So in regard to the man who should preach to the horse, the ass etc., the universal verdict would be "that man is a fool"-a greater one than the animal to whom he preaches.

Objection. Christ says at the last super, when he took brend and blessed then brake and distributed to his disciples, "this is my body, broken for you; ilso of the cup, "this is my blood shed for you." Do you believe this to be lit erally true! Answer-we do not. This is figurative language. Ab, but says the objector, "we hold you strictly to the proposition, Christ says, this is my body,

into floures! You must stick to the text."

Others again, having sufficient evidence to believe that their converts have eru ion of the points involved, in which ri., prables, similes, etc., etc., many of fore entirely indipendents mathing that but our position, is, that where the Bible teaches plain duty without the aid where a cause, which has its own exis so to interpret it, and simply to obey it. Any contrary statement puts us in a false position, and one that does no credit eithr to our honesty or intelligence. do not believe in the doctrine of tranubstantiation, as taught by the Romish church, because it is neither supported by the Word of God, nor by common sense. It is a palpable absurdity in it self. Look at the circumstance where

Christ uttered these memorable words Was the body of Christ literally broken at the time? Did he not sit at the table in his cotire personality at the very moment be gave utterance to this declaration? Was there a drop of his precious blood shed upon the occasion when he said, "this is my blood shed for you?" It is universally conceded that the age of miracles ceased with the mortal lives of the apostles, and yet if this doctrine were true, how many millions of times has this miracle been enacted within the past eighteen hundred years. Think of Christians all over the world who have night of its institution by our adorable Redectuer himself. Would not Christ's body have been consumed centuries ago, unless miraculously renewed? The dec trine is absurd, unworthy of Christ, and hence we reject it as unworthy of us. Objection. You teach that baptism the literal washing with water, is even tial to salvation, while the ordinance really teaches, by its spiritual signification. the cleaning of our carnal natures by the Holy Spirit. Answer. We are plainly command

penitent believer is the only proper sub ject for baptism on the face of the earthvery reasonable aspect to another? How the only one embraced, or comprehended in the command. In that sense we do believe that baptism "is essential" to salvation. Faith, repentance, and baptism are the conditions of pardon and acceptance, and these conditions are race within the sound of the blessed Gospel of the Son of God, To say that without baptism, since the commission

> obey the commandments of God. These are surely not "safe grounds" for us to occupy, and we dishonor God when we exact the opinions of men abeve his in fallible Word.

(To be continued).

#### DEPENDENCE.

THERE is no more important lesson for men to learn than that of their Very well. You would not utter dependence, as well as of all things the control of the co

similes, etc., etc., many of fore entirely independent; nothing that istence. But that there must be someof figurative speech, it is our plain duty tence within itself, must be admitted. And more than this; it must be the cause of all other existence outside of it. in regular succession from the highest We to the lowest. And since no cause can produce its own equal, this first or orig-inal cause, must be superior to its highest and all its production; hence a Being above all human beings that were and will be in all worlds, and to all other creatures and erection

There is nothing in human life that is more constantly and clearly before man than his utter dependence; not only up on the things which surround him, and upon his fellows, but upon the almost innumerable parts of his own being; as well as the dependence of all these things upon a First Cause. A person who is a perfect human being, with all the faculties complete, is nevertheless ntrerly helpless without surroundings suited to his capacities; for wint would the best eyes be worth without light? and the best ears without sound? And the unnumbered millions of nominal if a man's surroundings were ever so completely suited to a perfect human celebrated this ordinance since the sad being, so far as there is a defect in him,

From an increasing knowledge of this dependence, man is constantly discovering new issues in nature. All discover-ies and inventions are thus made. The relation between things is their dependence upon each other. Himman wants are evidences of human dependence, and these direct attention to the relation be tween man and man, and between man and other things; and continuing thin investigation it must lead to a better knowledge of the relation between crea tion and Creator, thus between cause and effect, until the first cause is contemplated. It must progress from dead matter to living spirit, and thence from spirit ual creation or effect, towards spiritual Cause .- Mt. Jou Herald.

#### THE STOLEN SERMON

truly and literally within the reach of every man and woman of the human THE Watchman tells the sermonstood before a presbytery in Scotland, asking ordination; Principal Robison men ever have been, or cao be saved was moderator. The young man was rigidly examined, and asked to preach was given to the apostles and their suc- The examination and the sermon were cessors, is to say what God has nowhere both satisfactory. The cambidate refired, declared in his Holy Word. It is to and the moderator said: "I feel com say that men can be saved outside of pelled to say that the sermon which the say that men can be saved outside of pelled to say that the aermon which the God's method; it is to say that men can remodel God's plan; it is to say that they can improve God's way, and that moss, loop out of priot. Where he what God has plainly and emphatically found it I do not know. I supposed the commanded, man may ignore and set only copy of the volume to be found was aside—it is to say that we may safely re- in my library, and the candidate has had gard "the commandments and traditions no access to that." The young man of men" while we neglect and refuse to was called in and asked if the sermon he had preached was his owo. "No, he frankly said. "I was pressed for time, and could not make a sermon in season. The sermon I preached was one which I heard Principal Robison preach some time ago. I took notes of it and liked it so well that I wrote it out from memory, and have preached it to-day."
Nothing was said; there was nothing to

God overrules all mutinous accident

# J H MOORE, M. M. ESHELMAN,

containing the objectiousble statements, so that

#### MOORE & ESRELMAN Lanark, Carroll Co., Ill

· • FEBRUARY 18, 1878. LONDON HALL

BROTHER GROBER W. Caller, we are informed is hobding a series of meeting at Cerro Gordo

Notices of a number of District Meetings rill appear roon. They have been delayed for WE are intermed that elder Eli Caylors, of

Nable-ville, Ind., is lying very low with the bronchial lever, and is not expected to regover. BRIGHERS FILLMORE, of lown, and Longen-bed, of K m-ss, lately held a series of meetings in the Bethel Church, Theyer county, Neb.

One made the good confession. The District Meeting of Northern Iowa will be held on the 7th of March next, in the nucl-

Waterloo, Blackinsk county. Our generous contributors and correspond ents will please everse the delay of some of their

BROTHER D. B. GIRSON, under date of February 4th, writes from Chango, stating that his

the present. BREIBBER B. B. Whitner and Israe Stude

bakes held a series of martings at Shurpsburg, Ill. Four were added to the church by buptasm. They also held a few meetings in the west part of Christian county, and had the pleasure of seeing one come and confess Christ.

On the seventh page will be found a letter from our aged brother, Issue Price It is blely the last article be will be able to prepare for the press, and he very touch desired to be heard once more on the subject which he has given much attention to in former years. His age entitles him to a hearing.

Sone, whom we thought were getting our paper regularly, now inform us that they have thus unplessant feelings avoided.

A SISTEM, who has the welfare of souls at beart, mays: "I will seed in my mite for sending the paper to poor uncolvers. If I had as much as some of our members. If I had as much but so I had the members in would send more, but so I had the members in to loose nearly all like to do all I can for the mission cause whole traveling through this miderness of woe. My prayer is, that much good may be done through

Our visit to Mr. Morris lust week was a pleasant one. Mr. Morris is a pleasantly lu-cated tom about 25 miles east of Lanark, and its situ ited in the widst of a large settlement of

nearer before somewhat in the hostery of beauter distorts stepped up to him and mid-le plane. Bethe drives in what the plane has the same proper and the plane of the same proper and the same proper and the same proper and the plane of the same proper and the same proper and the plane of the same proper and the same proper and

ome to Lanark, as was expected. He promise a come just as soon as he is able. Much posse b

We are informed that The Dearon, a paper published in Pennsylvania, has been pub-ishing some statements about the financial business of this office that are doing as larar-in certain locatities. As we seldom get to see that paper, and are not posted on its contents, we cannot now correct the statements which it has been circulating. It will be a favor to us if some one will send us a copy of The Desco.

#### BUSINESS

THE following is a sample of letters frequently received at this office:
"I regutered you one dollar about the last of Novamber for the BERTHIEN AT WORK

of Novamber for the Barthins AT Wons.

By calling at the prot office I find you received
the smoney, but I have not received the smoney, but I have not received the paper till
My time was up the let of Soptember, hast received the paper till be third number of the
Stein and Ray delate. I wrote you to see
Stein and Ray delate. I wrote you to see
The paper from that time on. Pleure get the debate complete, as I want it all. John

This letter comes to us without any post, office or state, and therefore can not be at matter could be looked up. But as it is nothing can be done, and of course we will be blamed for not attending to our business house, four and one-half miles south of Once for all, allow us to say that we cannot send the paper to any one unless we know his address. No man should over write without giving his address in full. We get scores of letters on business and no address on them whatever; bence, they must be had uside till the parties write again.

#### GOOD ADVICE

A Tibe invialiation of a Boptist minister in Lower Canada, recently, the following ad-

individually and collectively; \* him a bit of ment and a hall of batter occusion ly; call on him frequently, but tarry brody; set him cordially, had not rodely; and may " And to this we further add: If he make one who loves the cause. Do all you can to help your missster along, both spiritually and temporally. If he is behind with his work, help him. If he is poor, bear part of his burden, and

#### LOST HIS SERMON.

God will bless you for it

I OW does this look for one of the greatest preachers in America? "Bishop Simpson, at one of his Yale lectures, found himself in an unpleasant predicament when he came before his sufferee, a portion of his manuscript being missing. A professor went in nearch of the midaid pages, however, and the speaker occu-pied the moments before his return with a few If some uneducated farmer should lose a part of his sermon while on his way to meeting, and Stating that it "is capable of proof that rather a poor comment on education.

in statiled in the solids of a large settlement of John Weeley's capania. Mr. Wester entered Berlivon. We were with them three sky, and the merging-boses, public off his corrects, left attended meeting in the form bell such covering. Such as accountly of months of the control of the control of the covering of the cov

have dapped since the order was given, and in parts of the country. That the reader may see where they have been distributed, I hereby give the names and addresses of persons to whom

J. P. Moonsaw, Purple Cane, Neb.

Benry Crouse, Montrose, Iowa. C. C. Root, Mirchile, Mo. Martin Bowers, Colfax, Ind. T. Mets, Hotsonville, Mo B. Neber, Salem, Ill.

W. H. Ownby, Moscow, Kan J. P. Neher, Rossville, Cd. Wm. B. Sell, Martineville, Mo.

Mrs. L. G. Stone, Wordland, Cal. G. Garman, White Rock, Kan. Marshall Ennis, Corning. Ark. Bell Berbley, Cassopole, Mich. D. Hershey, Mahomet, lit.

D. M. Miller, for Wiscouring Mission

Waldemar Meyer, Lathrop, Cal. E. A. Orr, Stewartsville, Mo.

C. M. Martin, Ft. Lorped, Kou C. R. Paige, Mt. Vernon, O. Alman Meck, Boydston Mills, Ind.

J. H. Roberts, Myrtle Point, Oregon

Here we have 1,018 tructs and pamphlets. 25,000 pages of reading matter, at the extreme cont. Thus shows what can be done by urint much of the money is donated, and they are So in the case of good books and pamphlets. If published in large quantities, they can be

The design of the Tract Association is to ound out the doctrine of Christ by mesos of the press, at the mere cost of labor and material. It is not calculated to enrich any one figureially, nor to further the cause or pleas of

We might write column after column giving ued? Shall the Distributing Fund be replenish ed, so that this work may be carried forward with more vigor than ever? Calls continue to come for these silent, but effective, messengers, and now shall they be headed? May our hearts be so impressed, that our hands will be moved to not for the good of our fellow-men. We are butinstruments in God's hands for any good purpose, and as He willeth so should we hasten M M. ENKELMAN.

#### MANY CONVERTS

send some one out in search of it, it would not when everything is taken into account, the ex-look so bad; but when it comes to a college pro-fessor having to depend on manuscript it is during this century than during the age of the apostles." It is generally presumed that one This, however, reminds me of what is told at million persons were converted during the first Jahn Weeley's caponis. Mr. Weeley careed category, and at that me there was but one thin meeting-boose, pulled off his overcost, left clarach, and erecyledy had to join that our mental in the protects, first one and then the below. Then the had were beginning that the continuous examinarity very word troubled. Plant is graded by the continuous contin

A LETTER past received from Brother R H. REPORT OF TRACTS AND PAMPH-ing accomplished than in the apostolic times REFORT OF TRACTS AND FARIFHLETS DESTRIBUTED FEEE FEEE

ON the 26th of December, 1878. the Board

ON the 26th of December, 1878. the Board

pumphlets, to the second of 56th should be puch jet comprome the board. It is

pumphlet, to the second of 56th should be puch jet jebong, if it am only about high

#### RAY'S SENSATION.

THE editors of the BEATHERS AT WORK entered into a written agreement to pubforfeited their word, contract, and honor by shutting it out! They have deliberately and shatting it out: They have deliberately and willfully visibled their written obligationally Yes, they know, that printing the discussion in that separate title slip only, is "shatting if out of the paper." By this tack they paper can be circulated without the delate. Why dall they agree to publish the delate in the Barranaze ar Wose, if they slid not mixed to do it? We elegand that the discussion be pubhelied in the BRATHERN AT WORK, see

Also, the editors of this Tunker paper Also, the editors of this Tunker juper refute to "prove or arbitation" their personal charges, that we have used "rough," "unburoning and abasive expression," in the distinction. They know that they cannot proved, and they have not the hind of religion to prompt them to correct the nigray. The Tunker edition have turned "the "Log" and shut out the distinction of the correct the nigray. The Tunker edition have turned "the "Log" and shut out the distinction. They "love durkness rather than light,"-Bup-tist Battle Flag.

The great champion debuter of the Baptist with our dectrice, and making havee in the ranks of our prople. Not knowing anything else to get up a sensation over, he makes a driv at ou applement, and wants to make his readers believe that a supplement is not a part of the paper. Many of our readors expressed would pet the supplement up in a shape so it could be bound into a book after the debate is over. But it seems Mr. Ray does not want

But there are some things being brought to light that does not please Mr Ray. in doing so has run the line through the church that practiced trine immersion, and in many other respects were very much like the Breth ren. They would not go to war, would not take onthe and obeyed the commands of the Lord blameletsly. These things are being held up before the gaze of the public, we are printsent out with each paper, and all a

renders would out it out and prete it in their

As for his rough lunguage, each reader of our paper is a witness to that part. It needs no proof. He might as well ask us to prove that D. B. Ray is not a Baptist preacher. If be were to see come of the letters we get at this office, and hear what some of our readers may about his "rough, unbecoming and aboute expressions," he would be askamed to ask for proof. We confers that we "have not the kind

Tuy South Rend (Ind ) Daily Tribuse pub-The South Head (Ind.) Dainy I retonic principlians an interesting theoryphical sketch of Bro. John Studebaker, who died at South Bend, Ind., Dec. 15, 1871. The funeral sermon was preached by Bro. R. H. Miller, and will be published in the next issue of this paper.

# THE OLD ORDER

The Prayer of Faith.

WHERE I no med of passing through the labyrinths of Physics and Metaphysics in Gol's surveyers. God as not only herd of the and and spirit, but also of the body. The Christ that suffered, died and armer, not only did so for the woul, but also for the body. The same con ed for the body. The Redeemer for the sont was also the Redeemer for the body. The church was "purchased with his own blood." The thee have a way opened up for them to man come of bless-not only for their souls and sparits but for their changed holies. Soil and quit must be changed—purified. Body must spirit in this life. God takes care of the body alle means to keep soul and sport pure laster line. Where these means are not cofficient, He supplies the lack when we ask. God gives to means to preserve our bodies. When these nears fiel, He rendily supplies the wants.

The Creator of the soul is also the Creator of "Do ye not know that your bulsts are members of Christ?" I Cor. 6:15. Doth not Christ our hands? Yes, Iruly; we bestow upon it great care, because it is a part of me. "What! do you not know that your buly is a temple of God?" The body a temple; is that all? No. but "you are not your own; for you were length with a price." I Cor. 6: 10, 20. The body is a temple. What is in the temple? The Holy Ghost. Does God take care of the temple of the list Chart? He does, where we are not able letake care of it, "Likewise the Sparit also belock our infirmities." Hom. 8: 26. Hera it inficulties. What are infirmation? Weakness: Lehlenges; especially disease of the body. Hence the Spirit belos to make us strong where the onlineary means fail. We now come to the Healing of the Sick,

and in looking at this, shall present no mon's

The Lord proveriked a remedy for the sick Next we go to James who, in an epside says coal, He gave Hu Son. What to? For the "its any sick among you" (the discrepter) "itel only in ferrit to you had reprired only "S (s) [him call for the clears of the clurche; and let benceforth is fed upon the Bread of Life.

It is our duty to obey even when we cannot

Abraham was communded to take his son base and offer him to God on Mt. Morials. It

thing commanded may have seemed clearly Lord gives the effect—the answer, and that u, wrong in itself. Saul was commanded to destroy all the Ansalekites, men, women and chilthis may seem wrong, get it was the duty of he have committed sare, they shall be forgiven Saul to obey the command of God. Thus we see, what may appear wrong to us, is right with God. Whatever Hed commands, is right. The

" And he called the twelve, and heg an to send over unclean spirits." Mark 6: 7. 1. He call- ted sins, (the negative side of the case,) he shall ed the twelve. 2. He gave them authority over be saved, raised up also. anclean spirits. 3. They went torth as God ommanded. That is how they obeyed the constand, "Go." Hear the result. "They can that were wek, and healed them." Mark 6: 13 sany devils. They assisted not samply some they were kented. Now what was sick and was saled? The soul? No; but the body. was sick and was bealed? The spirit? No; but was not oil, "They shall lay hands on the

#### They Shall Recover.

And they went forth, and preached every-where the Lord working with them, and confirming the word with mgns following." Mark 16: 18 20. The Lord gave authority as follows: 1. Go into all the world. 2. Preach the Gospel to every erenture. 3. Baptize them that helic 4 Expel demous. 5. Amount the sick with oil. "Doing this, my protection shall be upon you sail the result of my work through you shall 1. Believers shall speak with new tongues not burt them. 4. The sick shall get well." " Now see here," queries a friend, "that tw the apertolic course, and not designed for us.

Let us see. "Take this and divide it among yourselves." "Do this in remembrance of me." only" No; for we read, "Take eat; this is my budy, which is broken for you; this do in rein inbrance of me." I Cor. 11: 34. Very well Luke records it, and then Paul brings up the cause thing which we accept in all good faith. procise what the Lord says. You cannot affect to believe and practice comething also in the sick by those who were sent by Christ

but for soul, spirit and hody-that the whole them pray over him, anointing him with oil m man might be raved. Faith, repentante and the name of the Lord; and the prayer of faith hiptivin are given for the curs of the sack soul, shall save the sick," (person) "and the Lord These are the prescribed means—the things of shall raise him up; and if he have committed the Lord. Jesus' coming, work, suffering, death, sins, they shall be torgiven him." James 5: 14, construction, and accession make every man free 15. "Yes," says my framed, "but I do not be from "the law of sin and death." We are hap-

by in behiving this. We are happy in sgree-ing that the Lord knew how to care the sick or of faith will not sare the sick person in this seal. The soul becomes conscious of its weak- age of the world " So you can believe the com tess, and goes to Jesus for cure, for strength, manion has been handed to us, and are confirm cives remission of sins, the gift of the Boly Why can you not accept the anointing the same

errs used; not only used, but successfully used. James comes in and commands that it be conthe quite clearly that the thong communded can timed—that all believers will be blessed in us to any good in itself. In itself, or upart, from ing it. Still more: be shows that they shall be mand of God, the people could not see sarve, as in times past. Let us now throw aside what good could come by striking the lintel and prejudice, ignorance, false teaching and look at who good count count one by stricing the lines and prejunier, grounder, mass comming and soon in the side pasts with blood. Could not the de-it as we do at at other plain Scriptures. If this stroying maps! know whom to spare, without it he immunitation in God's bours, it is there by putting blood on the door posts? Yes; but the authority of Ged, and all our "if's," and

could therefore not be obtained without it.

It is our duty to obey God when we can see

yude well that the thing commanded, in itself,
monog you. So to no elder can anonout that or apart from God, cannot do any good. Adam with oil. 2. Let the sick person call for the and Eve were commanded not to eat " of the ediers, or eldest, in the church. This is all the tree of the knowledge of good and evil." Had sick person can do; he must call. 3. Let the from nine to fifteen gears, and carefully exam-Onl and commanded to abstain from this tree, colors pay over him. 4. Anomalies plan in the limit of the payer, and carefully exists parties who have not endeed the paper, and the paper product causes, by matter who have not endeed the paper, and the paper product causes, by mattern of the paper product causes, by mattern of paper product causes, by mattern of paper product causes, by mattern of paper product causes of mattern of the habit. In our time and the mattern of the same of

# What the Lord Does

1. The prayer of faith shall save the sick person. God answers the proper of faith. The was his duty to go and obey God, though the elders cannot answer their ora prayer, but the troy all the Anadekites, men, women and chil-iren. In itself and apart from the command cannot race him up, but the bord can. 8. If him. If; but if not, then there are none to be man on his dying couch without the promise of imple fact that He commands a thing makes tright.

These are to console the guilty, that if the prayer of fasth, ascinting with oil in the name of the Lord, are compled with, he shall be free from his guilt. If he have not commit-

#### CHILDREN AT MERTING

M Moody, in a discourse recently delivered in Bultimore, says that he fails to see why people don't bring their babies to church. not afford nuncs, and who are kept from church because they have to mind the buby. Suppose they do ery; we don't mind it at home, and I are some fidgety people who don't like hab but then I think they are the ones who ought to stay at home. I hope the time is coming when it will be the fashion to bring babies to

This is about as good an opportunity as I gard to bringing children to meeting. It is well enough to leave habits at home when it does not prevent the mother from attending services, but for nipthers to stay at home all their lives for fear the baby will exy in meeting is not right. If there is anybody in the world who ought to attend church it is a mother. Let them come to meeting, bring their chil-

dren, do their best to keep them quiet, and if they do try a little that need not disturb any There are persons who can sleep soundly under good preaching, but if some haby clas to make a little noise it seems to spoil the whole meeting for them. If these, as well as all oth ers, would pay strict attention to the won preached, and let the mothers manage the chil-

dren as best they one, they would derive more good from the meeting. Who ever heard of sheep feeling had and running off from their ing a little? We certainly ought to have as much indgment as sheen. Children a ho are old enough to behave them

selves should be encouraged to occupy front seats, near the ministers. This will cause these to observe better order, and he more attentive to the presching. Give them hymn books so they can take part in the singing. Children love to sing, and should be encouraged in it. Mothers, having small children, should occu-

py sents next to the nisle. If necessary, they can then pass out without disturbing any one Parents ought never to allow their children to contract the habit of running over the floor or time of services; nor should they be allowed to ran out and in while the meeting is in session

Lost, but by no means least. let the minister not keep the meeting up so long as to greatly tire all the mothers and children in the meeting. They should remember that mothers have hard time of it at best, and some repart should be had for their feelings. . If the little folks de not believe themselves just right, speak to then kindly, and in a gentle tone. Harsh words do not become a minister, especially so when speaking to children.

# WHAT SMOKING DOES FOR ROYS.

CERTAIN doctor, struck with the large A number of boys under fifteen years of age whem he observed smoking, was led to mquire into the effect the habit had upon their general took for this purpose thirty-eight boys, aged

had a cature, they duode jet the command of the Lord." This is all the elder can do. Have the control in the control in the lord in the lord of the lo of the nose and ten had disturbed sleep, and techno had slight alcoration of the muccus ceasing from the me of tobacco for some days Medical treatment was of little use strength were soon restored. This is no "old wife's talk." The facts are given under the authority of the Journal.

This is had enough, but the effects to be thereby carried to the rising generation is still worse. Think of these thirty-right boys when are thirty-night tender-hearled young wives to be annoyed by the offensive liabit, and oh, the bitter heart aches to be thereby produced Then think, these thirty-eight men are to become fathers and teach their children the same and see the result: health lost, money speat, wives rendered sick and tired of life, and a whole generation of smokers, whose habits are of no real benefit to anyhody. Futhers, are these the lessons you are teaching your chil-

# YOU SAY AND DO NOT.

NE day last Winter at adepot on the B. & O. R. R., a man stepped up to me and said, Yes, sir," I replied.

"What church do you preach for preach for the Gorman Baptist Brethre Well, sir, there is not much difference be-

What church do you belong t "I belong to the Disciple Church, sir,"

"Well, yes, there is quito a difference between "Not in baptism," saul he

Yes, sir, considerable." Please state the difference, will you?" You, sir, we say and do, and you say and do

'How is that?'

When I take an applicant for baction into n water I say I haptize you in the name of the Father, and do st, and of the Son, and do it, and of the Holy Spirit, and do it; but when you haptize you eny you haptize in the name of the Father, and don't do it, and of the Son, and don't do it, and of the Holy Spirit, then you do, thereforeful to do what, you pressured the ap-alicant to do in the name of the Father and of

"Well, now," said the Disciple, "there is something in that I never saw before." After passing a few moments he said, "You have only a partial hoptism after all. When you harpe there is a part of the applicant immersed sefore you say anything.

Very well, my friend, when you take an a hemt into the water to baptize there is a part

"We will talk about it." raid the Disciple

When we boarded the curs he and I sat to-

He then confessed that he had never looked at the commission in that light, but I want, said he, to do just what the Gospel requires at my hands. I gave him brother Quinter's pamphlet on the Origin of Single I rion, also brother J. H. Moore's pamphlet on Trine Immersion. J. Navaorson.

The Weekly Bearen, published at Akron, bio, says: "The Buptist Church holds a "Socall Tes Mosting' on Wednesday evening at the church parlors. All the members of the church and cangregation are to sit door to a social meal at 7 o'clock, after the style of the be without charge." So it would seem that the

#### BUSINESS NOTICE.

# Our Bible Class.

"The Worth of Truth no Tongue Can Tell

Will some one tell me how long Noah was build not the ack?

Isnant Pennon. g the ark?

Some one will please compare and explain 'Acts
16, and Matt. 27: 5.

16, and Matt. 27; 5. Also Ex. 21; 10, 11, and John 1; 18. H. H. R. Please give an explanation on 1 Cor. 5:5: "To deliver such an one unto Satan for the distruction of the first, that the spirit may be saved in the day of the Lord Jesus." M. W. Kriss.

Please explain John 1: 58: "Which were born, not of blood, nor of the will of the both, nor of the will of man, but of God." What births are bere referred to, natural or spiritual? J. Y. SNAVELY. How many thrones are referred to in Rev

19 2. What remailtuded the imptism of our fathers" referred to in 1 Cor. 10: 1, 27 3. How often were they haptised unto Moses?

Thomas Black, Ju.

Pinar give an explanation of Rev. 720. Wreals, there is in the subtle of like with extra collection of the real. Wreals have in the subtle of like where of rings, the subtle of the real And if thy right hand offend thee, cut it off," etc.

8. A. Flerringen.

Will the BINTHINGS AT Wome please give annex planation on Julia, as: 17, which revises as follows. Just him which is on the housed on not come down to take anything out of file house." Also were 60, which revise as follows: "The shall two be in the field, the one shall be taken use the other left." JANE RELEDY.

and other lett." Jack Richerts
Some one will pirace explait Mark Ser. 17, 327
And three signs - half follow these that believe.
In any name shall they cost out devils; they shall
specif with new tengues; they shall take up serpeaks; and if they drick say deadly toing, it shall
to hirt them; they shall fine up serted to the shall be the shall be the service of the shall be the service that the shall be not hurt them; they shall by hands on the sick and they shall recover." Who is referred to? J. L. Brown.

Will you of some of your renters phrase explains.

Matt. 10: 11, 12? It reads as follows: "But be said untel the 11, 12? It reads as follows: "But be said untel sizes, All inters cannot receive this surjue, with the you when it is given. For there are some enters and the said when the said was so born from helf a motive who are not been from the motive the said there are some ensuring, which were no born from helf a motive the render countries of men and there has a section of the said the said of the sai are made themselves canachs for the angu-tice made themselves canachs for the angu-ness wide. He that is able to receive 8, let be P. J. FRANTZ.

#### JUDAS AND THE COMMUNION

Was Judas pretent when feet-washing, the Lonf's II E was present at feet-washing, and also at the Lord's Supper, or clue he could not have partaken of the "top." It appears that immediately after the top he went out to be tray the Savior, and did not any more return. And as the Communion was not served till after Judas went out, it therefore follows that he did

M FORNEY.

# QUESTIONS ANSWERED.

Please give your views of Heb. 13: 20: "For our God in a consuming tire." J. W. WALL.

not partake of the Communion

THE apostle had been speaking of the processity of savyana Pad. sity of serving God acceptably with reversuce any goaty sear; now in the cleanse under consideration Be gives the reason why they should thus serve Him. For, or in considera-tion of the fact, that God is a consuming fire. This hangong of the spostle is a quotation from Dout. 4: 24. ence and codly fear; now in the clause under

Irem Deut. 4: 24.

In the preceding part of the chapter Paul had labored to show the Hebrews the superiority of the Gospel system over the Jewish religion. The superiority of Jesus, the Mediator of the New Company or Mean 1: 1 New Covenant, over Moses, the mediator of the Old Covenant. He had taught them that the crime of formking Christ and His Law, was so crime of formking Christ and His Law, was as much more heinean, as their privileges were su-perior to those who lived under the law, and that in proportion as their crime was graster, so would their punishment be greater. Then again, in the clause we are considering He reiterates the great truth, that sin under the Gos-pel is as abominable in God's sight as it was under the law; and as God is a consuming fire Bis grace, if we place ourselves beneath its rays me our sins. Otherwise His judgments will consume us. e meaning of the last two words of 1

Cor. 16: 227 "Anathema Maran atha," and what tanguage is it? W. H. Mallers. Anothems is Greek, it means accurred; i.e.

a person devoted to destruction. The spostle did not, likely, say this in the way of a wish or imprecation, but as a prediction of what would come upon them, should they continue impeni tent, and continue to hate and execuse the Lord Jesus Christ. Paul probably here alludes to some of the modes of excommunication among the Jows, of which there are said to have en three. One of these forms of excommuni cotion is an almost exact capaterpart of the

forms of excommunication and the Roman Catholic church.

Moran other. This is a Syric word meaning, our Lord is coming, i.e., to execute the judgments demonated. The apostle here prolated in the second of Malachi: "Less I

ments denousced. The apostle here probably alludes to the last verse of Malachi: "Less I come and emits the earth with a curse," and perhaps intimates that the Lord was now seen to come and smite the Jewist nation with that se, which prediction was fearfully fulfilled in ory few years. Matter A. Leas. a very few years.

#### LIKENESS AND IMAGE

We read in Gen. 1: 26, " Let us make man in a wn image after our likeness," Did God make m We read to George Illgeness," Did Government in the form of bimself, or was the image spiritual.

A. Hollinger.

IMILITUDE or likeness does not prossurily require a full resemblance in all, or even in part in the figure that illustrates the thing itself. For instance, the Lord is to come as a thirf in the night. There is to be a resemblance likeness here, and how are we to apply it? We are not to look to the temper and disguiss the villam who breaks open houses in the my but to the sudden and unexpected mu as unexpected, and here is where exists th similitude. So also in regard to the quer there is not a positive identity nor a close a semblance existing between man and his Cre-tor, not even in any one particular point. Mo cannot be like God in a hodily form; for God is a spirit and exists every-where, fills even the vast immensity of space; is every-where pro Neither do we resemble God spiritually, in spiritual purposes, in speritual designs, and spirito al accomplishments, from the fact that we are to he spiritually regenerated so as to become His spiritual children, and, too, we are depend-ent upon Him for the accomplishment of our spiritual works and he is responsible to none he works and no one can hinder.

But the likeness that exists between God and on, certainly consists in authority. God pass ed man in authority over all of the thiogs of earth. See Gan. 1: 26. All things here is to be subject to his will and control. Just so with God: He has alsolute control of the univer all things are subject to His will and po-This likeness still remains. Our position is confirmed by the apostle in Coripthians; he ays that a man ought not to cover his head, for he is the image of God; God's power, or author ity is never surrendered, seither should nam surrender his authority; but if he covers has head in prayer or prophenying he virtually does it, as heir denotes power or authority. So the woman is permitted to have this power on her

head because of the angels; but because of the authority that God placed in man, she is to authority has twee pinces in mass, as even core that authority and thus surrender to her head (the man). Her long hair denotes her freedom and full equality with angels where there is to be neither made nor female, hand or free, but are all to be one in Christ. The wonman then will be equal with the man, but her not so; she is to be subject to him in all things and a covering in worn to denote her surrender to her head (man). But man exhibits his power or authority by anonvering his head in proy-er &c , yet he is not to wear his buirlong, while or Me., yet he is not to wear an induring, would be woman is, showing that his outborrity is limited, that he is not equal with God, that his likeness is diminished, hence he cought not to ever his head inasmuch as he is the image of God and this exhibite his authority. But he is to crop that power that is on his bead to show his inferiority to God, that has power is limited while God's is not; then he is to crop his hair (the power) to show the limits of his power. The woman is not to crop her hair, (the power). but to cover it, showing her entire and cou-plete surrender of power until she is permitted to enjoy the capacity and society of a to enjoy the capacity and excisely of angels, and there and then made equal with all of God's created beings, to enjoy completely and fully the bitesings of all that glorified state in heaven where all are one in Christ.

DATIS L. WILLIAMS.

A saxean sigh breathed from the bottom of burdened heart is a lead ery in the ear of God.

#### IS YOUR LAMP BURNING?

Say, is your lamp burning, my brother? I pray you look quickly and see; For if it were burning, then surely Some beams would fall brightly upon me.

There are many and many around you Who follow a horsver you go; If you thought that they walked in a shade Your hamp would burn brighter you kno

Upon the dark mountains they stumble: They are bruised on the rocks, and they With their white, pleading faces turned upward. To the clouds of the pitiful sky.

There is many a imap that is lighted, We behold them mear and afor; But not many of them, my brother, Shines steadily on like a star.

I think were they trimmed night and morning. They would never burn down or go out, Though from the four quarters of heaven The winds were all blowing about.

If core all the lamps that are lighted ence all the tamps that are lighted Should shouldly blare in a line, 'blo over the land and oceum, What a girdle of glory would shine.

Say, is your lamp burning, my brother? I pray you look quickly unit see; For if it were harning, then swely Some beaus would full heightly upon n

# SOCIAL MEETING.

PAUL tells us "all Scripture spiration of God, and is profitable for doc-Paul Turther says " not for atting the assembling of yourselves together as the manner of some ibut extorting one auditor, and so much the more as we see the day approaching." This is a good work, and Paul would have us provoked unto love and good works. He did not

must his brothress to neglect it.

I believe in the spostle's time they beld what we call prayer neetings. Here the believer would sing, and pray, and exhort one mother But some prople understand these to have been public meetings. Paul mys, "let the prophets speak, two or three and let the other judge." hymns, spiritual songs singing with grace in your hearts to the Lord." "Whatsoever ye do

# the love of many waxing cold we ought to per form every humble duty devolving upon us. THE UNFINISHED PRAYER

BELOW we reproduce, with much pleasure, a D singularly sweet and toucking little poem that has gone the rounds of the press. The poem is justly admired for its touching tender-ness, and the simple, yet graphic touches with which the author portrays child nature. It was first printed in the Presbyterian Index, of Mobile, and is the production of Mrs. E. H. Morse, recently of Pruttville, Alabama. She bad writ-ten it for a friend in Chicago, without intending it should reach the public eye. Her brother, J K. Hazen, now Secretary of the Presbyterian Publication Committee, at Richmond, Va., saw the poem among his sister's papers, and request ed the privilege of publishing it.

"Now I lay "-" repeat it darling "
"Lay me," lisped the tiny lips

Of my daughter, kneeling, bending O'er her folded finger tips.

Down to sleep."—" To sleep," she murmured, And the curly head best low; 1 pray the Lord," I grafly added, "You can say it all, I know." "Pray the Lord "-the sound came faintly, Fainter still—"my soul to keep: Then the tired head fairly nodded,

And the child was fast soleep But the dewy eyes half opened When I clasped her to my bre And the dear voice softly whispered-"Mamma, God knows all the rest."

O, the trusting, sweet confiding Of the child-heart! Would that I Thus might trust my Heavenly Father Him who hears my feeblest ery!

# Ifems of Interest.

-IT is believed that about 60 person killed in a recent coal-mine explo

-Tun Grand Orient of Free Masous France has expanged all recognition of God from the ritual. -Duaino the late cold spell, ice was gathered in Atlanta, Georgia; a thing scarcely ever

known before. -In nearly all parts of France there has been a snow blocksde, suspending all travel

communication. -A sarrman weighing two pounds, mid valued at \$50,000, was recently found in Coylon by

-A HAD case of yellow fever has just occurred at New Orleans, and they don't know what to think of it.

-Tux hereditary protector of Juggermant has been arrested and thrown into prison, and the famous car of the idol is for sale -Tue Supreme Court of Indiana, in a

a church against a member, decided that a sub-scription taken on Sunday cannot be collected. -THE recent storms have seriously affected France. The Scine is rising and several towns are partially flooded. The Loire is also rising, and great alarm is left along its banks.

-THE Iows yearly meeting of Friends re-ports for Iowa, Wisconsin, Oregon, Minnesot and Nebraska, a membership of 9,077. The net gain the past year was 158.

-A THAMP, Bearly frozen to death, was picked up a few days since in Bestord county, Pa. and upon his person was found a certificate of depent on the First National Bank of Holli-- According to a scientific journal, " half the

vinegar sold now is rank poison; and a Massa-chusetts chemist states that out of twelve jun

—Is Bruit the ravages of small pax are ter-rible. It is said that in Cenra it is impressible to make collins to supply the demand, and to people hig ditches and tomble into them the makenedia states. unshrouded corpses, eight or ten at a time. As many as 500 or 600 die duily in the city of

-Tite plague has appeared maning the Cosacks of Astrakhan, Russia. During three days from Jan. 1-3, 143 persons died out of 195 attacked by it. The plague has now increased to a panic in Astrakhan and Saratow. The people die like thee and lie unburied in the street neral auxiety prevails throughout Russia. in word or deed, do all in the name of the Lord.

As we are living where iniquity abounds an - A MAN condended for marrier in Vermont

admitted that his guilty puesion was aroused in a come of forfeits, at a "sociable" of the church of which he was deacon. He had the blame of

-JACKSONVILLE, Fla., Jan. 13. - A re shock of an earthquake was felt last night about 11:45. It lasted about thirty seconds and had a south-coat to north-west motion. Buildings were violently shaken, crockery rattled, and were violently snaked, crockery rattled, and doors were thrown open. The shock was fell at St. Augoritine and down the gulf coast, from Punta Rassa to St. Marks, as well as over the interior portion of the State. Nothing of the kind was ever experienced here before. - Mn Taimage and in his pulpit last Sunday "I had a great fire up at my house the othe

day. I burned up hive hundred manuscript sermons. When I began to preach I wrote out all my sermons, word for word. I explained at the mysteries of religion, and the doctrine of f explained all election was as plan as a San Francisco fog But as I stood by the ketchen fire and saw those sermons burn, I thought they threw out more warmth than they ever had before."

-Duning the first week in January, a heary Middle and Western States. Business on all trains centering at Buffalo was completely susreams centering in human was compressly sub-pended. The weather was intensely cold, in some places the coldest known for 14 years. Some were frozen. There was almost contem-poraneously a similar snow fall in Europe. In Scotland the trains were generally stopped; in some places the drifts are reported to have been 12 feet deep. In Switzerland and parts of France and Germany the storm was almost equally severe; the heaviest snowfall for thirty

#### Correspondence.

Voom Winfield Kansas

(1) (best ministers or Brothren who into coming West, I will give a short sketch our county. It is one of the largest in the ste. It has in a compact square form thirtyiles north and south, by thirty-four end and west, and contains 4,500 quarter tions of land, sufficient for an ordinary farm-ing population of 25,000. Winfield is the county wat, located on the Walnut and Timber Greek; has a population of about 2,000, and in in herlichy and properous condition. West, eight miles, is the Arkansan river. Twelve miles south, you will find Arkansa Gity, with a population of six hundred, and north, twelve miles, Dougles, and twenty miles cost, Deater, and north of Dextor, twelve

or the county. Now about the soil; it is a deep, black by resting upon a high colored subsoil, consisting of loam, clay and gravel; both soil and sub-soil being so perous that surface water rapidly any difficulty experienced in crossing with streams. Teams may be driven across springs denser of miring. Cowley county is well wat and; no other county in the State has more strongs or good pure clear running water. The pe depth of wells is about twenty-live Timber of various kinds on all streams. Wood is from three to four dollars per cord. Coal has been discovered in the castern part of the county at n depth of two hundred and fifty feet, but the cheupoess of timber has given no inducements to prospect for east. In all parts feet, out the inducements to prospect for ceal. In mit pand inducements to prospect for ceal. In mit pand inducements the supply of the best magnification of the country the supply of the best magnification. taken from the quarry it is soft and easily worked with the hummer or clisel and saw, but when exposed to the nir and sun it hardens and becomes durable, appearing much like marble. The climate here is by no means a dry

This county contains one hundred and eleve school districts, nearly all of which have a stantial school-houses. There is a church or-guaration in nearly every neighborhood in the county. Most of these hold their services in school-houses. The Brethren have located on Silver Creek, in what is termed the Rose Valley school districts, about nine miles south memory in this district. For ever the baptiled at our Love feast, one a Baptist. He wished to taillow the examples of our dear Savior fully. We can boast of one thing, that is the masty, filthy tobacco sin is no more with the Brethren. It is a sun to spend money for lobicco, when children need clothes, and with the same money we all can pay for the Bartu-sex at Work, and the Children at B'ork, and John East

#### From Western Illinois.

ROTHER Daniel Vaniman, one of the evangelists of the Southern district of sois, come to Berry, Pike county, about the first of December, and preached seven sermons, area on recommer, and presented services, with one addition. From thence be was conveyed by brother J. Chingingsmith to Liberty, Adams county. He remained a few days with the Brethren, and preached twelve sermons, and nine precious souls stood up for Jesus. From there he went to Concord church, same county, where he preached four sermons, and hiptined three that had previously stood up.
At this time brother Daniel felt it his duty to go home and see his family, one of whom was very sick with the lung fever. After remaining a few days, and arranging some affairs of his own, he set out again with a determined tend to make his mark in the enemies' camp. On the evening of the second of January I met him in Comp Point, and the next day contoyed him to my place, some eighteen miles We have no meeting-house at this blace, but a school-bross 26x4S, where we com Frenced our meeting the same creuing. Broth-er famul did not fire much shell, but a good dral of shot in the enemies' camp. Two or deal of shot in the enemies' camp. Two or three rounds, and one of the enemies found herself prostrute at Jesus' feet. Brother Daniel, in his clear way of speaking, soon convine-rd the people that he didn't intend to pull down their houses, lest they might complain, but that he would haild them a better house, and then invite them in, that they might be

the guests of a crocified Savaor in an upper ent prices, wheat, 50 cents; onto, 40 to 54 cents and better kangdom; and right bere would say per bushel. The season thus far has been eximthe language of brother David, that this is transharay fair; some reises in September, and the common way of proaching the Gospel. Succeedingly rain; warm and much sustained to the common way of proaching the Gospel. the common way on practing in consequences of the second proposition of the second proposition in the second proposition increased, flowers are blooming, and many apples retain the enemy began to be much alarmed, on trees not frome. Fruit of all kinds was a good crop. Health generally good.

siready wounded. Two nights the house was so crowded that there was no stunding room for any more, and I had to give up my sentand stand very close behind the speaker, and some cold as it was, stood outsi's and looked in at the windows. Our valuant brother kept up his preaching for twelve sound sermons, and found two more ready to come into the church nd two others greatly impressed. morning, after having dismissed the meeting, and had taken our leave for other fields of labor, and hed gone, and was but a little way on the road, one of the convicted persons stopped us, and told us that he could hold out no longer, and to count him one of our candi-Bidding him a hearty good-bye, went on a mile or more further, and another man stopped us on the road, and told us to en-

roll his name with the snints, making in all five applicants at this place. There is a terri-tory here of twelve miles wide, and eighteen long, that has no religious organization. But thanks be to the Lord of heaven there is now the way opened for the Brethren, as there is now nine of us within one mile and a half of such other, and we have the sympathy of about all the surrounding neighborhood. Who will come and help us move the ark along? We then reached Camp Point, where broth-er Daniel preiched too telling discourses in the

Christian church. There, too, I think, is a good opening for the Brethren. Who will go? We then took the parting band, exchanging rectings of love, and was soon found on the to our temporal homes, there to be taith ful in our calling till the cold hand of death parties our change on the cost make a second approaches us, when earthly powers shall fall, and even life itself shall fale away, and the summons for us to cross the river. Then may the Lord reach his hand and say, "Come yo blesed of my Father, enter into the joys of your Lord." H. W. STRICKLER. Loraine, Ill.

#### From Salem, Oregon.

LDER D. Brower devotes much of his time in preaching the Gospel, but his territory as too large, hence not able to fill all the calls for preaching; besides Washington Territors dependent upon him, where he is now spend ing about two months, looking after the scatdlambs of the fold, and has, since he is gone, organized one church. We know this is his daty as an elder, but I feel like calling the attention of the Brethren to the fact that Oregon and Washiffgton Territories a xtensive fields, and the churches in which the wo elders live, are too weak to bear all the veling expenses necessary for them to attend to the many urgent calls in the various parts of the above Territory. They are willing and faithful workers, and often go and pay their own expenses, but the calls are too many and the expense too great, and the cause of Christ has to suffer. Therefore I am constrained to ask the Brethren of the Atlantic States if ther is not a fund raised in the church, for the pur

pose of carrying on the missionary work in th olated district, or among the isolated Breth and it so, could it not be arranged that some means could also be forwithed to the Brethren of the Pacific States who have to arry on that part of the work, so that it might be carried on to a greater extent, and thereby many hungry starving souls for the want of the bread of life might be fed?

the bread of life might be bed?
The cause of my writing in the manner I do,
is the heavy impression that was made upon
any mind this Fall, when an upcat call coase
from Washington Territory from a small dististet, (partly ton to piece by n wolf) and the
church here not facting throughout able to hear
the expenses, they were refused, upon which
they remersed, their call, to which odder Brower aded, took the hurden on himself, beside spending several months time in the field. The last account we had he was in Idaho, and of necessity should be in the field all the time. Brethren, think of this; it is worthy of

thought, and demands attention.

The debate is read with great interest h by the Brethren and many others, and think Stein is ably defending the truth. The cause is moving slowly here; had some additions in

# From Old Brother Price.

Door Brethren

THE blessing of the Lord be with you. This blessing of the Lord be with you.

I finant he Lord my health is much improved; as well now as I ought to expect ever to be at my age, with the antecedents of my nest experience. I can taking good care of suyself. On good duys I go to meeting. I only meeting. Nower get drown, The poorer the sermion the more wakeful I am. But thank the Lord we are well supplied at present. Our elder, brother Gottwalt is uneduested, but very zealous, energetic and perse-vering. He is an excellent housekeeper. Brothor J. T. Meyers is a scalent housesper, income a free flow of words, and speaks distinctly. I have consid to preach. Even in exhortance

I have crossed to presch. Even mexhortations my maind this abruptly from one thing to quite a different one. My memory fails me in texts and in words. Discretion, O that blessed finduly in a public spenker, has been finded out in my mind; and I find myself flying from grave enical in a sudden flit of the mind. After meeting yesterday, and during the night, I was under serious exercises, whether I ought to rise at all in meeting. The thought of pussing away does

trouble me; but to remain with inculties fading out, is not comfortable to me. I had always out, is not comfortable to me. I had always, for imany years past, expected to die suddenly while in full possession of my mental faculties I thought I had heart disease, but two years ago when I pat myself under the care of a ician for dropsey, (which he cored) I learned that my heart was perfectly sound. So now the prospect is I shall decline gradually in mind and hody to the end. I try to say, the will of the Lord be done.

When a boy I was raised on a farm, on the bank of a river, (Schuylkill), and in June I often sat on the bank and saw the shad trying to go back to the orean from whence they came. They were too old to swim below water hut would float partly on top and make conand efforts to keep under water, but in va The parallel is not strong, but I have oft of had that rememberance come to my mind Before I pass away I would like to are one any papers all boost the flag of freedom from all that intoxicates; and to see the Communion Cup freed from alcohol. The Bible appears to

speak of two kinds of wise. One the figure of heaven, the other the figure of heal. It was no doubt in my mind the latter that Jesu when he turned water to wine. The won Must is a caril, and the same that Paul recommended to Timothy. If he was to drink to longer water, not likely the apostle Paul would recommend any other. I am just a confident that Jesus Christ did not make drink with alcohol in it, as I am that He is m;

In the days of the apostles there was a dis tinction between the world and the disciples greater than now, is more things than dress The worshipers of Buchus did use the alcohola wine and the apostle call it the cup of devils When Jesus gave the cup He called it the fruit of the vine. Never is it called wine in reference to the cup of the eucharist. Who originated the idea first that Christ made wine that would intexicate? We know alcohol is one of the inventions. I mean when extracted on grain or fruit, when on the way i from grain or fruit, when on the way to pattr-fiction; and the juine of the grape when for-mented is on that road, but can with care be arrested. If not it goes on to the acetic, and becomes rinegas. Before distillation was dis-cavered, it was difficult to keep wine from fermeratelone, and it could not be conveyed from place to place. To keep or to carry it, they add to it shoched or spirits of wine. The mode of preparing the juice of the grape use, and to keep for use as a drink became

ost; and the distinction between the blessing be curse was also lost, The Mohammedans with all their errors of

war, polygamy, etc., yet retained so much of the principles of the religion they spostatized from, so to use no intoxicating drinks for centfrom, se to use no interneting drinks for cent-nries. It is only since they hold free intercounce with Christian nations that they have begun to drink intericulturg wine and to swear. When a Mohammedan drinks or swears, they is moring stony erre; see ... When a Mohammeha drinks or sweirs, the The spay last accoon were ordinary, being any of him, "he drinks, or he swaars like an unusually dry Sammer; wheat only yielded like." Bel enough, because the to thirty-fivelumbels per acre. Pres. Schuydeift, Pa., Jon. 13, 1579.

#### From New Enterprise, Pa.

ON the evening of the 20th of December O brother James Quinter communed a se-ries of meetings in our district. He preached three sermous in the Waterside meeting-house, three sermons in the Waterside mesting-house, and on Sunday the meeting was moved to the large meeting-house at New Enterprise, where he continued till on the evening of the 26th, during which time he held forth the Word of life with great zeal and power. The immediate result of his labors was, there was one made willing to come and join in with the children of Gad, and was received by haptism. We be-liere that many more were seriously impressed relative to their soul's salvation. While brath-ar James pointed sinners to the Lamb of God, he did not fast to instruct us as ruembers, to love and faithfulness in our Christian duties: and I think we, as members, were edited by our meetings, which it was our happy privlege to be if we all give heed to what our dear brother has lried to truch us

From Ryonson Station, Pa.

WE commenced a series of meetings on the 6th of January, and continued for s weeks. We expected brother Sterling, of bree weeks. Favette county, to b with me, but an heddle come, we did the best we could ourselves. bad very interesting meetings; pretty good at-tendance, and the best of order through the entire meeting. The result was, four were made willing to be buried with Christ by haptism, to rise to walk with Him in newness life. There were also tour reclaimed, making eight in all. May the Lord keep us all by His grace, that we may all be bright and shir lights through our day and generation, and finally shine forth in the kingdom of our God beyond the silent waters of death.

#### HENRY WEER Notice

TO the elders, brethren and sisters of the Southern District of Indiana: 180 the colors, brethren and safery of the Southern District of Indiana: The Brethren appointed by the last District Mreding for the Southern Indiana mission de-sire to make another mission. There am but air dollars and filty-ix cents in the tressury. I have agreed to obvance to the Brethren the necessary funds to carry on said mission. Now will the different churches in Southern District of Indiana please see to this matter at once? A few of the churches have done nobly in this good work, while others have done nothing Send money by bank draft, post-office order or registered letter, to B. F. Koons, Nettle Creek, Wayne county, Indiana.

#### Danish Mission Report.

Waddam's Grore church, Ill	81	5,04
Mury B. Miller, Is		1.00
Tulpehocken church, Pa	- 1	1.3
Tulpehocken church, Pa		1.0
A. J. Myers, Ohio	. 1	0.00
Anna M. Shirk		3,0
Anna M. Shirk Henry Sprankel, Ohio English Prairie church, Ind.		2.0
English Prairie church, Ind		4.2
C. Blickenstaff, Ill		.25
Sarah A. Lichty, In.		2.2
Pine Creck church, Ind		22

with \$21.00 instead of \$11.00. Also "Stanis-burg" church should have been Stanislaus C. P. ROWLAND, Tressurer. Lanark, Ill., Jan. 28th, 1879.

(P. C., please copy.) From Denmark

"If our Gospel is hid, it is hid for those that THESE few lines read with serious reflecting by an exprest believer may cause both for A by an earnest believer may cause both joy and sorrow; for if any thing can gledden a beart, it must be this, that there is a saving foospel given from beaver, and to have part in it for the welfare of our scale. What joy in this world can be compared to this? None at all; for not only doos it deliver from the fear of de sth, but rather makes one exclaim, "Death is to me a gain;" and moreover while we live it gives peace and joy to the soul, and filts the heart so it flows over with praise and thanks-

giving to him that brought it to fallen man. But who is not paired to see that this glorious Gospel is hid from so many? Judging from

the form where  $\chi$  are  $\chi$  is to be haven, it is longed travels by strong sund. See a relation to the first the earny. Came and the travel and the region of the earny of the select. For the earny of the select travel and repeation with other situation at time and repeatation with other situation at time and the earny of the ear different. It those things we call resist as-company not those things, which without we are comply, hollow sounds. The Gos-pel of passes will ever produce "fruit meet for rispentation". Golf a true children are often said to judge others shown the presset the Gorget tartil; but Golf speeple know and admit that only one shall be the judge of all. But if: we see a sign over a door representing a glass flowing over with possened liquor, who would not suppose that inside that door was dealt out not suppose that mean that not are and done strong armit? So poor sinner, but actions show the breat to be corrupt and a stranger to grace. I tremble when I think of them. May God

From Jesse Calvert.

W & closed a meeting last night in the out a Cusapiellite of the district. We preached in a Cusapiellite church. We could only, have the church four days. They got very uneasy, and I dropped the remark on the text, "Learn

was done for kim. 'Afterward he raid, ''l lay tow ready to go to elernity, and feel and happy. I wish and hope to meet my family, O, what sweet confort in a slying hour! All is well, becamts I have done all the consummi-ments of my God, and can die 'n peace.'' 'Can those who do not thus obey the troth say as

Fostoria, Ohio, Jan. 26, 1879.

From Christian Hope. Dear Brethren:

promising field for the work of the Lord.

From Old Scagen, we went two miles each to Scagen, where no mirriouary ever succeeded in doing any good. We went from boure to use to get a room to hold meeting in, and at Hash we got a small one by paying four crowns. Held two meetings; many were moved by the word spoken. The interest manifested demands my return soon. From there I started home, my relears stoom. From there I stated home, the other hands are dispositive of the contribution of the state all hated us, and tried hard to withhold every inch of ground, but this is so no more. I will reich home Janury 8th, and leave on the 9th for the South, to remain one week, then come home a few days, then start for Thyland. Thus

light. This can be seen over thirty miles dis-

There's very little tegetation in Scaged; nothing but drifting said. I noticed one little apot covered with trees, and a little ground is titled. The town contains 1,400 inhabitants titled. The town combine 1,400 inhabitants, who live mostly by fishing. The people are ignorant, and have generally seement of their own. In politice and religion they strick close to the pricat and police. At first they were afraid of us, thinking us criminals. They how-Hersille when I think of them: Many toot permit, mot area generally a someone, true many the most permit and the permit of the p

so I must gird on my sword and start to the battle. Farewell to you all. I wish you all a Huppy Now Year. Jevup, Jan. 3, 1879.

A Card.

MY reply to the discourses delivered in reply to my "Epizile to the atculers of the Christian church," at Dodgertown, had the deand I through the assume on the text. "Learn of one," Math 112 to 10 the west and regal of the inclusive of the office is the solution of their Reinforce word for m. I tripply tool him, the cases seeing by protection, that owns, the contraction of their Reinforce words for m. I tripply tool him, the cases they be protected to the contract of the co

#### Two Burials in One Day.

usko county, Iudiana.

On the 23rd I witnessed an unusual scene Us 100 - 500 of the vesteen days one was buried becaute the close of earth, while the father and a girl living in the same family, de-sired to be harried with Christ in hoption. The termine given having been opened to have the child, is was first buried, then the ice was out bibe of seventeen days old was to admit the ordinance of haptism, to be per-formed as exemplified to us by Christ. Thus three were buried; one to await the first res-urrention, the other two to rise in newness of urrection, the other two to rise in newness of life. Here was traly sorrow mixed with jay; the mother and wife, who had here sup filled with sorrow in the loss of her benetiful darling bale, and returned in joy over her dear hus-band, who stood out long in the barren mount-ning of six and falls at half life. ains of sin and folly, at last joining her in the Christian starfare. Oh, the joy to that wife and mother in the very time of adversity. Many more fathers and but-hends are just doing as this brother did. Why not come and join your dear wife in her Christiain warfare, be-fore it is too late? Should that he the case. you could never meet with her in the kingdom
of our God. Would it not even now be a torment to you to know that you should be doomed to die the death that never dies, and your Christian companion join the heaventy loss, to dwell with Christ forever, and you sink down into everlasting torment? This will be your certain down, if you do not turn to Jesus while

you have the opportunity. S. C. Kets. Elk Lick, Pa., Jan. 28th, 1879.

#### From H. C. Lucas.

Same for day, that state for Thatle. Their is any discount of the sellient I was described by the sellient I was described by

tography. hat ontains alphabet and answers many questions on the subject. Sent on receipt of two three-cent strangs.

# Fallen Asleep.

ROBELICK—In the Hawy-see thereb, Noble Go. Ltd., Albel Julific, shoughter of bother live's and since Roberick, ngc42 years, 7 months and 19 days. Du-case confered over theses. case conductivener unrear,

(ORDITION:—In the same district, Feb. 1st, of long at
feetien, Nursie Elbel, infoot discipler of fixed Joveph

Elsderick, appl I menth and its discipler of fixed Joveph

Both bodies were corried by one bearse at the simulation, and both forerain presched by the writer at the

service time.

Because Lean

BIOCARNY MORNING THE STATE OF T

WALDRIN —In the Springfield district, Inst., Jan. 29th, antiest daughter of truther Herrison and Sursh Van-dria, aged 30 days. Funral services by leather Christian Wester. — Jone Horses KING -Noor Dunklick, Ohlo, Jea, 20th, since Triphous Anghrer of safer Lydu King, 20th, 19th, relief Triphen Anghrer of safer Lydu King, aged 17 years, 6 month and 24 days — 8 crices by the writer, southed by broth or E. Borssenpan, from 2 Cer. 6: 1

HAPHAYLTTER —In the Lick Creek church, Owen Ca, Yad Jan 22nd, 1879, sleter Stranger Haddisletter, aged 70 years 3 weeths and 14 days - Europea by brother Basifi Olifer and R. B. Occhorn.

Stern Corriers, Jan. 4th 1859; agod. 4 proaths and 27 ago. Fountain services by the nation."

ROBDER -In the same district, Univer 22rd, brother William Berder, aged 74 years, 4 marchs and 1 day Survices by John Netzler and Joseb Bentler, 1900 1 Cor. 16: 22.

SHAFNUR,—In ERhard Valley district, September 8th, heather Franklin Shafner, aged 31 years, 10 marchs

and S days.

He shays arrived with all to the name of the Leed,
and had a desire to be with the Lard. Thus we have
reson to believe that he fell speep in the spran of Jerre
Services by D. B. Stutzman and the votice, from New
22: 12.

Josephynone.

22. 17. Jour Mercan.

[RKE.—ip the Milkelgerthe church, Correll Do., Re.
Jan. 20th, 1979, of expirigate, healther Blass VM. File
ages 22 by ears, 2 months and 6 days.

If there his efficient with Christ has fortisted, and,
though young and correcteded with all that he could be
else to racke life happy, he appread, a dodre to object
and he work 16th. People obbrerger from 1 Theory 2 to
by Mickel Kunrel and the writer.

M. 30. Emirror.

M. 30. Emirror.

M. M. Kontrava,
ULD-V...—In the Turkey Orecels congregation, In L. Jon.
17th, 1879, of long fever, Wangin Shahush Citer, tofirst daughter of feature. Levi and shore Collastion
17th, 1879, and 18 months and 2 diver, Fournel by John
II 'Uller and the seriest. Davian Wiveson.
CATERD...—In the house of the St. Vicili éctric, Bushler of Controls, Jan. 19th, broaker J. R. C. Correr, april
Domain.

or Ca, (doissing fam. 10th, problem J. B. Ca, somer, agree the years.

Me because a surround privide (a sintery and this children to moorn his departure. Some days before his dominion to entire the client of the shareds, he be avoided in the moor of the local. The fully regional to the vitil of God, and God with a fall they mad prospect of a hishward famourishing. Promot discovers by the waterlegach of the vitil of the control and the control and the control and the control of the control and the control of the control of the clareds.

W. U. R. R. TIME TABLE.

Unsiness Wepartment.

POOR FRING.

TALA M and do not sirget to denote separating or the first

Mormaw and Jackson's Dekate, on 1

Paul of the annexed price. Address: MOORE & EMPLOYAN, LAWARE, Carroll Co., EL.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People," - Luga 2: 10.

Vol. IV.

Lanark, Ill., February 20, 1879.

No. 8.

# The Brethren at Work.

EDITED AND PUBLISHED WEEKLY J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBOTORS:

# THE CONTENTS VOL. 4, NO. 8. RECTORETA ARTICLES. The Ulder and Younger—J. H. Moyer The Old Order,—M. M. Taledman.

Funeral Semmon. - R. H. Miller

#### FUNERAL SERMON OF JOHN STUDEBAKER OF SOUTH BEND IND

<sup>10</sup> I have fought a good field, I have finished my course, I have kept the fault. Henceforth there is a crown of highteon was a linetitle Lood, the again-cone Judge shall give men it. But day, and not to two only, but material them absolut love his appear.

debuter, samething near five years before his death, to be used at his tuneral, because it own heart, which he welled to have impressed upon the minds of his family and friends when they came to the last forewell to consegn him to has whou the glory of all his hopes will be fully

There are several points in this text to which we refer in their order, hoping that these may, as the old father scened to desare, he left a last ing recurrent in the spenory of his children. speak now of him personally as it has been done

in the papers of your town sled, passing from his labor to his reward. It is a good fight." This lunguage expresses the n warfare ended, the victory won, and the

work. Though the battle be hard and long, the the river. Through all the misfortones of life. still like the faithful-solher, his mariare a not few in perils by food and sen, in prison, as stripes. ry at last. How well this thought in the test and among false brethren. His eternal inhera-like this great government, in the fruit of the applies to father Studebaker; he could look back tunce in saving fath nover field him. In the

scaled to go home. But ere he starts, he od a to this text to tell us, the fight madl its trouble has been a good one.

rvice of the Master. In all that time the good anne of Christianity, the strictest hone-ty harity to the poor, even beyond his ability

for the fath once delivered to the saints. I we

soldiers, but muntly for the good of others Thousands resp the reward at the sudder's sat Sering and victories. Many polocy in more and prosperity, where the soldier bled and dad hard lights suffered long. And how many are richly lileword by the labors of that soldier of the Cross. So, too, our old tather, a faithful hand to the sacred Volume, showing we clearly "not for me only" and to me is to be error on re soldier in his integrity, fought the battles of life for the good of others, teaching and detenddustry and honesty, thus laving the foundaess and influence are equal to may in the West.

he has "lought a good fight" for them. Thus the bir of the soldier, to see her suffering to the gotfin in which the richest joxels my kept. In are gathered for the angel harrest. So, too, the church as well as his family may also that he has "fought a good fight."

Second, the apostle says, "I have finished my ourse." In this, is expressed the feelings of one who has baid down the cross and is ready waiting to receive the crown. The work is tin-

ished; then comes the change from labor tore Oh, how sweet is rest to the worm out and affected sublice, when he receives his long furtow to go home; his final discharge signed; his passport scaled. He gently sings,

When I can lay my armor by,

The Christian sees much of God in the work when it is finished; trials, affections and sorrow may have made up its days and years, but God appointed them all, and his divine power safe ly keeps his faithful soldier when the storms of

row rage. The work is finished; how good it as for the soldier who can stay tall has work is well done. He takes his passport and goes blessing to all behind him. The apostle l gone home, but what a glory in the work he has left us. How many bright Christian examwork is finished and the laborer gone home! So it is with our old father; his place in the family circle is vacant but his Christian example still treasure richer than jewels and more lasting and bright than marble glass; and we pray that that example may ever live in all its power and influence, when other years have come, still pointing the dear family to the Lamb of God that taketh away the sin of the world.

Third: "I have kept the faith." This is an

rollier loys life armorr by. The soldier's life is other look: Paul takes over him past life, and "And not to me only, but acro all them that It is little ironbles that went the hear full of interest, trials and discorn—him come; speake of the great joy and comfort un his field; love his appearing." This shows the matches | It is maintre to have a bounded at null armore but, whiching and fighting | underested washering, when we comes to come it over the washer of other speakers of the washer for the weather of others.

applies to these conservance; as constant and sold, damp diagnoss at Philipps, his feet made solder them fought and his 4 er our road as constant and constant and constant are constant. o the block of Nero, and all men had fors den

> life of our old father. In solversity or impros- of this old aportle, toleral there on to aghic one re foiled us its strength, or wavered in its firm-ness. But in all his reverses in Ohio, when all thought in our text, "not for me only severity and wont, he ever worked in the cause at the Master. His trust in God, sure and stead-

tast, and when nearly six long years, pur tyzed often more than his encuredance would allow, and helpless, all his work turned into forth, it his family, the gharch, and the poor, non three hot, a little before his death, though our new forgotten in his poverty or affiction, or change bed, a lifter before his secon, mount our we proportion in its provely or alliations, or change qualities are at calculate beautopy through yours, and a down the form the provely young of a down before corner dama or, and a care of could not by our be known use, for he are proportions. Our whole we up of the TS-decament in his crareful file, playly out proce crossed to road, and have a second of proper with him, be would been his work and the provider of the first play the could have a first file, which we have the second to be his work and put him, between the could be the his work and put him the thought, the thought, the thought, the thought, the could be the his which the thought, the properties are the country of the properties of the the high his desired to that the high has of his like, with the thought, affliction, his faith would rise in its strongth above all the weaknesses disease could bring. and shard his strong apport when death's man-berward of his husband, we can tore with no the was spread around him.

They, to-day, should look back to the life of sees which the Lord the righteous judge shall their father and teel the truth of the text, that give me at that day." A crown implies all the honor, and power and wealth that can be concuded. This Paul uses to represent the glory of eternal life given to the soldier of the Cross when the victory is won, "By henceforth" Paul not a crown of gold, pearls and diamonds to chartch as west in the or for fifty years saften give eartibly honors and power, but a crown book back on see his bales for fifty years saften give eartibly honors and power, but a crown many than he was able to hear, and wotness too, lof righteoussees to give the hear of God; "an not away reserved in heaven" given when crowns of gold and diamonds have lost their

> the river. "The Lord, the righteons judge shall give" that crown when the soldier gots his last money. But a right to sit with him on his throne. Ob, the crown of righteousness which gives the right of him who gives the crown.

rowned to reign with him forever. This crown the Lord will give at that day. There is a day, a time appointed when the Judge shall give the crown. We may all soon change worlds, then go and take the crown? when the Judge says, "Come ye blessed of my Father, inherit the kingdom"—you are now rowned; for that your streets are paved with richer jewels, your paper walls and gates of pearls finer than earthly kings have over worn. er and builder is tind," so our old tather did, out of his afflictions, look to that city, and feel that the "crown is waiting for me," Out of his long afflictions on earth, he could look beness og sorrow, pain or death ever enter its jas-per walls: no fanoral trains ever walk its gold

revolutionary straggle our fathers made. The

How true, the same unwavering faith in the latter generations has been given by the latter In conclusion, a low wonds to the hamily, and we are done. To our old mother, who has in en

> all the comtorts earth can give. But you can turn from these sorrows of earth, where death is written upon all, to the brightest hopes of cternal life, and from the grave of a reen Say grace, where the powers of the resurrection can 'all things work together for good to them

that love him." And to you children, we would say, though it seems there is no need that no should tell you how great your duty to your weeping mother, for you whose kindness never fidled in the long ufflictions of your father, emoot fail to appre-ciate all the importance of the duty you now ove to a good mother, when affliction, old age enjoyment in this life is shallow in the cup, and must be filled with the love and kindness of her children. And we are glad to see the Christian example of your father is brightly living in much for them. But we pray you will long treasure in your hearts the bright example death cannot destroy, and may o turn your hearts more to the spirit world, when you go to his grave to weep. But O take with you the empty tomb of the risen Savior to cheer the darkness of death with the glories of a resur

ity," and all the sorrows of death are swallowed op in the hope of eternal life. There you can no hope. May God bless you all.

It is little troubles that wear the heart out

corruption, and this mortal put on immortal

#### NEVER FAILING BANK

HAVE a pever failing Bank, A more than golden store: No earthly bank is half so rich. How then can I be poor?

Tis when my stock is spent said gone, And I without a great, I'm glad to listen to my And beg a little note.

Sometimes my Banker smiling says, Why don't you oftner come? And when I draw a little note, Why not a larger sum?

Why live so niggardly and poor? Your Bank contains a plenty; Why come and take a one-pound note When you might have twenty?

Yes, twenty thousand ten times told,

Is but a triffing sum, To what your Futher has laid up, Scenre in Christ his Son. Since, then, my Bunker is so rich,

And draw again to-morrov I've been a thousand times before

metimes I've felt a little proud,

Sometimes with flushes in my face,

Should all the banks in Britsis fail, The bank of Bughard smash

Bring in your notes to Zion's Bank-And if you have but one small note.

Fear not to bring it in; Come holdly to the Bank of Grace.

All forzed notes will be refused: Men's merits are rejected;

The Bank is full of precious notes.

There is not one for me Bere unbelief will lead the child,

Scheled by Harrier Blyk

THE LITERAL INTERPRETATION OF THE HOLY SCRIPTURES.

IO ALEX W. BURSE

NUMBER 11

" But he answered and said, it is written thou OBJECTION. But "we are saved by

grace, through faith, and that not of ourselves; it is the gift of God. If of faith, it is then no more of works." Such being the case, how then can bap tism be essential to salvation-the liter al act of washing by water?

Answer. Very true, we are saved by grace, not by water, and through faith, which is merely the instrument of our salvation-one of the prime factors in the greet work of man's redemption from rule and sin-but the man who considers baptism non-essential to that work, and who, in positive violation of God and his Holy Word. So far re having "a name to live" while he

is dead." Objection. . But how about the thief

on the cross? He was not baptized, and vet Christ, on his expression of faith alone, declared to him in the agonies of death, "To-day shalt thou be with me

ency then, can one calling himself a folin Paradise! Answer. There was no co lower of Christ, do this God-forbidden given to the thief on the cross to be baptized. It was an impossibility for him jewelry, and costly array equally forbidto be haptized. He was a malefactor. den to the follower of Christ? How suffering the extreme penalty of the law then can a follower of the "meek and under a Pagan government. He was in lowly Jesus" so disregard the command the iron grip of a stern inexorable fate. of his Master as to ndorn his perishing There was no escape. Christ himself body with these idle gewgaws, which at was "numbered with the transgressors," best, but minister to earthly vanity and pride? God says you must not do these and a victim to the same despotic law hings. Modern Christianity says, "the Had Christ commanded haptism for the things are not essential to salvationthief then must be have exerted his divine wear them if you like". What mocker nower, and worked a miracle in behalf of Christ is this! of this violater of law in order to make

it possible for him to obey. But God demands no impossibilities of men. He only demands at their hands what he himself declares to be but their reasonable service. But he does command you and meto repent, believe, and be hap tized, and there is no promise for us un

proceeds" of the work. Curiosity, per Besides all this, the Testator was then haps more than anything else, led me to alive, he had not left his will behind him, by compliance with the provision attend one of the night meetings which was held in one of our large and fashof which we can only "inherit eternal ionable churches. The structure was densely packed—I was about to say Christ had the gift of eternal from pit to gallery, and, indeed, the au-dience looked not unlike that one might it upon whomsoever, and in what manhe chose, he could say to the woman observe at the opera or first class theatre. "Thy sins be forgiven thee"-he could There was the floating of white ostrich say, " Thy faith hath made the whole. plumes over velvet bonnets and hats-But the Testator has gone from earth. He has left his will behind, and we are of costly performes, the glitter of gold, to come into heirship in accordance with the finsh and sparkle of jewels, the flutthe provisions of that will, and in no tering of gay, parti colored ribbous and scarfs, the waving of delicate, spray-

Objection. But we think you lay too like, feathery fans, in soft, white jewel much stresson minor matters-non-essen ed bands. The woman in scarlet shawl tials, etc., such as dress, taking of oaths was there, and the humble Christian in washing feet, wearing jewelry etc.patent-leather boots, "in purple and in while you are inclined to neglect "the weightier matters of the law." These fine linen," and diamond breast-pin was at her side. One of the evangelists, clad little things we regard as the "mint, the in faultless black presided at the organ, emomin, the arise. and conducted the exercises in praise Auswer. This is the great delusion of

the age! So impermented with the rays of light from the chandeliers reflect 'faith alone" doctrine is the popular mind, that the great doctrine of obedience is almost totally ignored. "Be tional song,
"Almost Persuaded," lieve! only believe!" is proclaumed, no only from every sacred desk in village hamlet and town, and re-echoed from the lowly log "meeting-house" of the illiterate negro, to the metropolitan church gorgeous in its imitation of pagen architecture, where

Tarough the long drawn wisle and fretted vanit but the refrain is caught up by steal ing adventurers, and peripatetic evangeists who peddle out the same kid-glo ann rose-water gospel on the most ac commodating terms, and at hed-rock brices-(all per "spot cash.")

If Cicero, a Pagan Orator, could ex claim," the times are changed, and we change with them?" how much more could an impartial bisterian say this, contrasting the faith in Christ as preach-God's Word, refuses to be baptized, could ed in the days of the apostle Paul with give no surer evidence that he has neith—
the present status of popular Christianter repentance nor reith. The heart of
such a man, so far from being filled with
the changed in the interest of any one humble penitence and submission to sect's peculiar views, why not another God's will, is full of rebellion against portion in behalf of some other denominational view! If the Baptist may removed is he from "a living faith," and translate the Bible to sustain single im-humility of heart that is acceptable in mersion, why not the Methodist and oththe sight of God he is literally "dead er Pedo-haptist seets, to uphold and de with these God-forbidden deckings of the village, one for the aged and the

in trespasses and in sins"-he is yet "in fend sprinkling infants and otherwise! human pride, and the words of John in tresposes and main the system.

If one man may take liberties with the rose involuntarily to my mind; "If any tre" having "a name to live" while he inspired text, wherefore not another? inspired text, wherefore not another? man saith I know him, and keepeth not "My views are as good as yours." And his commandments, he is a line and the

this door once opened, no power on earth truth is not in him. Objection. "Then you think this wocan shut! Is not the taking of oaths, of all de scription, positively forbidden in the Scriptures? With what sort of consistwill be lost, because she was fashionably

couple of traveling evangelists, assiste

conversions were claimed as the "net

with every motion of his body, the soft

ed and sparkled from the diamond pin

in his hosom. He sang a highly sensa-

At the conclusion of this perform he arose, came to the front of the plat-

form, and made a brief barangue to the

the crowd wished to confess Christ-to

nue. Don't delay! Speak at once! Be

quick! Time is precions! Just a word

Be brief! Long speeches are not want-

ed! Any of you over there! (indicat-

ing a certain part of the house). You

over there! (indicating by a gesture an-

other!) You here in frontetc. The ar-

One highly drossed sister, sparkling

Answer. I did not say so, but will you say that she will be saved living in open and palpable violation of God's Holy Word?" thing? Is not the wearing of gold, and

Ah! um! well-ah! can't say that she will! Then you think notody but the Dunkard's will be saved!!!

Answer. Has anythings of the sort been intimated in the present discussion on my part? I think candor will com pel you to say there has not. Are not

the positions we assumed amply sustained by the Scriptures of divine truth! As to mere opinions of men about the words the difference amounts to but little; one man's opinion being about as good as an-other's. But when Godspeaks, why should

Sometime since, not very long ago, a great "revival" meeting—a "union" meeting, was started in this town by a man seek to evade, or explain away the plain meaning of the word? Is not this by all the pastors of the local churches. a perilous course?. If Christ has commanded us to wash The meeting continued for several con secutive weeks, and over two hundred

one another's feet, enforcing the con mand by personal example, what should we care what man may say, or do unfo us! Do God's people need more than this? If so, then we may well doubt their professions of "faith alone" in Christ. If we are commanded in the Book of Inspiration—not\* once merely, but repeatedly, to "greet one another with a holy kiss!" What but human pride and rebellion against God, shall keep us from obeying the Word of God, Does it matter that we call ourselves the friends of Christ it we cast contempt on his authority and Word? "Ye are my friends" says ("brist, "if ye do whats command you.'

Those who obey God's Word-" that form of doctrine once delivered to the saints," will be saved whoever else may not; whether they be called Dunkards or not, and none others will; God has so declared; "and if God be for us who shall be against us?

Warrensburg, Ma A VISIT TO SHAKER TOWN.

DURING our stay with the brethren st Zimmerman, in Green Co., Ohio, and on Saturday January, 18th,ou which day we had no meeting in day-time Brother Ridenour and ourself walked audience. He stated that if any one in up from brother Daniel Shoup's, where we had lodged, to see and learn what we could of our

SHARRI PRIENDS Upon arriving at their home, we went first into a building used as a shop, where we met an old man, alone and at work, to whom we introduced ourseives, and then told the objects of our visit.

This old man is named Moses Eastrood, aged sevesty-five years, a native of Ohio, and reared up in the society of charm. Several penitents arose in quick which he is now an elder. We thought on, and made n few stereotyped and trite remarks, and then subsided to ourselves fortunate to thus meet one of the evident relief of all well-balanced the societies' oldest and best men, and so we made free to ask questions, and he

The following is a summary: name of their village at this place is Water-Vleit, and the farm is located in and carrying a snowy feather of great ength over a black silk velvet hat, arose, in my immediate vicinity, and in a trem both Green and Montgomery counties, and their home is five miles east of the ulous voice, faintly + chord the popular Dayton court house, and near to the I looked at this vain woman, covered | Xenia Road. There are two homes in

was quite free to answer.

minds.

other for the middle aged, youth and should also be provided for. When els authority belonging to their particular the last the sell a of a higher order children. The main buildings are brick, der Ball had returned to where we were, offices, and both are large and commodious, he began a very pleasant conversation, The Their farm contains near a thousand and seems to be a man quite intelligent.
acres,—all good lind, a large part of He said they did not invite others to eat with quite a large orchard of both large and small fruits. They have a number but suppose the statements correct. of out-buildings, such as barns, shops, etc., also a mill, chapel and schoolroom. Only a short time ago, they lost a barn by fire; supposed to have been set on fire by some one smoking in it,

while lodging there for the night. They are much imposed upon by the so-called tramps, and also by some who are known as being, " Winter Shakers. lacking to some, or something has been overlooked. He said that the food was But although fully aware of the fact, they did not complain or say hard things spread on the table in sections, all the as is very often done by others. And we were told by others, that they, the Shakers, are very good to lodgestrangers

and to feed the hungry.

They believe that both the Old and New continual revelation. This, they believe, is by visions to certain ones by obtaining knowledge, and these they allow, are later than the written Word, but to agree with it. They claim to take all of the Gospel and to believe in Christ's second coming, but think he has come the second time, but in spirit, and do not look for him to appear in person any more. They look for him to again come, but in spirit, to each one, who receives him, and when he has thus come he is to remain. Those who remain faithful until leath, have the fulness of the

spirit, but those who full away, have lost it, or had but a part of it. They claim that this spirit is obtained by confession of sins, and the taking of the cross which is the giving up of all that is bad, to be led by it no more, but to be led by the good spirit, and then to have all things common.

They assert that a special revelation Stephen Ball was born in Cornwall was made to one Ann Lee, and that it England, in-1815. Came to America it has made the female equal with the male, in every respect. That Christ opened the way fully, for the males, and that Ann Lee has now opened this way for the females. They tell us that 'Ann Lee, was born in England, in 1732, and lived about forty-eight years, that she worked miraeles, in healing the sick etc., but that her main work was to set the example to her followers by taking up her cross. And that she could know the sin and what it was, in those who came to see her, that she was a discerner of spirits. There have been, they say, revelations of late years, but only occasionally, and not so much as formerly.

The example of Ann Lee, was given ave bachelors in feeling, or any one who hates a woman or does not love children. They do not take the ilead letter of the New Testament, as they say, but take the spirit of it, and in case any do not have it correctly, the elders endeavor to instruct these, by both reason, experience and Scripture. They hold that the term called "day of judgment," means dispensation of judgment, and is present and continual

After hearing the foregoing from elder Moses Eastwood, we were told to go to the South Building and consult the elders there,—one Stephen Ball, who is elder in the family of younger mem To this we went, and were wel-

which is devoted to farming and grazing, with them because of the ceremonies while at table. These we did not see said that all of each family eat at the same time, and in the same room, but the males at one table and the females at another. All kneel and pray (in si lence) both before and after meals. They regard every meal as a sacrament, and that while it is being eaten there is not a word spoken, unless something may be

same, and each one in the same way, and that each section was just for four persons and no more; and these, seated in a square, had some of everything on the table. There was mostly one sis ter who did not sit at the first table Testaments are Revelations from God, but served others supplying whatever and they also believe in a present and was lacking. They cat no pork, but us heef and mutton, but sparingly. We were soon asked to come and eat, and with Mr. Ball to lead the way, we wen through the dining hall into a smaller an abundance of food gotten up in good style, but without flesh of any kine

The furniture, dishes, chairs, were all o the plainest kind. So were the tables and that too without any table cloth up Their stoves are as plain as a plank not large, not a flower or letter on them

Their beds, or rather lounges, were wel furnished, with two in each room when but two brethren reside together, and these sleep separately. We were told that this is the order throughout the Home-esch one sleeps by himself. After dinner, we returned to elder Ball's room, and there continued the conversa We give first a sketch of his lite

1832. For awhile be was a Methodist, and with others who looked for Christ's glorious return, in 1843, (some say it was in 1846), be met with those known as Millerites, at Cincinnatti, Ohio; and on the day set for the long looked for event. They being disappointed in this as all know, and just at the same time meeting with some Shaker missionaries be and about seventy others of the dis

appointed Millerites, at once joined the Shakers. And from that time to the present, he has been a Shaker; and i now one of the three elders of the vil lage. Moses Eastwood, before mention ed, in the older family. Stephen Ball of the younger, and Margaret Patterson for both male and female, and they say, of the sisterhood, in both families. In they admit none to membership, who large villages they have four elders, two male and two female, but in this they

have but three, and at present have no minister. They number in this village forty one. Their number here seems to be falling off. They are opposed to war. with each other, for all things are held in common. But will go to law and

sue the Gentiles to obtain rights and

Their officers and grade are as follow Ministers, elders, deacons, trustees and members. The duty of the minister, i to travel from one village to another, and to preach when they thought proper from both Old and New Testament These also select, when this is not done comed in, just as they were called to din- by the family, those to fill other offices, ber. They hade us remain where we and to give to all who are chosen either Holy Spirit, makes the new hirth, which were, until they had dined, and then we by the family or by the minister, the

The duty of elders, both male and fe-

male, is to govern the families under their charge, in connection with as sistant elders of the same family, and the faith of the fraternity. The deacons are required to look after the temporal affairs of the family. to oversee the farm, its stock, grain etc., and to see also that sufficient is obtained for the support of the family. Each one of the family is expected to do some part of the labor pertaining thereto, and we believe that so member is looked upon as an idler, but all have some useful employment.

The trustees attend to all matters of the family, relative to trade and to finance These are the business men of the Home. We did not see them in worship, but from what they told of it, we think it peculiar. We were in their service room, but saw in it little else than vacancy-a tove in the center, and but four or six short benches-each near, and along part ed condition. of each wall. We were told that at worship, which

is on Sunday of each week, they come together and four persons who are singers, take their places in the center of the room, where they as a center, rentain standing and singing, while the others in circles, the children nearest the center, and the oldest and largest, in circles outside, pass at a rapid rate around the singers, keeping time to the music, with both hands and feet. This, they say, is Exckiel's " wheel within a wheel," and s continued in motion sometimes for half an hour. They use only vocal music, and are said to give considerable at tention to the cultivation of this gift. Both-sexes come together in worship, and the service is shared by both, and they have other meetings, also, when all comtogether for social conversation upon all useful and general topics, but aside from this, there is not any or very little inter-

They all arise at about the same time and at the ringing of the bell, and at this they all go to meals. If any are in any way rebellious, the elders of the family try to reason with them, but if they wil ot bear, they are then expelled. But if confession is made, they are at once forgiven. When any apply for member-ship, an inventory of what they bring, is taken, and if they should in a year or so wish to withdraw, this much they can take, but if they stay until confirmed and then leave, they can take nothing but themselves. They have missionaries in different fields, and have also one pu

course between the sexes. Some meet

ings are for social enjoyment and others

The Shuker faith is held to be the second visible coming of Christ. They lem come down to earth, and their church to be indeed the Lamb's wife This, they hold, in the millennial time and theirs the millennial church.

the United States, but none in any oth-

They have seventeen villages in

Membership is obtained by the appliant confessing all past sins, and this is made to one or more elders. In case all cannot at once be remembered, the applicant is received, and confession may e then further made, as sins are remembered until all are confessed. This is the rite of admission to membership, and is full or incomplete just as confession is

Repentance is held to be the water of life, and this with the haptism of the

They held that anyther a for none but the Shakers. To be saved from sin, is to deny ourselve of all sin. And they hold also that Christ did not recognize either the parental or marriage relati in his church, and therefore these do not belong to it and are not found in it.

They oppose the use of all stimulants as mere beverage. Require all appli-cants to lay aside tobacco, but do allow it in some cases. Do not at all allow smoking. Their motto is, that he who will take offence will also give offence. They do not claim perfection. the most confirmed spiritualists we have ever met, and their reading matter was largely made up of this class. To our question, they replied, that all communications with spirits, here in the West, was only spiritual, but that in the East it was material and visible. But they admitted that one might have all these evidences and still not be in a sav-

They claim that Christ's life and reign was spiritual, but that they are now the celestial state. Their church rela-tion is beaven itself, and do not look for a better one on this earth. They do not believe in a resurrection of the dead, but believe that the elect immediately after death pass into the eternal hor

We now close our sketch of our visit, feeling that the world affords its vanity in religion as in all other things. We give no comment further, and would say as we close that what we have given is bear all in their own language. This will account for its short explanations.

#### AN APPEAL FROM A LADY TO THE GENTLEMAN.

To the Editor of the Chronicle—Sir: MY euriceity, the curiosity of a wo M man, is aroused. Will you or some of your scientificially inclined readers try to satisfy it? I have sought in ers try to satisfy it? I have sought in vain and must have help. I am recently from an interior city. There tobacco-juice and swearing were a never-ending source of trouble on the streets. In the house-whether that house was public or private—we were comparatively free from either nuisance. On coming here the infrequency of profane language and tobacco-juice on the street was a source of surprise and pleasure to me, but I find that no place of amusement or of instruction, not even a private parlor, is sacred from the invasion of tobacco, and ladies in public business have marred me they are obliged cover to the center of their carpets to save them from the greatest enemy of neatness and cleanliness known to woman. Why, a year-old baby with a cup of syrup and ten-spoon will not in-jure a parlor worse in half an bour than will a man with ten cents' worth of to

bacco. Why can't they use it in their offices, work-rooms, saloons, etc., and keep it out of our way? That's what we want to know. If you must be dirty, gentleman, please don't make us suf-fer at home and abroad for your ill

The soul clings in the midst of the ufinity of worlds and planets to the little space that an oyelid covers—to a vanishing, a scarcely discerned glance; and upon the celest'al nothing rests its earthly paradise, with all its performed re, with all its waving tre

Truth, like roses, often blossome upon

# The Brethren at Work. PUBLISHED WEEKLY.

#### MODRE & ESHELMAN Lanark, Carroll Co., Ill.

LANADA, 11des . FEHRUARY 20, 1879

Good manners necessarily belong to good

by you desire an interesting book to read, and to the office for "Through the Bible

BROTHER S. H. Brehor has been holding a price of affectings in the Meyer-dale congrega-

BROTHER David E. Price started for the Cen tral Illinois mission field the first of last week, expecting to remain about three weeks.

Buoyuru Rusch Eliy of a led to Clayton co

Bauruan Peter S. Myers, of McVeytown, Pa. we learn, expects to start for Kansas with an other exercion party about the 4th of Murch.

BROTHER Daniel Vaniman writes: 4 Coun me one deliber for the Meanaw proposition. I can see some of the Apo-tolic rung in that, and want to see it tried thoroughly." Who comes

FROM E. W. Knouff we learn that sister Have the Knooff deed at Elkville, Ill., the 2nd

BEOTHER Donn'l Vanismen has just closed a series of mennings in the Macounin Creek

Mountan's proposition referring a number of hearly approvals. We will some open a col-umn for the benefit of the move, and will pub-fish home week to week such promises as may

Bis time. It so I short, acting from Green.

Spring. Ohio, under date of Febr ary 10th, say. "We closed our meetings fore last night, linking been here ben days. We had a pleasant. Up to

The Debate do not upp at this work Brother Stein being proceed with more bus-ness while at Mr. Morris could got get time as quice his minth ubbress, and as we print two speeches at one time, and there not lening two here it must be delayed till next week.

Tus world giories in the sword, and speaks on the plate with around.

I ward must one day yield, for the sword study

to H be benton into playshares. He who are the sword will perish by it, but he who stands by the plow will confer blessings, not only on himself, but others.

THE Brethren at Bolivia, Westmoreland Seven were haptio-d and four other ap

The Christian Index, published at Atlanta, Rab, deals some brevy blows against chired for, sea defunct, goading. The writer anys:

"We have always thought that the best way turns money for religious purpose, is to appeal to none but religious motives. A small amount rised in the way, will alway the point of the proposition of the way of the proposition of the way of the way

In No. 6 was published a story of a most exdinary death reported to have taken place ng. The notice was sent us by Brother el Hamilton, who clipped at from the Indian agains state January. The report is common to be untrue, and has proved the most successful "sell" of the period as a large portion of the press of the country less been caught by it. Meteoric stones frequently ball, but this was a

One of our exchanges says: "To escape con-cription, liftern thousand Meanonites will con-grate from Russia this Winter and settle in soul of the North-western States of this II'm on. They are an interest and industrious press. Like the Quadwors they are opposed to verificially a supposed to sure their refugions tenets are premiar. They because that the terms "Person" and "Trinity" right not to be applied to the Yather. Son and toly Othoot. They believe that the Now They moment is the only rule of faith; that there is our grand sin; that thanks thool and be bopyed; and that Christians ought not to take the hold of the control of the present th

CHRISTIAN Women should learn to be "k place on cartle, and every haveful effort show out forth to make it a little paradise. The and mother should be treated with great

# THE ELDERS AND YOUNGER

DEFER was amply qualified to properly in-struct the elders in relation to all their more than elder; he was a divinely appointed of his flock. Brethrou, help one another. apositic of the Lord, and in-pired by the Holy Ghost to preach and write, and therefore his writing should be regarded as the words of the

He instructs the elders to "feed the thick of ly, and to do the work with a ready misst. But while doing so they should not become "lordy over God's heritage," for it was not only becoming, but a special duty that they should be "en-The younger is instruct gotion, as his "teacher," "pastor," " shepherd,"

To the clair h has been given the authority that the members may grow in grace and the knowledge of the truth. If he is the kind of a mum the Holy Ghost wants, and pospesses the analifications the Scriptures require, he will be a fit "ensumple to the flock," hence thuse who submit to his government will be doing that Properly there can be no church government

of, and look after the wants of the church. In one reuse elders are rulers, but not lords. They ples to the flock" they are to labor to keep molder plains of Christian virtue. He who seeks to elevate the affectious, and purify the morals his congregation, by setting them good examples, will, by the grace of God, succeed; and long after he has closed has labors on earth, his name will be mentioned with respect and he reare will your find very little ploty in either himself or his congregation. Christians, like sheep, will follow much better than Brave.

When it comes to Christian poety and true holiness the elder should lead—he should be a man who shards in advance of his congregation otherwise he cannot be an ensample to the flock. Sal is the condition of that congregation whose the circu's light is eclipsed by the corrounding darkness, "If therefore the light that is us the wants of the congregation should be conshould be taken to instruct them properly regoverned by the Scriptures.

Not only the younger should submit themselves unto the elder, but says Peter, "All of you be subject one to mother." This includes BOWTHER Daniel Miller seems to be meeting with good success on his Wisconsin mission. Up to February the 9th fourteen were hapitude in 18 your brother and sixter are used and disheart the properties of the prop luning leves how too far day. We hold appears the will fourteen new logisted, age of the contract of the contr

setting the troubles others cause. let such one labor for the good of the cause Introduces. He was an elder hranelf and could the meek spirit of his Master will glodly enter-

## THE OLD ORDER

Tio for oldy majors stille iden that God has a Will-a written Plan by which men must come to Hum, as the business of every Gospel rious question when we know that so much depends on hearing. That God has a Will, ious. Being so much of one mind we pure to the further consideration of the conditions of that

Let us suppose that there resides in a beautiful part of the country, a very rich nobbeausa. He is surrounded with all that can make how never came donning into his spacious mansion are five poor orphan girls. He saws their puv-

sorrows. The nobleman seed them, and resurved to help them. They have not merited his sym-pathy, but he concludes to do these good. He begins to sapply their wants, with or without conditions, as he rees fit. Being sole owner of He understands the language he uses. He is of rossions. He then proceeds to begienth preservious to the five orphun girls on the following conditions. 1. All shall marry. 2. All shall marry tarmore. 3. Each must be married

The testator days. His will is read. The he set aside. The Infidel says, "I do not be-lieve." The Will of God says, "Believe." "He that believeth not shall be damined." Mark 16

you have complied with condition first. Con-Have you married a farmer? " "No; I married a lawyer." Then you are disinherited. "Re-pent ye, and believe the Gospel." Mark 1: 15.

23

"Ye., I was married by a proceder." Conset. What's man how is very uncertain concern to forther roles. "They must continue to bry by which to decide whether he is "born of the with their he bands." Are you bring with apprixt "or not. It is what he does that de-your hushand." "I'mm not." You cannot in-iterit. So it will be with all those who have from want and praway to wealth and open. compiled with the conditions, forth, e-pentance lonce, by some unlooked for circumstance, who and hoptism, but turn again to the boggarly were actually the most creed and oppressive elements of the world: "For it had been better people we ever knew. They always had the for their nort to inter known one carry of the consense, that, after they have known it, to present are no better in want and penarry, in turn from the holy commandment delivered use the right of God, than if they had sullions. A to them." But it is happened unto them are great many poor console themselves with the to them." But it is happened unto throm as-cooling to the transported, "The day is turned to his own venuit again; and the now that was asked to be reallowing in the many", 2 tol-15 (2), 32. Such have forgation that they "terre than the property of the property of the property of the property of the William of the property of the such as a gradel delevant. You are no better

factores. You have complied with this. Wire you married by a preacher? "I was," This is their lumbands." Are you living with your husband? "I mu," she kindly replies. Then will, hence shall subsest all that has been behave believed, repeated and been baptized.
"Repeat ye and believe the Gospel." Mark 1: 15 "He that believeth and is haptized shall be sarred." Mark 16: 16. "Repeat and be kap-

remote in you, ye shall continue in the Son. and in the Father." I John 2: 84.

#### THE "LOVE OF."

MIERE are some things which all men like and some things which all dislate. All the and which we can hope to do is based upon this truth. If this were not universally late and encourage men to do right? It is by the classes of heaven's law. From a misanprobension at a few passages of Sempture, bearmg on this point, some very gross errors have

The love or money is the roof of all evil,"

this that I have often piti-d those who had to the deadtygarrows of demonstration and disapprois the will of Hesven's Almighty King. All this is the effect of ignorance. Ignorance be-trayed, condemned, spit upon, buffeted and ushes its measures to the last extreme. In terrible possishment that assisted those who this case the work was not completed until Je-

and so shall receive the gift of the Holy was committed?" How do I know it? What | an able ambassador of Christ, impressing upon country. Impelled by a mystic sense of this dout. Act 2008. Fondston third, "be kep, a spection for a little render to act. The last or care day to 0 od. Making us all feel that and most be compled with. The Wallow words of our libered Matter us be is explaining there is a great work for the Chifchian people to the offs.

to condition second, "All hall courty or more. Less widow may be as much a subject of condem-nation in view of the Scripture," The love of les a preacher." Dul a preacher marry you?

"Yes, I was married by a preacher." CondiWhat a man has is a very uncertain criterion

In reference to glory, bonor, tame, popularity

Christ "much bisself of no reputation." How different from men now! "Whosever exalteth bravely shall be abused; and he that humbleth houself shall be exaited." What is more disgusting to sensible people than self-praise, self-Inodation. Oh, how callous a exait themselves, and exait those who humble themselves? Certainly it is not wrong to be fume, or Christ would not have taught us the certainly not teach us how we might obtain a thing if he did not want us to have it. "He that bumbleth bimselt small or exalted

#### FROM MONTICELLO, INDIANA.

WE are having a beautiful Winter in this W part of God's creation. We are very hankful for these continued blessings. We no-

Un Jan, 15th we commenced a series of meetd the words of cternal truth unto them with

be to our Father in heaven, for nine previous Joses." They were received into the church

five sermous for us. He labored earnestly in the cause of Christ. We were all usade to feel I were and exist, and the harbons and wide, but from my benere with no but had trave; "see it is a distribute of the see it is

special and a complete description of the cross, "Faller Supple than, tory programm one control country to the cross, "Faller Supple than, tory programm one control country to the cross of the country to the country specially the young members who worked carnestly for the cause of their Mester, (my dear young brothron and sisters, let us continue before, for great will be our reward in braven) much good was done in the name of the holy they may be able to choose that good part which many choose while they have life and health Our meetings closed with a good feeling preouling among all. The members were mad stronger in the faith, and sinners caused to feel

J A Weaven

#### RETURN OF THE JEWS.

BLACKWOOD'S EDENSURE MAGAZINE is D noted for its superior collection of inter-esting reading matter. It deals with living which the following interesting extract, in rement to the return of the Lews to Polestine is

e is another feature in the possible for ture of Palestine which is worthy of considera-tion—asmety, the Jewish immigration, which may be vaid already to have commenced. Hith-erto the insecurity of the country and the obstructiveness of Turkish officials have deterred ig in Jernsalem at the rate of over a thousand

The number of Jews in the Holy City is now

Many reasons have been suggested for, this influx of Jews into Palestine. The terror of the has also been in many cases the reason of the return of the poor and more pions, and no one on visit the Wailing place on a Friday without seing impressed with the reality of Jowish de-

It would appear, also, that an interest in Pal-

In such a case the town of Haifa would cer-tainly rise to a position of insportance as the only good poor within the limits of the Holy Land. From the Christian era downwards, it has been a favorite alsode of the Jews. In the ruelfth century it is specially noted as having

is, as a rule, so imperfect, that it is not easy to

and by linguistic attainments to deal with the native population of Syrus.

contry. Impelled by a mystic sense of the mpertance of giving to the world the example of a commonaty living on the model of the apos-olic society—building a "spiritual tample" of aith and good works in the very country where the actual Temple once stood, and raising a sac-rifice of prayer where the ancient sacrifices were offered—these humble settlers have gathered established a society which in some respects re-sembles the well known American seets. Biblio Communists, etc., but which is not distinguished from the rest of the morel by any peculiar ideas on domestic matters."

#### COVETOUSNESS.

(IOVETOUSNESS is under desire of ga The New Testament calls it idolatry were to be stoned to death. The witnesses wor to throw the first stones and afterwards the whole congregation to continue to stone them till they were stoned to death. If a town went into idolatry, every man and every beast was to be killed and the property of the town was to be burged to asher.

It makes a man dishonest. He is a robber, for he robs God and robs society. It prevents the spread of the Gasnel.

It destroys natural affection. A man has no emputhy for the salvation of his children or of his neighborhood. Neither a covetous deacor nor a covetous minister is to be ordisined. The 6.) Says a munister, we are the poorest people in the world and we can't give a ceat to mis-sions of any kind. A wicked circuscome along and raises \$1,000 in a few hours.—The Explist.

# HOUSE BURNED DOWN BROTHER Daniel Miller, writing from the

Wiscousin mission field, under date of February 9th, says: "Last might, when I was about half through with my sermon, the slarse on fire, and burned down. We had no more preaching that might. Some furniture was sayed. We want you to send us \$50 at once." The money was borrowed here and forwarded to Brother Miller that the suffering family might be relieved, as they are poor and have no home of their own. Brother Miller said he and Brother Martin Meyer would stand good for the money, but it is too much for two men to pay, and we take this method of asking the members of Northern Illusois to bear the burden. Send to, or hand in your dountions at this office and they will be made over to Brethren Miller and Meyer. Brethren, remember the poor, and do them good as you have opportunity.

#### AN EXPLANATION.

I N the last number of the Gaspel Preacher, under the head of "Councidation," is pub-lished an article calculated to make a wrong impression. It is not prudent for firms to publish confidential business letters. If the readers understood all the attending circumstances it would not make so much difference

As an explanation we will here say, that there being quite a feeling for less papers in the Brotherhood, a besidess correspondence was entered into between the Primitive Christian editors, Brother Sharp and correlves, to see if we could not hit upon a plan to have less juvenile papers, and thus concentrate forces, believing ing written us that he intended to start a is not feasible, however much it may be desired.

The publishing of business correspondence, resulting to projuce no time kind, and a teasement to produce an uncalled for sensation which does not always leave the best of feelings.

When we conclude to leave Lanark and locate chewhere, due notice will be given in the Bectragen at Wear. There is such a thing at letting good enough alone.

BESTREE J. W. Stein returned home fro Mt. Morres last Thur-day,

BROTHER Lemuel Hillery has been holding a

# One Bible Class.

" The Worth of Truth no Tongue Can Tell.

This department is designed for swhing and assurering Blift questions, and for the solution of Serigiousi different the All questions should be stand with control, and an armed with an mode discussion as possible, in order to promote Blift Trath. Articles for this department, must be shers and so the point.

Will some one tell me how long Noah was build g the ark? ISMAEL PENEOD. ing the ark? kone one will please compare and explain Acts Also Ex. 21; 10 12, and John 1; 18. H. H. R.

Piesse expisin John 2: 13: "Which were born, not of blood, nor of the will of the firsh, nor of the will of the firsh, nor of the will of man, but of God." What births are here referred to, natural or spiritually.

J. Y. SNAVELY.

Please give an explaination of Rev. 22:2. It reads thus: "In the inhist of the street of it, and on eith-er side of the river, was there the tree of life, which hare twelve manner of fruits, and yielded her fruit

Continuing of the nations." A DROTHER.
Will some one le so kind as to explain Matt. 5:
20, ito: "And if the right-eye offend thee, plack it
out, and cust it from thee; for it is profitable for
three that one of the members should periods, and
not that thy whole body should be cast into bell. And if thy right hand offend thee, out it off," sic Will the Bertheren at Work please give in o

Will the BERTHERN AT WORK please give in ox-planation or Matt. 24 if, which reads in follower: "Left him which is on the bounder not came down to take mything and of lish house."

Also verse 4a, which reads as follows: "Then thall two be in the field, the one shall be taken and the other set."

JANE REEDY.

BO MAYOL"

ROMAND 8: 33: "Who shall lay anything to the charge of God's chet?"

notes 2: 10: "Therefore I endure all things to elect's take." HENRY SCHRANZA. for the elect's sales." ITENATY SCHLARTS, Will you to some of your resulters please explain Matt. Int 11, 197 Itenates as follower: "But in soid and chartes, after exacts as follower: "But in soid autochartes, after exacts of condens the sajes, save they to taken it is given. For three are some crunchs, which waves so bear from their mother's womb; and there are better emarks, it helds were and examined to fame: and there be connected, whether and considerates the connected, whether the connected is the same of the control of the connected of t heaven's sake. He that is able to receive it, receive it." F. J. Fis.

#### GOD A CONSUMING FIRE.

Picase give your views of Heb. 12: 20: "For our od to a consuming fire." J. W. Wall. THE spostle is not alone in saying that "Our God is a communing fire;" for it had been God is a consuming fire;" for it had been say approunced through Moses: "For the already announced through Moses: "For the Loni thy God is a consuming fire; even a jeal-ous God." Deat. 4: 24. Even the best men, like Moses, are in their finiteness so very much

inferior to infinite, divine perfection, that God, in His clory (Ex. 33: 18-23), and in His holi-Bat in His condescending love of "God with us" (Matt. 1: 21, 23; John 3: 16; Rev. 3: 20), He is not consuming as a destroyer of men, but of sin and that in man which is opposed to His glory and holiness. No person can be so good as to be able to receive God in His parity, for this would require him to be equal with God; hence He can only come to man, as a tean, or flad with conn. J. R. Hoyen. God with nean

#### SIGNS FOLLOW THEM

Some one will please explain Mark 98: 17, 18:
"Anal these signs shall follow them that believe In my mane shall they east out devils; they shall appear with new tengues; they shall take up nor peods; and if they drink my density thing at shall not burt them; they shall by hands on the suck and they shall recover." Who is referred to s J. L. Brown.

WHO is referred to? Those who believed on Christ in the setting up, or establish-ing the system of Christianity. God saw proper to accompany His works of grace with signs and wonders, while He was establishing it earth, as He did the Mosnic dispensation. ses and Aaron wrought wonders until it was proven beyond doubt that they were appointed ed they ceased. We learn a lesson here: that Gold gave power to His believers to do those signs and wonders in order to convince the peo-p'e that Christ was the Messiah. Paul terms it a witness. In speaking of the preaching of the Word he says, that "God hore them witness with signs and wonders and divers miracles, by the gift of the Holy Chost." This makes it plain, and shows clearly the purpose of these signs, &c. God does not hold the witnessing the stand alrays, but whan he has fully restrict.

The hird of wudom flies low and seeks his to the troth he is freed from his service, as food under hedges, the eagle himself would be with the early Christians; is stand if he always coard anole guinast the sun, there would be no rainbow in our lives.

the witness retired, the miracles ceased when they had fully accomplished their work.

Davro L. Williams

### QUESTIONS ANSWERED. Was Judas present when feet-washing, the Lord's

JUDAS eridontly was present when feet-washing, and the Lord's Supper were in-stituted, as it was while they were at supper that Jesus gave him the sop, and bade him de quickly what he had to do. See John 13: 26. Freet-washing had certainly taken place before the supper, as we learn by the reading of the former part of this chapter. It is equally cer-

porsone part of this consport. It is equally ex-tain that Judas was not present at the Com-munion, for we read in verse 30, "He then, having received the sop, went immediately out-and it was night." Now if we turn to Luck 22: 20, we find that the holy Communion was instituted after supper. The above is my understanding of the matter; nevertheless there are some difficulties, for in verse 21 we read "But, behold, the hand of him that betrayeth me is with me on the table." From this last quotation many take it for certain that Julia

was present at the Communion.

is An image is an imitation, representation, or od, or otherwise made perceptible to the sight."
Welselor. We roud in John 4: 24, "God as a sprit," and in Luke 24: 39, our Lord informed His disciples that a spirit bath not flock on bones. A spirit, then, is without parts, and without dimensions. Man could not have been made in the image of God; as to form, the sar militude. The prophet Habakkuk mi us that God is of purer eyes than to behold evil rity and perfections of Jeboyah are every-where taught in the sucred Records. Solomon informs us that he had found that God made man upght; but he had sought out many inventi Man was originally a representation of his Maker, in moral and spiritual perfections.

Please give an explanation on 1 Cor. 5: 5: "To deliver such an one unto Satan for the destruction of the deah, that the applications was be saved in the day of the Lord Jeous."

M. W. Krim.

The apostle here refers to one who was member of the church, but who had been guilty of a most beinous mindementor, namely, having his father's wife. The pure soul of the apostle revolts at such gross conduct, and he denounced against it the severest punishment known in the species of hment here referred to was wholly confined to that oge of the church. It was unknown in the Jewish church, and discontinued in the Christian church after the age of the apostles. It was a kind of punishment admin extraordinary cases, in which the body and the mind of an incorrigible transgresser were delivered by the command of God, into the power of Satau, to be tortured with diseases and terrors; but while the body and mind were thus tormouted, the spirit was in the hands of a mercimoured, the sport was in the hands of a mercial field oil, who was writing to be gracious. This affliction was generally, in all probability, only for a senson, though sometimes it was avidently unto death, as the phrase, "destruction of the flesh" seems to imply. A person thus given over by the power of flood into the hands, or under the influence of Satan, could not help but experience the deepest contrition, remove and humslify of spirit, so that in the end this dare punishment would be for his good. Though it was for the destruction of the fiesh, yet it was and Sapphira, and to Elymss the Sorce

#### A SMALL AUDIENCE.

() NE of the Savior's most delightful dis eccond only to the Sermon on the Mount, is that delivered at Jacob's Well to but one listis that delivered at Jacob's Well to hut one list-ener, and that one a poor, despised Samaritan woman. It encourages the hear: of a minister, of course, to be able to preach to multitudes— often it featers vanity and prids. But let him not count it condescension, when the occ calls for it, to speak the truths of the Gospel to solitary listeners, or to "two or three" gather-ed togother in the name of Jesus.—Selected. ...

Tax bird of wasdom flies low and seeks his

Ifems of Inferest.

GEN, Kauffesso of the Rosson army save England has gained but little in territory in the have been concealed by the papers.

THE South-western Advante says that " 500 Catholic reclemation teachers and 2,000 assure of charity are at work among the colored people -LIVING creatures would hardly seem the

thing to post by mad, but on an average a millon of packages containing canary and other birds, and bees, are annually sent through the -Tax fears entertained that Russ

ecco in Bulgaria would be detrimental to relig-ion and the Bible, have passed away. The Russians have favored the circulation of the -TREER is a colony of Mormons in London

but they are not at all pro-persons. The class of men esticed into it are generally from unsong these who find it hard work to maintain one wife and one fami -A MAN seldom finds out that the Rible is not true until he discovers that his course of life is condemned by it. After that the Bible becomes a book that will not bear the to

the orientific method.

-"Strreso Bull" and his warriors have left

-As English correspondent says that Mr. Spurgeon is a great beer dranker, and is in the

Russia is the certainty of Inving a good trade.
Every young muo, no matter what his station
in life may be, must become undependent by learning how to gun a livelihood with his own

ed a large number of theots of the bambon plant from Japan, for the purpose of introducing the plant into this country. He is confident it can be successfully grown here.

-THE United States sent out an entomological commission this year to investigate the Rocky Meantain bonst and other insert pests in the far West, which reports that there will be no general invasion of the Western States and Terratories during 1879.

-A CORRESPONDENT of the Christian Union provinces overrun by the late war are held or

-Zion's Herold says the turning of a mi speculations, is a specture to men and ungels.

The Christian at Wark, which will be facetious even over grave matters, adds, "and a spectacle to devits too." And thinks the devil has too

IT is stated on the authority of Dr. De Beamont that since the beginning of the present century not less than 100,000 Frenchmen have committed suicide. The statistics for the year 1876 show the number for that year was Ax article in the Independent affirms that

Missionaries find that, except Muhammedons on it; therefore it is not many constant, and to it tenacionally. And yet they are actually losing faith in it. No people can obsays retain an active faith in a religion the facts and expe-riences of which are all of ages long past.

-A FRENCH radroad engineer rehed gas a large hole in the ground, in which he places the wood to be prepared, and covers it with freshly hurnt lime, which is slowly slacked by the addition of water. About eight days are required to fully complete the process.

The wood becomes so hard that it has been used

February 20

MAKE CHILDHOOD SWEET. Ere you fill them full of flowers; Walt not for the crowning tolerous To make aweet last and boars; But while in the busy household band, Your darlings atill need your guiding hand, Oh, fill their lives with ascentiers!

Wait not till the little hearts are still

Walt not till the little hearts are still For the beying look and phrase; But while you gendy childe a fault. The good seed kindly praise. The word you would speak beside the blor Fulls awester far on the living ess; Oh, all you lives with sweetness!

Let never a worldly bouble keep our heart from the joy each day should reap Circling your lives with sweetness.

Give thanks each morn for the sturdy beys,

Remember the homes where the light has fiel, Where the rose has fided away; And the love that glows in youthful hearts, And make your hours a garden of flow Where joy shall bloom thre

And fill your lives with sweetness

THE TEACHINGS OF JESUS.

"I see the field of the world."-John 8: 12 A S man needs a guide, it is surely wisdom in him to follow the instructions of a Tenches His written Word, in connection with the ex-Savor enjoy that spiritual light which will illumine their pathway from curth

The teachings of the Gospel make the fute radiant with life, light and immortality. m in simplicity they are obeyed. Christ i to the spiritual or moral world what the material sun is to the material world, and the analogy is so perfect as to be termed in the sacred Record the Sun of Righteousness. Mal. 4:2.

The truthe of the Gospel are beams of light and love which radiate from tre—the eroes of Christ. And as far as their rays eviend a cheerful and benign influence is felt, dispelling the thick gloom of sin and iniquity that would otherwise remain; for while men are in a antural state they love darkness rather than light, and the reason is obvious; their deeds are They are not yet enlightened by that true light, the Redeemer of mankind. taught His disciples to let their light shine be

fore men, and that they should not keep it hid-

den or concealed so that others beholding the virtue of doing good works might also be con strained to glorify our Father who is in hear by yielding implicit obedience to all the require-ments of the Gospel. Christ is the light of the present world, and will be the light of the eter-nal or celestial world, and in that great city, the New Jerusalem, the Lumb is the light thereof By following Him the saints have the promise of the light of life. John 9: 5. The true beby holowing this tief. John 9: 5. The trow be-liever, like the prophet of old, may look confid-ingly to God and say, Then shalt guide me with counsule and afterwards receive me hom to glory. If we are faithful here on earth siling with fallen and benighted beings like ourselves, we may soon be othered into world of light, to enter upon employments soited to our increased powers of mind and soul Heaven is the abole of bright brings of crace-less activities, who are continually engaged in Christ has given onto us a perfect Law, and if we wish to enjoy eternal life in the future state we must be willing to be governed by this Law. Jesus says, "I am the way, the truth, and the

The Scripture sets Christ before us as our model, our exampler; His life we abould implate to be Christians; His actions are for us to copy, and if we love Him, we will keep His commandments. He is our elder brother, hence joint heirs with Him to that incorruptible estate that has through Him been so grazionaly bequeathed to all the elect of God. This estate consists ed to all the elect of God. This estate consists in a blissful immortality of light and love user

#### Correspondence.

From White Rock, Kansas

Olff church news for the Winter so far, in

on the prolific and gratifying as we could work, yet we have some encountwing things to Brother W. J. H. Bauman entered our field as a missoinary on the 14th of December, and after five weeks of ardent labor at three different places within the limits of our congregation, we have eight applicants for admission into the body. Proceeding from here, in his course he entered the limits of Solomon Valley congre-gation, on the night of the 21st of January. Here, up to the last account, seven sermons Here, up to the last account, were evalua-were preached, and remarked with five addi-tions into to the church, and an upparent good feeling and revirilying of the spiritual powers of the beloved there. It would not be ning justice to pass aboutly by the superior and brotherly love that prevails among the Brethren of Solomon Valley. Another notice-able feature among the Brethren here, is their resions non-conformity, plainness and order, is not their peace and harmony and brotherly

and spiritual properity attributable to With regard to the churacter and power of brother Bauman's labor'in the ministry, we were more thore gratified. Well filled houses with tender hearts and flowing tears characterind the series every-where, especially at the close; yet the weather was never and unfacor-

close; yet the weather was revere and unmoverable much of the time he was here.

Spiritual labor upon the frontier is, in some respects, similar to the agricultural progresshere—the sad has to be broken up and boft rot awhile in many cases, before it is prepared minute and sastan the growing germanue and any and the growing grop.

it is my equation, that not a single Gorpel sermon is ever entirely bost. Let us thank God
and take contrage.

James L Switzen.

From Republic Co., Kansas.

LEFT Andrew county, Messouri, January 17th, and arrived at this place on the 18th Met our brother-in-law at the deput, also mut elder W. J. H. Bauman, of Iswa, and brother Fadely, of Burr Oak, this State. We were conveyed to the house of N. K. Williams, three miles south-east of Scandia. We were very glad to meet with the loved ones. It has been fire years since mg hode our brother and above farewell; then to meet again after so many days it is a source of much pleasure. A few hours of social conversation, brother Banana returned form, where in the over nothing incoming incoming. Heather Eabley and myself remained to fill int appointment at the school-house in this heighborhood, where we met at the send hour for night meeting. Had a fell hours of attentive listeners. Next morning as were labou to the place where doubler Banman was bolding forth the word of life to the people, where I tried to preach as God gave people, where I tried to preach as 450d gave mility. After a hearty exhortation by broth-er Bauman, three areas, and mild by their net-ious that they were tired of sin. On the night previous three more came out on the Lord's side, which makes six at that place. Thus you see that brother Basanan labors are not in vain. After remaining with brother a few hours conple are well pleased with the doctrine of the Bibbs as pracehod and practiced by the Breth-ren. What will be the result of our effort, God only knows. We will continue the meeting a tear days longer, then visit our Brethren in Jewell county. Will say that brother Fade-

by is ayoung minister, well read in Scripture, and theat in doctrine. We divided the burden, but the work of the Lord is easy when we

ing country. Scandar is a triffig little village.
It is growing very rapidly My sister is the only member that lives in this neighborhood.

but as far as I am able to indee, success will

From Rome Church, Ohio,

ANUARY 26. Presched the funeral of Samuel Saider, aged three years and three days. Congregations large and apparently in-Jan. 27. Two meetings to-day. Congrega

Jan. 28. Two meetings to-day, much inter-Jan. 22

29. Two meetings to-day. Visited the Had pleasant interviews with them in ard to their future condition. Jan. 30. Very interesting meetings, one beptured, making five in this church at this meeting and a few more applicants, and I hope many more will come. We now had farewell

and go away to meet no more on earth had Jan. 31. Arrived at Green Spring church is

Feb. 1. Preached the funeral sermon of si-ter Melissa Shafer to a very large congregation of sympathizing friends. Disease, lung fever Agrd 25 years, 11 months and 16 days. She was one of those tender, loving, motherly six lers-was loved by all hoth in and out of the lers—was lored by all leds in a and out of the church—was a pithful Sanday-yeabool worker, and a faithful Christman. O, how great the loss to father, mother, brothers and sisters, and to the church and to a dwar companion, but you lever their gain. She read, after tabling to you lever their gain. She read, after tabling to fixed and with to doesp. Darbert the windows." Turning over on the rades dashed, or west to shop in the areas of Jean. Now, John tabler will not be long until you can take her by the hand again. May we all prepare to meet be

youd the river of death.

From F. P. Loshr

CAME here with my wife to our former home, where we had lived twenty years, be-Creek. Brother John Leatherman being bonse keeper then. The church was then composed of less than one hundred nembers. The terri-tory conbraced sixty miles east and west, and about twenty-five or thirty north and routh. Now at this time composes ten churches, averabout twenty years harmony and union pre-railed, but, as is always the case, Satan, the Adversary of God and man disturbed the fold, out thanks be to God, He heard the con

(i -t three behind me Satan. I attended a connect meeting last Saturday in our "Bug Church," which was conducted, not by the officials only, but by the church, bers are made to feel not only at liberty to speak their min', but really their duty to speak this respect here and there. The official treth ren transuet business among themselves that

I presch in the Desciple charch, at Milford I then go from church to church I can. We have very attentive to do what 1 can. arers, and large congregations

From Black River Church, Ohio

Williagire you a short sketch of our meet-ings in the Black River church, Med-a county, Obio.

Rethren P. J. Brown and Henry Jacobs, of Coogress, Ohio, came to us, by invitation, on the lith of January, and commenced a series cobs continued up to this date. Three had been received into the church, and on the 21st,

Gospel with power. Our provers is, the Lord new them abundantly.
Some of these received during these meet-

ings, are quite young, but they are not too young to give their hearts to the Savior, and office the Satanic allowments.

On the evening of the 24th, brother Jaco enced meeting and closed on the night of

the 27th. These meetings were held on school-room in Friendsville. The Winbrenarians held meeting in the Reformed church at the same time, in the same place, but the people owded into the school-room, while the Wine-

haptized by brother Jacobs, and one made ap-application. D. J. Myras. Homercille, Obio, February 3, 1879.

From Fulton Co., Pa

WILL give a short sketch of our meeting Willia give a nort sketch of our meetings here in the Licking Creek church. Broth-er Buckslew, of Clifton Mill, Virginin, came to us on the 7th of December. Commenced a se-ries of meetings, which lated until the 11th. He preached nine sermons, holding forth the Word with power, and encouraging the church to press coward, and warning sinners to flee the wrath bo come. May the Lord reward him for his labors of love. Three precious soals were made to feel the need of a Savier, and came out on the Lord's side and were buried

ame out of the Lora's some and were puried in the rolling stream, and arose to walk in nements of life. Afterward two more. On the 18th of January, brethren James R. Lauc and W. L. Spanogle, of Bill Valley, Huntingdon, country, Penn., came and labored until the evening of the 22ud. On the morning of the 22nd, two were made willing to come and them, we repaired to a place where the ice was removed and baptism was administered. Bope that all these bunks may be nourished in a proper menuer. May they become as a city set upon a hill, that others seeing their good works might glorify their Father which is in heaven, and be constrained to do His will. How precious it is for Brethren to dwell to-gether; and often we were made to feel if not hite, yet sheilar to a Peter of old "It was good to be there" W. R. Tarax

From Whitley Creek, Ill.

Dear Brethren:-- AST September, myself and family were AST September, myself and family were visiting the brethren and sisters and friends in Christian county, in the neighborhood where we had lived for fifteen years, and where, as I verily believe, I heard the the first. Gospel serand brother Henry Brubaker, many years ago When we came here there was but one member except my wife. We now number eight members, and if we could have preaching reg-ularly we would soon have many more. When ularly, we would soon have many more. When I was in Christian county, I had the pleasure of bearing brother A. S. Leer proclaim the treth of the Gospel in its purity. I requested him to visit us is our isolated condition, which he responded to on the 15th of Nov. last, in company with brother Daniel Vaniman and Jacob Whitcheol. Had eleven discourses. The result of which was, four were added to the church by baptism, and one more applicant glose of the meeting, but she is still strong in the faith, and wishes to be baptized when it is convenient. May the Lord help her to hold out faithful, and not put it off too long. We had a good meeting, and I think many were almost persuaded to come out on the Lord's

ie. Bruce, Moultrie Co., Ill. From Creston, Iowa,

JAMES F. DAVIS

Date Rechren;—
PRHAPS a little news from this part of Unen county would be of some interest to you. The few brethran and sates living here ne still trying to serve our Redeemer as beat they can under the circumstance. Our much beloved brethren M. Meyers and old the serve of the local mercion late the church, and to the treining of the late of

Though our Platt friends are noted for their Christian conduct, however plenty room for im-provement. One Methodist friend remarked that if they could only have more such preach ing, our community would be better off.

GROSGE W. Kerse Feb. 2, 1879

Sunday-School Convention.

NASMUCB as the Brethren of the Maddle District of Indiana, deem it necessary for the general advancement of the Sunday-school and in order to come to a more suc cative, and in order to come to a more successing action and unanimity of scatiment, it is, therefore, proposed to hold a Convention, is connection with the Missicanary Convention, (which has been announced) at the Spring Creek church, Kossinske Co., Ind., beginning at 2 o'clock P. M., April 214, and continuing with an evening session lished in due time. n. A programme will be out

It will be remembered that the Missiquery It will be remembered that the Missignary Convention is to be held April 28nd, the day previous to District Meeting. Those coming by rad will shop at Collamor, on Detroit, Bel Biter & Illinois B. R., or Pierceton, on Pittsburg, Ft. Wayne & Chicago R. R., where they will be nest with convergences, by giving proper notice. A general invitation is given.

D. Miller, E MILLER A. W. BOWMAN, Committee of Arrangements

A. W. BOWMAN, Corresponding Secretary.

North Munchester, Ind.

P. C., please copy.

From D. N. Workman

A CCORDING to promise, I have now visited A COGRUNG to promise, I have now risited.

The Owl Creek and Davrille churches.

Brother Culvert was to accompany me but
schears prevailed. I then called on brother
A. M. Dokley, who at once responded to the
call, and drew the Gospel sword, and made
deally strokes at the enemy. Our meetings
were very pelessant, and seemed to be enjoyed
by almost all that alternied them. The most
of the factories and some first Market's work. seem to be very active in their Master's work In the Owl Creek church there were five addi-So you can see, dear brothren and sisters, that the labors of these churches are not in vain in the Lord. We commenced the meeting Jan. 4th, and closed them on Jan. 28th. Now may the Lord bless and keep as all, is my pray-

From Central Itlinois.

AVING been requested to come and pr

a funeral for sister Himes' sister's child, and to labor with them a while; and after consulling with some of our Brethren here, we gave consent, to go as the Master has said, "Ge preach my Gospel." So we started, accompan-ied by brother G. W. Dale. Reached the place of meeting Saturday evening the 18th. good order and attention. So we con Hed good order and attention. coting Sunday and every night until Wednes meeting Sunday and every might until Wednesday night. Interest countined to grow better, and after we had talked to the people, we gave an invitation, and three persons came out on the Lord's side, to go with the people of God. So we announced another meeting for the following the country of the country o lowing night and the next day at brother John After services we went to the waterhrethren having cut the see open, which was about fifteen inches thick, and were buried with Christ in haptism. May the good Lord bless them and enable them to hold out

At night we went back again to give Actings we were made again to give them a frawell discourse, which resulted in the best of order and attention. Many good impressions were made. We felt as though we could not leare them, feeling the value of their precious to be gathered not many days bence.

Next day, at 10 A. M., preached the funeral

meet with our dear Brethren at home. The next day attended regular meeting, and after services we sturfed home. Will say to to the brethren and sisters, that

Will say to to the brethren and saviers, tank
we met with mour travels, and especially those
that live in Laron, that they have our best
thanks and well wishes for their kindness
shown to us white with them. We arrived
home Sinchy evening the 28th. Found all
well.
K. HECKMAN. Cornell, Ill., Jan. 27th, 1979.

From Pike Creek Church, Illinois,

WE have had meetings twice almost every W day for over one week; brother Stanffer and Kuntz having volunteered to sow the good much more so than they are promisely auto-tive were knytrod, and others were only deter-red through fear of the cold snow water. In justice to the Brothres, I beg leave to state, that without one single exception, all those who nere featurate enough to hear brother gos their satisfaction, and unbounded admara tion, for his labout as a capitistal speaker; and let use mild further, that your humbles severals has seen the world in times gone by; hur heard ever so many of the so much ranked eminent speakers, of afmost every other demon-ination known; and during a residence of fits twent at Bune, while on oliker in the French army, I have had occasion duly to laston, for his tabuit as a spiritual speaker; und before, have I heard words as beautiful, and arguments more convincing than those of our brother Stauffer. Every syllable of which, the listener could trace fo the very hottom of his heart. Many a time during his sermons, a desire arose within me, that I might be able to lamuch as I have in that I might be able to innich as I have in times past, the soldiers under my command, this plain sermut of our Lord, against those modern theatrical performers of certain secto, whose high-tuned, studied sentences are but calentated to confuse, instead of enlighten the mind of their hearers. Verily, verily, our Lord from over there, not from Rome, appoints bis fisherman hero below.

Brother Kuntz's remarks were short, conv ing and to the point. He is also an excellent

Once more, beloved Brethren, accept the most heartfelt thanks from year brethren and sistors here; and rest assured that we shall ever

remember you, and the good time we enjoyed with you, while in our midst. Louis LaDuc.

Chenon, Ill., Feb. 2, 1879. The above shows what these from other bands think of the Betthrea's plain, simple method of presching the unadultrated truth. Take courage and press with viger on.—Ens.].

# Announcements.

forces of Love-feats, Bisirici Meetings, ste he brief, and wrates on payer separate from other bisiness.

237 The Brethren of the North-western strict of Ohio, will hold their next Annual District Conference at Engle Creek church, Hancock Co., Obio, on Saturday, May 24th, 1870, at 10 A. M. Those interested in the missionary cause will please meet the day previous, at 1 A. M., to devise the hest means for the spread of the Gospel. Those wishing to attend the meetings will stop off at Dunkirk, Ohio, and are also requested to notify the un dersigned several days previous, so the ucces sary arrangements can be made to convey them to the place of meeting. S. T. Bossenann, Cor. Sec.

The District Meeting of Southern Ind., will be held, the Lord willing, on the 9th day of April, 1878, in the Stony Creek district church, three miles East of Noblesville, which is the stopping place. We also desire to see all the churches represented at that meeting all the churches representation of their by delegate or letter.

John Carlon

Prinative Christian, please cogg. The District Council of Southern Iowa will be held at Mt. Ehm, Adams county, lown, April 7th, 1879. The Brethnen will held their Love-feast on Saturday the 5th of April, before the Council.

Primitive Christian, please copy,

2-87 The District Meeting of Northern District of Iodiana, will be hold May 1st, 1870, in the Union Center District, at the Whitehead meeting-house, three nules west of New Peris, Ekhart county, Indiana. New Paris is the only railread station to stop at.

JEGS CALVERY, Clerk.

1-9" The District Meeting of the First dis-trict of West Virgania, will be on the 18th and 19th of April, 1879, with the Luneys Creek church, at their meeting-house, at Bag Spring. anose coming by Bostos & Ohio R. R., will stop off at Keyner, where they will have con-veyances, by previously writing to Martin Ces-ner, and informing him of the number of passengers. No conveyance after the morning of the day previous to the day of meeting, un-less by special passengers.

Licens W. McDowylin \$30" The District Meeting No. 1, Virgini

of April. It is requested that the churches by their representatives will pay in the amount their assessment to pay expenses of the forth coming Annual Meeting. If you can possibly may be norded.

B. F. MOOMAW, Receiver and Cor. Sec. The District Meeting of the Northern 7th of March, in the meeting-house, four and Hawk county. The Dreamer, assisting of all the sub-districts.

J. A. Murray,

# Fallen Anleep.

MDE.—In Vellow Creek distant, Annie Mos. wgel & years, 7 months and 16 Jays. Survices by John Wein ler and others, frem Rev. 14, 18.

BENCHAIN, -in the Turkey Creek church,

BALLENRANGER -In the Last Creek chorch, Sayd

BONYWITY ... In the Tackey Creek shurch, Passace C

WISE — In Danklek, Ohio, on the 5th ioni, at the maleure of his hecher, Mr. George, see of either Cities Wise, of Mandeld, Ohio. Fastral services the U. B, church, by the wroter, from Padna 291-48 large and race.

S. T. BO-VERRUIT

SHOXTA—In the burliers of Mill Creek shreet, abhare Co., Ill., heather Robert Shows, agod To years, 17 monthsmall days,

Brother Briefert was blind far about twenty except, or any order of the property of the Sevings and we true the robe of the beyon of the Sevings and we true of a better worth. HONTS,--in the same family, Jan. 1st, 1679, from

SHONTS.—Since Polly Shouts, wife of brother Rob-

days. She was ancipted with oil in the name of the Lord

after which she expressed a delifer to be absent from the body and present with the Lord. May the bleatings of God rest upon the bereased family who mourn the loss of their friends. H. W. Symethers.

# Books, Pamphlots, Tracts, etc., for Sale at this Office.

Trine Immersion Traced to the Apartles - Raing a collec-tion of hosterical quantiless teles to deep and assured

Pengilly's Guide to Christian Baptism. Bistory of Palestine, or The Holy Land By M. H. Lt. D. Ergyavispy 18 ma., Check, to recease
Lt. D. Ergyavispy 18 ma., Check, to recease
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Control in receive and description of every place, or

Campbell and Percell .- A Definite Christian Esptiam .- With its Antecedents and Con-grams - By Abrander Compbell, Cloth, \$1.25. Mood's Theological Higher, or a Vindoustree of Par Claimbanns Fr Ebbr Peter Need, Bound in

The Throns of Earth - from the consecration of Shephard of Bethickers to the reledition of prime ratus. By the Rev. J. B. Ingrediens, Ld. B., south - The France of the House of Livid," and the " for of free " this fire splendid albustrations. I

Campbellism Weighed in the Balance, and Found Want Non-Confermity to the World, as taught and a

MOORE & ESHELMAN,

# Rusiness Department.

# BOOKS, PAMPHLETS, ETC., AT THIS OFFICE The Bectrice of the Brothron Defended. - This

The Last Supper, -A beautiful, colored posts

The Ocepal Earnmer, and Haghway Grader, or

Moomaw and Jackson's Debate, ---One Baptism - A dialogue showing us the only ground of union, that

MODRE & ESHELMAN, LANABE Carrell Co., ED

# W. U. R. R. TIME TABLE

# THE BRETHREN AT WORK.

"Billed I Bring You Good Internal of Great Jug. which & All In to All People" - Lux 2: 10.

Vol. IV

Lanark, Ill., February 27, 1879.

No. 9.

#### The Brethren of Work. EDITED AND PUBLISHED WAVALY

J. H. MOORE & M. M. ESHELMAN

SPECIAL CONTRIBUTORS:

D. B. MENTZES, - - - WAYNESHORD, PA MATTIK J. LEAB, - - - URBANA, U.S.

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The Old Order =M. M. Pelielman . Monantw's Proposition The "Demon's" Melaka. . . . . . . . .

The "Decoust" Misiako.

Ostrametti kartireksi i. Harrison ...
The War Yun Sai H.—S. 3.

A Bangeros (Come, B. H. Misher ...

A Bangeros (Come, B. H. Misher ...

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Jane and Forken shing ~ 1 W. Yunmun Jude and Forken shing ~ 1 W. Yunmun Jude and Forken shing ~ 1 W. Yunmun Line Land Forken shing ~ 1 W. Yunmun Line ... A Exempediate ... In the control of the Mish (c. R. Misher ... The Come of the Mish), (c. R. S. Misher ... Thought see ... Indicate the C. Misher ... Misher ... Misher ... Misher ... Misher ... A Warning and Horstotom—W. B. J. Billie ... A Warning and Horstotom—W. B. J. Billie ... ...

Weyshie Notes - Landon Week.

The Prim Rights Higher S. 1.
Why as to part of the Service States and Service Se

There is a Land of Page Belight

#### WORDS OF ENCOURAGEMENT

I "ANNOT withhold from you the emotion of my heart produced by may late assource moong you'm Northern II), not only become for themselves only, but for him who fixed and died for a rebellious race, and lost a pattern to be unstated by all that are born name by a spirits il both. Yes, if it were only possible that are and have, is the Lord's, whether they be intellectual or temporal gifts, and that all the members of that mystical body-the church of less Christ-are in duty bound to serve one unother, even as the members of our natural body. without reluctance, serve each other. There the hand will readily do it. This seemed to be to largely exhibited among you that it cheered the up and gave me new impulse to devote all remaining powers within me to the cause of my

My heart was often thrilled with joyful emo tions an looking over the attentive congregation-

azement, my dear young brethren and meters; it you stand firm and true, and walk consistent dren of God, but also that of the children of the world, and thereby create an utilizance in ta-Christ. If your duly walk and conduct is su

spread Fraternity. Wherever true merit is the Lord, resolve with me to double our diligence, and devote more of our time, if possible, more of our means, which God has blessed as with, to the alleviation of human misery and de

> 'Can we whose souls are lighted, Can we, to men benighted, The Lamp of light deny? The joyful sound proclaim,

Has learned the Messah's name Now a word to the old and feeble-those whbave home the ark of the Lord along: be of good cheer, entrust the work of the Lord into by our side to occupy when we are gone; put into their learns the trest which he had entrusted into our hands. We all have made many blumbers. The Lord has borne with us, there-

domina call is made. And ye Joshnas and

#### A FEW PROVERBS ETTER go round than fall in the ditch.

Cut your cost secording to the cloth

Catch the bare before you sell his skin Charity begins at home, but does not en

Doing nothing, is doing ill. Dependence is a poor trade to tollow.

Deeds are fruits; works are but leaves Do unto others as you would have them

Every couple is not a pair. Everything is good in its senson. Everyhody's business is nobody's business Fortune knocks once at least at every man

Fire and water are good servants but had Great harkers are not hitera.

Give a negree rope smoogh and he will hang there will be used to be cast into outer darkness, where the same weary, there will be used to be cast into outer darkness, where fewer and the same will be used to be cast into outer darkness, where fewer and the same and

### FAITH

By furth we seek a lumpe at

By faith u.e find the mercy seat, And over set al Jesus' feet; By faith we keep the wond he speke And ghally bear life easy voke.

#### A WARNING AND INVITATION

BY W. H. SILLER.

PHOUGH I am young in yours, and in the a service of any blessed Master, yet I feel it my duty to aire you, my duru unconvected friends, a little advice and warning. Every brue man and woman know that they have a soul to save, or to be forever levt. I hope that all who read this article, are Bable renders There lived about 1800 years ago a m whose mane is above every name, and that was Jesus. When everything was ruined and uneverlasting life. He left the shining courts of

time in tenching the people the way to eternal is an object of aniversal pity at Home; that he glory. He was rejected, befrayed and delivered panded octaves a series in the Cross: was and keeping his wine under look and key. Two up into glory, and is now seated at the right after drinking uglass of sconnormal thand of God, the Father, there interceding for the cardinals trid to dissuade his shorther from

"To-day, if you hear his voice, harden not intered a powerful anti-lote our hearts." I have no doubt in my mind but that you have heard that still, small voice whis-

Suppose that great and notable day of the Space that great and instable day of the Local total clause which was over excepted in all sent of the work to see a create pick and it is also the space of the work to be a constraint of the space of

The apastle John says, "He that knoweth to

The apostly dolin says. The that knows the tod good, and doed it and, to him at a m." All those who condistinguit begod from sail, know upon the kis to do good. Have know how to do agood, why not do at? It will be no discussed. That some desay that we have been tabling about, says, "The that is nichous distance, and of my words of him will my Fether also be ushing-O turn ye, O torn we, for why will ye die

When God in great mercy is coming to nigh?" Now I entreat you, as one that wishes your soul's well, to come to the Lord Japan Christembrace the troth, hald to the truth and stand firm in it. Do not put it off till to-morrow, or next day, og some other time in the future, but "The spirit and the bride say, come;" Christ says, come; the church says, come; come; Carret-ays, come; threeburrh asys, come; and he that i eathers let him come and drink of the mater of life treely. Come and go along with as, and hand in land, we will go Zon-word, "toward the mark far the prace of the high calling of God in Christ Jesus," We will go onward and apaumi to the city-the New go make and space; splenty of toom to space; there are thousands and multiplied thousands of the heavenly hosts prusing Got, but there is room for thousands more. "There is more rejoining over one sinner that repeateth, than over ninet nine just persons that need no re-pentance." Come to Jesus just now. Would to God that every one would accept of Jeans Christ Your time may not be long on earth, -, on may be called away in a money of time. We do not know when, but make yourself a soldier in the army of the Lord. "Remember thy Creator in the days of thy youth." Morrismaville, Ill.

#### A POPE

ROM the following it would seem that it is not a very nice thing to be a pape after

"A German correspondent says that the por sceeps piteously and has aged much; that he giory. He was represent sorragion and section of frequently pucks up to go to Perugin, but at the Therm was passed was malled to the tragged Cross, ex-deadly fear of poison, and only ruls food brought panded between heaven and earth and sultural to him by i is brother, making his our colles. the ignorances seem upon the constraints and keeping are tone unsertices and key. The barried and after three days was raised agold, attempts, the correspondent says, have already from the dead, and after forty days was received been made to prison thus. When he took ill

thely so have been that still, and is rise whey reage. Come, under so, and I and give me reage. Come under so, and I and give and reage. The pressure read-pelver to did for much series. Once where and pelve have the series of melving and peak read the proposed for you for this some dense who did it are ver now. We will you not come which we have the winds to be the first when control the reading to the control of the series of the series of the large of which the series of the object of the series of

LONOFELLOW aptly says: "The little I have

Prayer is a shield to the soul, a sacrifice to

#### WHAT CHRIST TAUGHT.

NAME OF BRIDGE STATE

REPENT, believe, and be haptized, All my commands obey, what Christ taught his people here,

If words have any meaning, this But there are those, who in this day, A different doctrine preach.

They preach that faith, and faith alone, Is all that is essential; Have faith and then you are assured,

Obeliance then is not required; Oh, how they do dissemble. or we are told the devils, do Also believe and tremble.

Tremble, but why, if they believe? Because we find it given, The Lord's commands they dischayed, While they were yet in heaven

Angels they were, in heaven once, Angels they were, in honers of the But disobedient grew;
God spared them not, but east them down,
Into bell's darkness threw.

If angels, they who dwelt with God, Were from his presence driven, That unto them were given

How can his servants here on surth. Expect to enter there,

f Christ's commands they fail to keep
He gave to them while here?

The advocates of "faith alone," Faith with good works they must possess,

The bravenly crown to earn. Dear friends, if you a home would gain With Christ beyond the sky All his commands you should obey.
As far as an you lie.

For we are on probation here. To us a Law is given, By Christ, to guide us in the way,

That leads from earth to bear But if we fiel this Law to keep, And from its teachings stray;

Christ will not claim us as his own In that great judgment day. Oh, may we be of those who shall.

The welcome plaudit hear, "Well done thou faithful servant, come, With me my kingdom share. You have proved fiethful in this life,

My statutes did obey; Into the joy now of thy Lord, Enter you may this day. ----

#### CHRISTOPHER SOWER BY ARRAM R. CASSEL.

Dear Editors:

N No. 3, page 7 of the Brethren at Christopher Sower, which is but soother instance of somebody's attempt to write what he did not know. I will therefore try to rectify the errors of it, and perhaps add a few particulars to it. Christopher Sower was not born

in Hesse Darmstadt as the author asserts; for he says in his manuscript journal, 26th of September, 1721, in Lansphe, a small town six miles from Marpurg in the Province Witgenstein, in the north of Prussia, and emigrated with his father in the Autuma of 1724, instead of

2. He never settled in Philadelphia either as printer and book-seller, or private citizen, for at that early day, very few, if any, Germans settled in Philadelphia, as it was considered the " English's town." But about the same time that Wm. Peop founded the city of Brotherly Love, Daniel Francis Pastorious founded Germantown, or the "Ger roses someted terminations, or the "title".

White there was on termina printing; was so much encouraged by a thank ne jings or but he and in mine, 't town,' in it has the milled, in America, there was such a lack for immediately commenced on it with an jet p) issuiff out the same it. A current was not a lack for immediately commenced in it with an jet p) issuiff out the same it. A current was not a lack for immediately commenced in it with an jet p) issuiff out the same in the sam

they lacded. And there also the little the printing office in a part of his dwell- 1748, a large quarto of 1284 pages Christopher Sower also settled on his a German A B C hook, and an almanac arrival in America, and lived there till for 1739, the first in America.

a the Spring of 1726, he says they movtime in April 1731. He says they moved back again to Germantown and bought a six acre town lot of Mr. G. A. Gruber (the writer has the origical title of it), there he built for himself an ucusually large, fine house for that time. His object in building it so large, was to accommedate the Brethren with a place to hold their meetings, as they had no church house thee, and the most of their dwelling houses were too small to have meetings in; for they being, with a few exceptions, all poor Here they liv ed, and here both of the old people died, and were boried in a corner of their lot as they had no graveyard at that time. The motherdied in December 1752, and

the Father in September 1758. And as Christopher junior was the only child, he inherited everything they had, and continued the various trades and occu pations just as the old man bad left them antil the Revolution broke out. When Germantown became so disturbed that for the sake of peace and safety, he took refuge in Philadelphia where he staid from the 9th of October 1777, till the 23rd of May 1778, he came back, and the next night he was taken prisocer and marched bareheaded and barefooted to wards Valley Forge. But the night heing so dark that they could not get aloog, so they crept into a farmer's bare till next morning, and arrived at the camp on the 26th. Was a prisoner there till the 39th when General Washington ordered his release, and General Gillespi gave him a permit or pass to go to his brethrea is Methatchy, but not to Ger-mantowa as the would still be unsafe there. So he did not return home till the 23rd of June, and on the 28th he was warned out of his own house by lawless marauders who began to sell his goods.

He then took refuge with his fatherin law, Brother Henry Sharpneck, where he staid till the 7th of April 1780, he moved to Methatchy with three of his children to Brother Coorad Stem's, where he also died on the 26th of August 1784, and not in Philadelphia, as erroceously asserted. He is also buried there in the old Meanonite graveyard. The follow-WORK, I noticed a short sketch of ing Epitaph, said to be composed by

himself, is on his tombstone: "Death, then hast cononered me. 'Twas by thy dart I was But Christ will conquer thee. And I shall rise again.

It is asserted that he was a printer and book-seller before be came to this country, and had settled as such in Philadelphia. But the fact is, he never was either a printer or book-seller; but a clock and mathematical instrument maker, which he followed until about 1735 or 36. Then the little printing pres which the Brethree had in the old Conntry, was seat after them to Germantown.

and as pobody seemed to have nov room for it, Christopher Sower took it in cas they were forged, is still preserved. But the salvation of sul tody. And as he was a natural graus, while thus engaged, a Mr. Heinrich That the apostle I he experimented in the art of setting up type, in which he soon succeeded so well,

hand of Brethren settled, who came over ing, which he did in the Summer of Much more might be said about this, five years before, in 1719. And there 1738, and printed, heside other matter, and the subsequent editions of it, that

The following year he printed a nest what was then called the Mublibach or to, of 818 pages. But as soon as the (Mill Creek) where they lived till some office was established, he was earnestly solicited to print a newspaper, but he refused on the plea that the press had been procured by the Brethren for the glory of God, and he would therefore not profane it by publishing a news paper. But he changed his mied and greed to publish a paper about four tions in a year. The first number of which was issued on the 20th of August 1739, under the title of "The Pennsyl vania Historigrapher" or Reporter of events in the kingdom of nature and of the church. It was so well patronized that he suon issued it monthly, then semi monthly, theo weekly, and in size more than twice as large.

From the above, it is seen that the asertion of printing a magazine in 1735, is also an error, as the press had not yet arrived, and did not attempt printing a magazine until 1764, he published on under the title of "Das Geisthiche Magazine." i. e., The Spiritual Magazine, or Things New and Old from the treasure of the scribes instructed unto the king dom of heaven. And instead of print ing the second Bible as asserted, he did actually priot the first ever attempted in any European language; and considering the circumstances under which it was brought forth, it may well be recarded as the work of Pravidence, as well as a meaument to his ingenuity. For let it be considered that the German Colonies were yet almost in their infaucy, and that there was no paper-mill, no type foundry, and no printer's ink manufactory in America; and himself no practical printer. But he saw the great necessity of Bibles, and the natold difficulty of getting them from

shroad; as there were at that time no facilities for importing them. The few that were imported had to come by way future. of England, where the boxes coats ning them were weighed, and sixpence per remains for us to see that in pound duty was charged. Besides, at in the most effective style. ast one hundred per cent to the Cap-

tain or newlander as commission for their transport, coosigoment, etc., which brought them to a price that poor people could not afford. Consequently the Bible Society of Halle, founded by Carl and customs. The genius of the Gos-Hildebrandt a noble Baron of Coustein,

was appealed to; who very generously favored our colonies with a number of conies So did also that of Budingen. But the supply was far short of the de-mand, which led him to consider the propriety of printing so edition of it himself. He communicated his intention to a few of his friends in Germany. who encouraged him in the hope that with God's help be might succeed. Upon which he issued a circular with a specimen page on the back of it, and commenced making preparations. A Mr. Fleckenstein of Germantowa assist-

of your readers. And also about his cast iron stoves, his philanthropy and ther matters referred to in said article. But as this is already a great deal longer than intended, and the latter not be ing so suitable for a religious journal; i will close by asking the readers' patience with what I have written. But as the field is so large, it would have been easier to write a volume than to condense it in a nut shell.

# EVANGELIZING THE CITIES.

BY D. C. MODMAN

Harlewrille, Pa.

T should be gratifying to every lover of 'apostolical religion, embellished with apostolical usages, to see that the embryo proposition to include the cities in our work of evangelism soon mee with such practical and substantial responses as are indicated in No. 4, of the current volume of the BRETHREN AT Wonx. This is as it should be. When we consider the fact that the morals and tastes and religion of a country, are powerfully influenced by adjoining cities, we have the key to the fact that the evacgelizing of the cities was the most promicent feature in the apostolic sys-

An attentive review of the labors of the primitive missionaries, shows that the cities were the centres of their operations, and that the rural districts received their knowledge of the new religion

from the cities.

Our church has reversed the programme, hence the enquiries are frequently propounded us, "Why do you not preach in the towes and cities!" The fact is, to our mortification, we write it we have culpably neglected them, and if there should be anything in the future like "rising in judgment to condemn us," we may have some difficulties of a serious nature to adjust in the interminable As the work has been ioangurated, it

remains for us to see that it is execute

1. The operations of the apostolical missionaries should be studied and copied as models, with those variations and modifications that will correspond with the variations and mutations of the times pel is pliant, with reference to harmless umages, and habits, but rigid with respect to ordinances and commandments

It would have been another immpo sibility, and also an absurdity for the apostles and primitive Christians to have perpetuated the incidental or accidental usuages of that age. Had that been essectial to the purity

of the faith, we would to-day, he an ex act copy of the Asiatic churches in dress manuers, habits, occupations, etc. not think the anostles embarrassed the progress of the new religion by an inter minuble and nucompromising controvered bim is making the matries to east the type. The old acvil upon which sentially sinful, or that would not affect

That the spostle Paul recognized the Ehenfried Lather,-who was connected importance of adopting his acts to harmwith a type foundry in Frackfort on less circumstances, is evident from his that he printed a number of small by mos the Main-kindly presented him with a circumcision of Timothy to conciliate that be printed a number or small by 1000 to -Mant — tuning pro-one una way or creamency of 1 finding by Gouden's man and other religions broad-size, which we small fact of the prior for the purpose. Now distributed grainforms, and his withstooming Polar, which will be the way on Greane printing was to make deceasing the printing of likel we the documes or that shapers lightest take the place, etc. and the larger lightest take the place, etc. and the larger lightest takes the place and the larger lightest takes the place and the larger lightest takes the place and the larger lightest takes the la

fliet our own congregations would never escape the brain of Satan.

There should be no fears of failare in the ultimate success of the work, either as to the building up of churches in the cities, or the support of the workers. I do not think the first missionsries expended large sums in their operations. They did not disdain to work with their own hands, for their own support, when they had the opportunity to do it, neither should our missionaries. one soul is converted, you have Behold St. Paul assisting Aquilla, the banished Roman to fill a large contract

missionary? I presume our missionaries would not disdain to copy the course of that rest prepared for his people. that eminent apostle under similar cir-cumstances, but a proper discharge of to say. We don't want much discussion. the duties incombent on them would The command is, "Go into the vineyard have little leisure for secular work, and work," not discuss. As to the funds necessary for the work. it occurs to me the church ought surely comprehend the responsibility of con

tributing promptly to it. I think I do not over-estimate the financial status of the brethren when I compute the number of brothren whose annual income is \$500 and upward at 2,000; and of that number, do not 700 realize an income of from \$1,000

to \$5,000 annually?

If there are two thousand members with an income of \$500, are there not 100 (one twentieth) who would contribute one fiftieth (the Jews used to conserrate one-tenth to the Lord), to the conversion of the cities? If we do not, remember the following prophecy: Wickedness will continue to increase in proportion to the increase of popula-tion as two is to one, that is, as the population is doubled, sin will be quadrapled, and the money we withhold from the Lord's work will be used by Satan souls of our shildren. The ministers who should either be in the vineyard

gations, will fritter the precious momenta away, either biting and devouring one another, or selling their own souls and the souls of their fellow-members for the poor "pottage" of men's flatteries and official advancements, etc. And the sequel of such a state of affairs will be, an outpouring of divine one faith, one haptism, and it made a vas

themselves or working up the cause and

interests of missions in their own congre-

vengeauce on our country, in pestilence when God begins to make impuisition for air.

Let the names and vouchers continue AT WORK until one hundred are on the Lord's register, and then we will pro-I would suggest that brethren should be chosen who are nuencumbered by large families, and who have been found valfield? The interests of Christ's king- knocked at the door, therefore she con dom could be safely cotrusted to his stantly affirmed that it was even so hands. Brother A. Hutchinson of Mo., has been found faithful. What do you two brethree receiving the highest num- we do, what we believe. This outer rection. He never should think so; nevber of votes he declared elected, and if work is not the necessary work."

er. He may have no taste for it, but if

Now brethren, don't fight against this work, lest you be found fighting against the Lord, and his mighty millstone fall on you and mash you to powder. If it be not of the Lord, it will fail. Just wait and see, in the meantime send along your X and your prayers, and it only one hundredth share therein, the value of which will be estimated nod paid at for tents, at a reasonable compensation, the office of the Secretary of the Now how would that suit a modern ary in the kingdom of God, when your ouls is summoned up there to enter

# THE CEMETERY

BY BLIZABETH TRUAY.

I'VE been in sight of the city here, I mean the place of rest, Where many mouldering millions lie, Returning into dust.

But at the resurrection day The first one and the hest, Who know which ones will then arise And be forever blest.

Who knows who will lie what still Till the last trump shall sound: No mortal here, but God can know,

For God has said that silence reigns, In that last resting-place, Until they meet their Savior here, And see him face to face.

Oh, then how we noor mortals here On earth should spoul our breath

And scape the second death God only knows the day and hour, When all must come to die; So he will give us all our dues,

#### HOW I REFUSED THE OATH.

"But above all things, my brethren, swe WHEN the apostles said this, they were more of one mindthan we are now. There was then one Lord

difference what believers practiced. By or war or famine. Woe be unto us then their practice they were distinguished from the world. They then believed sidered a wise man by the world, yet he what James said, "swear .not;" must count it all as nothing in compar James says just what the Master had ison with Christ. Again, a man may know but little, he may be considered to pour into the office of the BRITHER said sometime before, that they should not swear by heaven, not by the earth igoorant, yet be very wise, he very not by the head. Matt 5: 33. It is cred to elect two of the Lord's messen-gers and send them out into the whited be put to an oath, or cause to take an sarvest field, to gather the ripened oath, and James says, "neither by any sheaves. If it would not be premature other oath." But to affirm is right, to assert positively, or to tell with confidence. Paul wants Titus to affirm somthings coostantly. It is also said that iant in defence of our doctrine. Could Paul affirmed that Jesus was alive re transfer Brother J. W. Stein to that Rhoda was sure that it was Peter who

There are many good-meaning pro fessors now who can see no diff think of the following as the plan of in this. They even say that they be-election? Let each contributor signify lieve the same that we do, only they bis or her choice in a private vote ad- have another form of doing it- I dressed to Brother J. H. Moore, and the does not make so much difference what

A few years ago some school bonds we turn to the OC

secretary, and let be prayers of the case for the State. When many not be go and proofs to the case for the State. When many the respective proofs to great proofs to the case for the State. When many the respective two proofs to great proofs to the charge of the case of the proofs to great proofs to g chosen for treasurer and disburser and eral hundred miles from home as a witward the witness-stand, left up their to his Father, "not my will, but hands, and say after the one who qual-ifies them, "so help me God." When I tians, we must work the works of Christ was called, I came forward and ap-Plesse read the adventure of Jonah. He proached the clerk and said that I would affirm. He was so bethered that he Lord. He did not wish to go where he hardly knew the affirmation. Then be lifted up his hand and requested me to do so too, which, of course I refused, and naswered him, "yea, yea, instead of "so pleased. Success could not lift him up help one God." After I got through, I He was a true man a true prophet was asked, why I did not take an oath, He honestly told the shipmen, that he I answered, that the Master said we should not, and so also did the apostle because of him the storm was mon the James. The answer was, "yes that is waters, and he told them to throw him right, I believe the same as you do, only out into the sea, and he was three days I believe in my form which our church and three nights in deep water, because believes in, that is the church of the he tried to run away from duty. The United Brethren." We had quite nu success of Jonah may teach us a good interesting talk, when another made lesson. He did, simply what he was this remark, " well, what would you do told to do. His sermon was a very short if that affirming was also against your and easy one. No high collection was belief?" I answered that to affirm was required to tell the tidings. Any one

> would not take an oath? The fact is, to be his. the one that swears is known; the one that swears not is also known. "By their fruits ye shall know them." Brethren, swear not, and the Judge THE well-known anti-tobacco man,

of the quick and the dead will reward us according to that which we have

Osborne City. Kan.

NATURE AND REVELATION. BY M. C. HILLER.

WE talk of hore poets, which is all right. But sometimes we are inclined to talk of born Christians and born ministers. Is this right? Wheo I hear a man preach a good sermon, I al-ways think he has been a worker, and not only a worker, but that he is, to a greater or less degree, an inspired man. A mau may speak finently, be may speak him, naless he is a man in whom the years of age." Holy Ghost abides. Ministers must be born of the Holy Ghost if they would question was to the point, and the peoinstruct their listners in the right way. It is God's work and not man's. A mae may be well informed, he may be con

His education may have been received from that great Teacher. "Verily, verily I say unto you, he that believeth on me the works that I do, shall be do also," John 14: 12. To be born a Christiao, or he a natural speaker, I think is a wrong idea. All have to be-come believers, to be Christians, and no matter how easy it may be for some to speak they have necessarily got to learn what to say and how to say it. Some have more taleote than others, but then more will be required of them. So thereis no excuse for any.

Sometimes the church calls a brother to the work of the ministry, who thinks him" ... Nelected. he has no taleot for serving in this di

was fleeing from the presence of the was sent, but after all his delay, see with what success his labors were blessed; yet it seems even with that, he was not was fleeing from the Lord, and also that I could comply with it. Now if this practice don't make a distinction, why was tidings were ready, and be went and de I asked, afterward, the reason that I livered them, with the success that was

#### BETTER BEEN BURIED

George Trask, tells the following of himself:

"About lifteen years ago we gave a lecture in which we aimed to show that, as the common use of tobacco takes away desire for food, blood, musule, health and strength, it must, without full, shorten life, and if so, the habit would at last lead to the person killing himself, hence a breaking of the command of God,
'Thou shalt not kill.'

"As we closed, the preacher rose and said: I believe the argument in this use tobacco are poisoned to death and cut short their lives. But I have a hard ease to solve, and I wish Mr. Track to solve it. I know a man within ten miles searcedly, but he cannot speak with that power, or God cannot speak through day of his death; and he lived to be 104

"We confess we were puzzled. The ple laughed at our expense. At last we hit upon the Socratic style of reasoning, and questions helped us out of the troub-le. 'Sir,' I asked, 'are you sure the old man lived and smoked till he was 104?" 'Yes,' he replied. 'How did he look? 'He looked like an Egyptian mummy. 'Had be moral feelings?' 'O no; he seemed to have no sense of God or religion whatever.' 'Did he manifest any pub-lic spirit?' Did he like good schools, good roads, good order and the like? Ono; no more than a mid turile or oyster.' 'Had Le a family?' 'Yes, a large one and a mean one-altogether too large.' 'Did he love his family?'
'No, I think not.' 'Did he hate his family?' 'No, I think not.' All in a word —did he love saybody or hate saybody, dead or alive, in this world or any world? 'No, I thick cot.' Well, well, brother, the cocclusion of the whole matter is simply this,—the old man was dead fifty years ago, only you did not bury

He that loses his conscience has nother. He may have no teste for it, but if ing left worth keeping.

MANDE & POURTNAN

LANARK, ILL.. . FEBRUARY 27, 1879. Bourney R. H. Miller informs us that he is approving slowly, but is not able to do much

by Simon Harshman will torward his address, we will cheefully forward his paper. We can-not send the paper unless we know the parties'

address.

Bayrigh D. B. Gilssan's address is changed from Perrin, Clinten county, Mc., to Norhorne, Carroll county, same State. Historrespondents

will please take notice

Figure the Provitire Chardian we learn that Brother J. P. Hetric has re-signed his charge of the church at Philadelphia, Pa. It is not said

BENTHER Allen Boyer, of Lena, III. "We have laid six weeks' meetings in the Washinn's Grove Church this Winter, princi-gally conducted by the home ministers; the in-terest was good all through."

THE unselicated article from Brother R. H. Millor, published in this issue, is highly appre-ciated by us. It is timely, and to the point. He shows the matter up in its true light.

THE Maple Grove colony, locating in Kansas members have already agained their intentions to take up claims and become members of the colony. This is an excellent way of establish-ing healthy congregations in the West. From D. C. Renner we learn that Brethren

Krider and Celterman lately held a series of meetings in the Bear Creek church, Indian. None were added during the meeting. The brother also states that they are much in need of mere help in the ministry, and desires minis tering brethren to call and help them.

From S. L. Showalter, of the Station Chu Green county, Pa., we have the following: "We have recently cloved a series of meetings, which commenced the fearth day of January, and cles-ed the nineteenth, which resulted in eight accessions to the church, four by haptism and four reclaimed; and we think deep impressions were made on others who are probably counting the made on others who are promptly consume are cost. The preaching was done by our home ministers, Adam Wise, James A. Murray, C. J. Showalter and Henry Wise. Meetings well at-

BROTHER Abram H. Caesel's article about Christopher Sower, in this issue, is interesting and well worth preserving. We invite Brother Canol to write again. Our readers would be pleased to hear from him quite frequently, and as the brother is gotting old, will not likely be hore much longer. He has collected a vast renders, and we suggest that he make an effort to that it may be preserved after he has gone to

the another page, Brother D. C. Moonsow makes a few suggestions regarding missionary work in cities. While the brethren are sending the very places where they are so such needed, of God: "chosen generation;" "pill.

Br th en and sisters, pray for the en cost of the ground of the truth; " "peculiar people;

THE "DEACON'S" MISTAKE

THROUGH the kindness of a brother, who

In reply to the above we state: It is self-evi-

BRETHERN AT WORK has as large a sub-original list as any paper in the Brotherhood, but it is not ten thousand, though we hope it soon wall

The assertion about our net profits being yearly full four thousand dollars is fulse from beginning to end. Our income is not half that We think that we are doing reason ably well in husiness, but to my that we are ' is incorrect. Brethren should not publish things they know noththe Brotherhood. As the Vindicator copied a stance endorsed what was said, we respectfully suggest to the editors of both of these papers the propriety of taking back what they have said about the BERTHERS AT WOLK AS referred to above, on the ground that we deny it being

As to the circulation and profits of other pa pers, or the profits arising from the lawful but ness in which any brother is engaged, we are we can do to attend to our own business. and the calling of the Lord. And more; have neither time nor disposition to look often ed publish the private affairs of other men, nor to be "busy bodies in other men's matters. Pet. 4: 5. Gur mission is, to "sound out" the Word of the Lord, and to be about our Muster's business. This is quite enough for the saints

The following from our book-keeper and mailing clerk is respectfully submitted to one

rondorer OFFICE BRETHERN AT WORK, & LANARK, H.L., FEB. 21, 1879.

To Whom it May Concern:-This is to cortify that the statements of the This is to certify that the statements or the Dearon relative to the circulation and the pro-ceeds of the BRITHIMS AT WORK, are false. Having charge of the business of the office, I know the exact amount received and paid out,

and the net proceeds lack very much of bei 84,000. S. J. Harreson, Clerk. OFFICE BRETHREN AT WORK, I LANARE, ILL., FER. 21, 1879, 1

Having been in the employ of brethren Moore & Eshelman as mailing clerk since April 1st, 1878, I bereby certify that at no one time have ton thousand copies of the BRETHER AT WORK been mailed. However, the paper being a good and trathful evangelist, I would have no regrets t ten times ten thousand.
S. M. Rufflank, Mailing Clerk.

THE OLD ORDER

NUMBER 1X.

The Church of God.

THE church of God is composed of member These members, both male and female, as work in cities. What the brothers are sending. In these members, both rank and limits, and in their manes, and offering suggestions we will blief so God — joint that is with the Ind. Jerug give the matter special attention, and in come. Christ. They all come to the India the same of time may have some remarks to Ger about way. All are haptired into Christ. One able the unonazing department of the project. Every just expend into Christ, another belief in the step rolling in the project into Christ. The about the project into Christ. hat each was haptized into the "one body." put on Christ according to the prescribed Rules. The privileges, honors and enjoyments belong to every citizen of Christ's kingdom. As a body they are called "the elect of God;" "obildren

"Well, since all are members of the 'one

rope, America and the Islands. "In every naon be that fourth him, and worketh rightconsuses, is accepted with him." Acts 10: 35. Climate has no effect on the Hules. Age

for a young nam; the whole of them were depart were set forth for Africa and another part for America. The Chinese who submit to these Rules in their native land are just as much the "children of God" as the men who were born Rules. Their being born in Kansas does not house of God." These Rules have the same governing power over a Dane as over a French man. The winters of Minnesota and the sand storms of Africa have no effect on these perfect Rules. Heat, cold, rais, snow, susshine and

darkness cannot overthrow them. Strifes, envies, loves, hates, independs, walks and talks cannot set unde the Divine Rules. Onemone thoughts, bastes, wishes and feelings cannot, ir the least, affect the Rules. They are fired Courts, assemblics, conventions, conneils cannot Words and septences not found in the Bible

cannot be brought forward and substituted for those in the Bible. Some words and sentences found in the Bible, connect be taken out and form ed into a creed or discipline. If they are fit for a creed or disciplane out of the Bible, then they are fit for one in the Bible. And more; they are better arranged in the Bible than they posibly can be when taken out of the Bible The Bible does not exact more of u man in

France than it does of one in New York. The Book that reveals God to the man in Europe reveals Him to the man in America. And the men who yields chedience to the Divine. Rules in Switzerland, will talk and act like the on who has yielded obedience to them in Michigan. Better still; the man who is governed by these Rules in America will be the same in Ireland, in Germany, in Arabu, in Egypt. If submision to these Rules in America will make him a poculiar man, he will be peculiar in Japan, in obedience. If a man in Illinois submit to these not the man, who submits to them in Spain, also be known as a Christian? If full submission to the Divine Rules, and to them only, on the part of a Greek, is all that is required of and to them only, on the part of a citizen of Virginia be all that God will require in order to

eternal salvation? If those who lived in Palestipe complied with these Rules, and these only. and were saved, then these in America who omply with the same Rules, and to them only,

"pillar and have put it in the Bible, for the Bible tells us mass with the office mean, to do just what is what is generative; "put and not put it in the place to the block, for the bone tens us has with the office mean, to do just what is with the source mean, to do just what is well the bone tens, to do just what is well the put in th

Borrans Sha Baos, who has not halos before a find, "Londy if that" if the otherwise is 0.000 in the form of the

THE WAY YOU SAY IT

EVERYTHING which we describer right to a wrong; if it be not wrong, then it is right, if it be not right, then it is wrong; if it be then at commont by right. Right and wrong are opposite in meaning, therefore what is the one

estion. Whenever it is applied to promote bruth, pisty, virtue, peace, prosperity, it is posttive builds up, the negative tears down.

ever is not positive is of the devil, whatever is positive is of God. A man is more exemulate for doing what, in itself-according to the letter of the law-is what Christ said to the Phurisces when they found fault with his disciples for doing which is not lawful to do upon the Sahbath had done, which was in open violation to the

pected he did any wrong. (2) "The possets less." We regard this as conclusive proof that elreumstances of necessity make it right to vio late the letter of the law. But circumstances stonces make it right to violate law, then it is right to violate, and arrong not to do it.

The Scripture is profitable for dectrine, re proof and correction. It is, not only the privi lege, but the daty, of the minister, with the Scriptures, to reprove his hearers of any stas of which they are guilty, and correct any errors which they commit. So with the contributors to our religious journals—in short, so we ought to do with each other; but it is very important that it be done in a proper way-that a good spirit nervade the work.

We are all humnu and prone to evil - all ome short of perfection. We ought, therefore, to hear in mind, that those with whom we deal and associate, are made better or worse by our can only prove that we are better than th doing right. If our friends do wrong by us it is not to abuse them. If we think our friends neglect their duty towards us we should inform them of it in a kind and affectionate way, they if there is any good principle in them, they will do better; but if my shuse a man it is calculated to excite his evil and have nature causing him to treat us worse than before. We would furth er observe, that we are often mi-taken when we think our friends are neglecting as and that will not a full submission to the Rules, they are to blame for it, and it is certainly very uncharitable to censure any one for a wrong o which be is not guilty. Attention to the business of this office and

the different impressions which the different letters, that have been received, have made, has which has easyled from the word had been were all the consideration. Acting in the the capacity which were required of believe eighbon hundred [do my opportunities are unsurpassingly good, years ago, will any more be required of believe from which to make observations. On the one Had God seen fit to make something not in on the other is the office doing business with the Bible, a condition of ebedience, He would them. Generally, I think those who do busi-

join the following:

Wit took your paper had year and we like it very man h. We get all the combers but 14 and 16. We lake it again this year. We get numbers 1, 2, 4, but numbers 3, 5, 6, we did not get. Our Post Master says they did not come. The laye of tied be with you

This letter is kind. Every one who reads it know just what the brother wants. His name and some days a hundred or more, it is a matter of much importance that latters un marri S. J. Harmson, Clerk

#### A DANGEROUS COURSE.

A MONG the papers published in our brother And one of the greatest dangers is that of mis representation. If one of the papers missepoas given byfitself. These are some good thing: in all of our papers, and if we were able to alford the expenses we would take them all and we are thankful to some of the editors for send-

ing us their paper free. The reason for writing this article at the capied in the Findingtor, will be taken, generally, to put the BRETHER'S AT WORK and Pring tree Christian in a false light before the reader. I cannot speak so positive of the Principo Christian as I had nothing to do in forming the character of that paper, but I judge from the course it pursues. With the BRETHER AT wrote numething once, setting forth the course I thought should be taken in the paper. The said editorial comes in conflict with that, the of the extract taken from the February number of the l'indicator, page 51:

• The Deaven thinks it 'pays well' to be non-committed on 'vital church itsnes.' Gines he means to get and keep a bir paying patronugs, it is best for an editor to talk and write so us to please all and hart no one."

dafter. We take the position that there robe comes (no which we are consured for being noncommittal) have been, and ought to be settled at our Annual Meeting. They have all been discussed there and decisions made upon them, Brother Quinter, too, of P. C., has been all issues at A. M., than some of the educars of

Some began if the new self-that incompletions as the Monomers, the disk would be proved by publish all the one pattern which which we have M. We the partie with which A Blancher, Almandership, as command latter revivable through the configuration of the results which the configuration of the results which the configuration of the results which the results where the results when the results when

more in the first section and the section and

Now we belong to this latter party, who behurch meetings, District meetings and Annual Meetings. We believe when these vital issues are discussed it should be a free discussion for both sides. A discussion of one side only, in dice and hard feeling, than it will of wisdom and knowledge; a continued discussion of both produce division in some of its forms. Then we think our position is clear in this matter, when we mixing the B. AT W. to go to A. M., discusand argue all these retal issues, as much as you choose, get the best decision you can, then ac

ept that decision for the time being, and wait till another year, then better it if you know how the brotherhood, don't be continually discussing these differences on vital issues in your paper Be settled and fixed in the work for peace and mnon, and love in the church; do not be led into this contention among brothren, or mo from your purpose by these insinuations that you work to please all and hart none. Let the brotherhood decide this matter, let them decide whether they want this continual debating is our papers, let them decide if they want those questions discussed at A. M, and there stop the contending among brethren. If the brotherhood wants the discussion to continue, from year to year, especially on one side of the ques tion, if they want a paper to keep up a continual warfers on somebody, even on the A. M. I hope they will not find it in the B. AT W But I am confident the brotherhood wants and needs papers that respect and accept the decis-son of A. M. on all vital issues. They will support such papers, and they will be a great means to keep union and harmony in the

We have tried to make our views plain in this

matter, and have done so with due respect to the Dencon and Visitiontee. Justice required of us to set this matter plainly before the brother hood, that the plain difference, and the different courses taken by the papers referred to, may be clearly seen. for our only object is to get the true position of our paper before the brethren and in making the contrast with their position it we have not done them instice we are ready

There are three positions that may be taken First, a paper may take one side of all rital assura that may be said on the other side. Second, a puper may discuss both sides, and open its colon very different principles. The third is our position, that these discussions be confined to A. M., and not continued or permitted in our

But let us lock at these vital issues a little u

as soul one off- and software beckedes by the puper, not that we believe the A. M. m., the sour to record primary A. M. m., this was to record primary A. M. m., this by the first as record that way as by the soft on the superior of the soft of the superior of the software and the software and the software the software and the software and the software the software and the softw

get it better, and not be all the time feering. A. M. has no power to originate bill; and push park history of the cherch, thus what has been from rows to week about the vital sines; or them as a law; but here the one irroght up drives, and what might have been done, and even from a goal after feering.

decide it, as a Supreme Court would do. Its decicions are to our brotherhood, as the decisions of the Supreme Court to the citizens of the United States, not as the Congress, to make laws, but to decide the case according to the laws already made. So our A. M. decides the case brought before it, according to the Gospel -the law God has made for the government of his church. All these cases that come up must he decided by some body, either each individual must decide for himself-that would be individpalism: or the church must decide it - that could be congregationalism; or each District Meeting must decide for itself-that would be division at once on the principle of State rights or secession; or the A M. must decide it according to the 15th of Acts. That is union and

only safe ground there is for us. Tried and proven for more than a century, it has held our church together as one body, and we shall sustain it as our fathers have done, and our papers should walk in their footsteps. Search the old paths-support the way we know gives peace, union and strength, and oppose any course that ringa division, weakness and discord. While we have so many papers multiplying in our brotherhood, it requires more caution to guard against hard feeling, and division. We have no ght to blame brethren for starting a paper, we an only have a right to blame them when they run their papers so as to do harm. But when we get too many, and I think we have that now ome must go down or coasolidate, but while they do last, we hope they will do good if possible, not be trying to bate and devour one another, for generally persecution turns back with coals of fire to burn the fingers of the aggressor. I have spoken plainly, apologies are not need because we are brethren. R. B. Miller.

MOOMAWS PROPOSITION.

Haves for fit adjust the pre-burg of the feels of the Helders in the different cities of the deep of the Helders in the different cities of the feel of the Helders in the feel of the Helders in the second of the Helders in t

and the contraction of the contr on in the work of spreading the Gospel, and be assured that the Lord will bless you for all the good work you do, and when our labors are over with as here, then we shall hear the welcome invitation, ' come up hither.

J. G. Hartey: "I see Brother Moomaw makes a proposition to have the Gospel presched throughout the large cities of the United States. I fully indorse that move. I think that is according to the Scriptures, for the Master said. that the Gospel abould be preached throughout the whole world, to every creature; but then we want to send men who are sound in the fa men who will preach the cross of Christ, fearless of what men shall do unto them; who will not shun to declare the whole counsel of God-men who are filled with the love of God in their hearts, who will know nothing but Jesus Christ and him crucified. Men like Lemuel Hillery or John Stein or Alexander Reese or hundreds of others like them. We don't want money seekhe of no use; now, if you send men like those, I will give my order for ten dollars. I know the

The following letter from Atcheson, Kameas. also approves of the missionary more. The writer says:

Dear Brethe In Vol. 4, No. 2, of Bretheen at Work, we think the right step has been taken, in the right think the right step has been taken, in the right direction, by Brethren Moomaw and Sharp, on the missionary question. The cities are neg-lected too much. The old order was to go from city to city." Titus 1: 5. We number about ten members here; four in the city of Atchison and six within nine miles. no preaching. Now Brethren, who will be sent to preach for us? Brother Wm. Peebler authorizes me to give his name for ten dollars when the work is commenced here. The hum ble writer will give the same. Brethren, come The hamwe will see to your wants as well as we cam Don't forget us when passing through here This is a railroad centre; railroads running in every direction. Will some of the Brethren stop off and drop a few seeds? We hope there will be more missionaries sent out until every soul that is groping in darkness comes to the

## Yours in love of the Truth

Atchison, Kan. It will be noticed that these two brethren promise ten dollars each when the work compromise hen dollars such when the work com-mones in the city of Achibica. As they includ-their money to apply to work done in Athinen, it is might not be aurus to them to secure the services of some good exampled and work up the interest in that place. We suggest that they either do this or else let their amounts go into the fund without any reservation. Achis into the fund without any reservation. The com-lete of the company of the company of the com-tained up a church.

BROTHER Daniel Miller, writing from the Wis-consin mission field, says that eightern have been received into the church by baptism, and one reclaimed, with increasing prospects of good

## Onr Bible (flass.

" The Worth of Truth no Tongue Can Tell." This department is designed for asking and ass.

Bittle greedons, and for the solution of Scriptural date.

All quantities should be stand with canales, as evered with an much disagrees as possible, in ordered with an inch disagrees as possible, in ordered with an analysis of the solution of the point.

Will some one tell me how long Nonb was building the ark? Texage Pennon.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 0. Also Ex. 2): 10 11, and John 1: 18. H. H. R.

Allo Et. 28: 10 11. Not Joseph 11 18. H. R. S. Will the Brayerinnan A Wooks please give on explanation on Matt. 24: 17, which reads as follows: Let him which is out the beaucotop not conce down to take anything out of his bounc. Allo verse 4c, which, reads as follows: "Then shall two be in the field, the one shall be taken and the other fact." JANK RILDOV.

Please give so explanation on Acts 2: 47: "And the Lord added to the church daily such as should be sayed." be saved."

Romain 8: 01: "Who shall lay anything to enlarge of God's elect?"

Theory 2: to: "Therefore 1 endure all this for the elect's cake."

HENRY SCHEANTS

Will you or some of your revolers please explain
Matt. 10: 11, 12? It reads as follows: " But he said muchs, which were so both trom would, which were muchs, which were monde cannot so men and three be cauncies, which have made themselves cannot so the kingdom of beavon's sake. He that is able to receive it, let him F. J. Frantz.

### JUDAS AND FEET-WASHING.

Was Judas present when foct-washing, the Lord's Supper, and the Communion were institute Some one will please explain. J. M. DETRICK MY opinion in that he was present at the first two only. John 13. "After that, he pourth water into a busin, and begun to wash his eth water into a mann, and began to wase as disciple's feet, and to wipe them with the towind wherewith he was girled." Jesus saith to him, "He that is mushed needath not save to wash his feet, but is clean every whit: and ye are his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray libri; therefore be said, Ye are not all clean." Yersel [0,11]. "Jezus asswered, He it is, to whom I shall give a top, when I have dipped it. And when he had dipped the sop, he gave at to Justes I search, the som of Simon." Yersel 20. "He then, having recribed the sop, Yersel 20. "He then, having recribed the sop, Described the source was all the search of the 30. Prem the shares we would conclude that he was present that are feet by subme and unit of be was present during feet-washing and part of supper, but went out before it was over Neither would we suppose that after he had conceived to betray his Lord he would be a fit subject to partable of the Communion

Virden, Ill.

#### THE FOUR BIRTHS.

Please explain John 1: 18: "Which were born, not of blood, nor of the will of the field, nor of the will of man, but of God." What births are here referred to, natural or spiritual Y. Y. SNAYELY.

If SRE are four births named, but only one with promise. I. "Of blood"—such as the Jews claimed from Abraham, being blood kindred and descendants of the line of Abraham.

kindred and descendants of the line of Abruham. Upon this pretext, John the Baptix rejected many of them who come to his baptism. 2. "Of the will of the firsh." Choosing a vary religiously, in which there is the least cross, or self-deutial, and in which the firsh can be most gratified, and where the carnal mind keeps the ascendency; whatever the form or prete

sions may be.
3. "Of the will of man." Following the multitude; being led by popular opinion, or taking up such a kind of religion as will please the most people, and by which you may secure the most triends and honors. All these are

"But of God." Those who repent of th sins, renounce everything the Word of God for-bids, submit to all the Lord's commands, take up the cross, deny themselves of all sinful lusts obey the Lord in preference to the nearest friends in the world, and thereby declare that they love Him most; thus being born of the Spirit, led by the Spirit, and sanctified by the Spirit, the promue is everlasting life.

A. E. Essenmacher Union City, Ind.

Fleuse give an explanation of Rev. 22: 2. It reads

QUESTIONS ANSWERED. Theosylven accipatonics of Ber. 2018. Evodal milkinniky, low and bettenoness or the Ruler or the benchmark of the street of Ka, also of eight in a circumstance. We can abade on a starry might, see able of the river, was there the tree of life, which is mirrors. We can abade on a starry might, see that of the river, was there the tree of life, which is made to print the class of prints of prints of prints of prints of prints of the class of the class of the class of the class of the prints. Of the deliberation of the class of the cla

And by the river, upon the bank thereof, on this side and on this side and on this side and on the side and whose had shall not falle, united the cream now can boiling, seeking mass of shall the fruit thereof be command: it shall water, thresheming destruction to everything bring forth new fruit according to his months, within the range of its power, now a calm and because their waters they issued out of the placed surface and which its smallest boat could sanctuary; and the fruit thereof shall be for flow that the sanctuary. because to be waters they loued out of the placed serices on which the smallest boat couls much and the left thereof reall be for disturbed to the market and the left thereof for modition." The prophet gives the placal number trees, as free the manifestations of the laws of nature and prophet gives the placal number trees, as free in the singular in here used, it must be what is called an cashlege of the singular for the plural number. The trees of life were distributed from external view, and the various minerels

Manner is an interpolation, it does not belong to the text, it is simply twelve fruits, that sufficient antidote; if properly applied, they will heal the nations of that terrible leprosy of

will some one be so kind as to explain Matt. 5: 29, 30: "And if thy right eye offers there, pluck it out, and east it from thee: for it is profitable for thee that one of thy members about perint, and not that thy whole body about be cent into bell. And if thy right hand offend thee, cut it off," etc. S. A. Fluckingen.

"Causes thee to offend," Bible Union Trans-lation. The word "offend" is skandwhethra in the original, and appears to be compounded of abandalos a stumbling-block, and lathra, pri-ruts or hidden. It is then something concested, and placed in one's pathway, over may stumble and full.

If the right hand or right eye, which, no If the right hand, or right eye, which, no doubt, means the profitable, or bonorable em-ployment, or the darling idol, he the occasion of this stumbling, pluck it out, or cut it off. Leave the employment, tent the idol from you. Whatever less the one may occasion, whatever pain the other, better, far better suffer in this world, than to suffer eternall

## 'THE RIVER OF DEATH.

BY J. W. SOUTHWE

Assist me, dear Savior, to ever Be faithful my duty to do: In word and in deed and in actor My daily vocation pursue.

Help no to be instant in praying,

The raver of death is po civilly, That many his waters do fear; that all must pass over that raver, No matter how glossay and drea

So when they come down to this river There Jesus will be their best friend

Come givet, and come small, and come all This river of death you're approaching Then do how the Savier's bird call

## INFLUENCE OF THE STUDY AND OBSERVATION OF NATURAL OBJECTS UPON THE MIND.

BY E. STUVER.

HOW few, how very few indeed, there are who can appreciate the great soul culre that is derived from a careful study and observation of the natural objects which som round us in such great profusion on every side or have any adequate idea of the tender and elone experienced when surrounded by these mute, though instructive, teachers which proclaim in the most unequivocal and irrefutable manner the power, wisdom, grandear, sublimity, love and beneficence of the Ruler of

THE prophet Erch-the cribes thy cone the st cartis below, without having created within him Europe. Paris has been blockaded with snow

number. The trees of life were destructed from externar new, and the various moneyost theregoed the city, along the streets, and along for the use and conferred of mankind, without the banks of the river. Street is also un conf-page or substitution of the singular for the plus rai number. Who can gase upon the majorite forest, composi-red, as it is, of stately measurable, the groups of is, truit twelve times in the year, as is explained and many with the most delicious fruits, and by the clause, "yielded her fruit every month."

from whose foliage issue forth strained delicible. By the leaves of the tree are perhaps second to the traffic of 60 % Word, which are the only anti-dotes to size. But thank 60 d, these leaves are second with 10 d and pleasure? Used at the Creator incomplete the second of 10 d and 10 d Look at the field and meadow now clothed vernal foliage interspersed with flowers, whose

> a most pleasing scene; see those grasses grow up changing their color from a green, to a golden hus and bearing upon their stalks the grain which forms the nutrient materials that sustain our beings, we are almost instinctively led to exclaim, truly the Author and Bestower of all there blessings is a powerful, beneficent and loving Being, whom to honor and serve should

In view of these facts, I would say to every nng person, and all indeed, observe and comto the objects which God bas given for our study; let all the objects of His creation with which you come in contact, be an oper with which you come in contact, be an open book from which you can learn a lesson of trust and hamility, and by conjoining with this, a careful study and practice of Hrs Word, you will be truly enabled "to look from Nature, up to

## THOUGHTS AGAINST INFIDELI-TY-ITS CURE.

BY H. C. LUCAS

MERE is a remedy for unledlef of the nu theuticity and truthfulness of the Sucre theuticity and truthfulness of the Sucred Oracles. Men who deny the inspiration of the Word of God, are wilfully ignorant of Bible language, and facts connected with the falfillment of prophraies of the Bible

ylon, Tyre, Danuscur, Egypt, &c., and the seemingly singular fulfillment of the words of the prophet in every instance, and they are not suformed on those things at all, or but very

If mitable works on the subject of the cause of unbrief and means of rescue, could be placed in their bands, and they could be induced to read them carefully and investigate the subject with tairness and fulness, we could have about dant reason to hope for their full recovery from their territde thralldom in the darkness of un-

For some time I have thought it would be aeli for followers of the Master, and friends o His Word, to keep a small library of suitable books in their respective neighborhoods, and circulate three wherever they could induce their neighbors to read them, no difference whether pressed. And it would doubtless be beneficial to all to read these works, having a tendency to strengthen and establish more firmly the faith

#### THERE IS A LAND OF PURE DELIGHT

WE learn from an American writer the author of this familiar by orn (Issue Watto e it at South Hampton, bis native to while sitting at the window of a parlor which overlooked the river Itshen, and in full view of the Isle of Wight, "beyond the swelling flood," representing "the land of puse delight."

"Where everlasting spring abodes, And then we suppose, as the post looked up-on the waters then before him, he thought of

the final passage of the Christian,-Death like a parrier sea divides That beavenly hard from our

Wirex God has broken thy idols it is not for ound calling his two or exactly again.

## Items of Interest.

A TRAMINE famine is reported in Upper THE Bible is now freely circulated in Port-

—Iτ is feared that a 'general commercial collapse is imminent in Sweden.

-GREAT alarm prevails in Europe the rapid spread of the black plague. -THE gold mines of Georges are said to pro-

duce not less than \$1,000,000 per annum -The Winter continues excessively severe in

-Tur electric light in the cathedral at Bris-tol, England, is pronounced a "brilliant success." -A TORNAGO blew down four houses and or hurch in Iuka, Miss., Jan. 80. Sox lives were

THERE is a Buptist oburch with a cougre gation of a hundred at the "city of Somaria," where was Jacob's well.

-Curcaso muks next to New York City in amount of business with the post office department of the Government. -THE Texas Legislature has powed an act.

requiring all railway trains to stop not less than five minutes at any station. -THE Mormon dignituries at Sult Luke de-counce the decision of the Supreme Court, and

defy the authority of the United States. -Well outbesticated reports say that Protestantism is rapidly increasing in France. It is also reported that the Jesuits are fast growing

in France. What then? —Cornature come from Idaho, of Mormon outrages. Some who were engaged in the Magnitain Member massers have settled there, and have not fully changed their habits.

-"FORMULT one sermon converted 3,600 sinners," said Elder Burgess, of Butler University. (Ind.), in a sermon recently; " now it takes

3,000 sermous to convert one singer. -Our of 3,500,000 persons in London, there are church sittings for only 1,082,826, not quite a third, leaving over 2,417,000 without any pos-slbahty of hearing preaching of any kind.

-There are russors, apparently well-founded, that Queen Victoria is seriously thinking of abdicating the threne of Great Britain in favor of the Printe of Wales

-Ture Pope has sold the last ship of his may. Servible! What does the head of the church want of a ship of wor? St. Peter, from whom he claims descent, was a fi-berman, not an ad-

-A TORNADO struck the town of Lorkwort Texas, on Sunday evening, Jan. 26, demolishing forty lootses, including churches, the Court-house, and Masonic Hall. One child was killed and several persons budly hurt

-"Sensors" are becoming more and more —"Sermone" are becoming more and more mere furces. One reported in San Francisco recently, was an the subject of "Economy," and one in Onkland, subject, "Euly Settlement of California." About as much Gospet in them as

—The Indians in the United States and Ter-ritories are estimated at 275,000 in number. Of these, 70,000 are church members, including Catholics, and more than 200,000 nominal Christians; 112,900 are so far civilized that they less like American citizens, and 40,000 have -A south or cabic inch of gold weight 10 15

onness troy, and is worth \$103.84. A cubic thot of fine gold is worth \$262,600. United states coin is nine-tentian line. A cubic inch of this in gold weights a little more than nine. sances troy, and is worth \$160.2%; a cable foot of this standard gold is worth \$292,500. -Dissenters in Rossia number over 15,000.

80). The Standists, who have the same rela-ion to the Greek Church that the M-thodists to to the Church of England, are increasing so appilly that the Minister of Public Worship non-tances attending the growth of hat and other beterodox sects -A PARKER Barnel Donaldson, Xving

inson township, Washington county, Pa., ad his cellar clossed up, a few days ago, when 1700 in notes were found under a lot of planks, ", and calling his two brothers together, made

## Correspondence.

Visit to the White Oak Church, Bighland County, Ohio; to the Stone Lick Church, Clermont County; the Braver Creek Church

W E left our home on To-sday, Dec. 31st W and at Belfost, Bighland county, met rother Jumes A. Ridenour, of West Verginsa. with him in the same work. By night we got to the house of hrother Jonathan Mover, near Hollowtown, in which is the boase of the body, known as the White Oak church. This body of Brethren should not be forgotton, for they are but few in number; have no minister, and at present only one deacon. However they at present only one deacon. However they good not to give up, for two adjoining churches supply preaching twice a month. They, also, have an interesting Sunday-school, with good dance, and kept up throughout the Winter, which we regard as being a most favorable in-dication that the truth is still loved, and may yet prosper. At this place we had three meet-ings, with good attendance, and very good in-terest; and felt when we left that we had stepped our meetings too soon. One made appleation for membership, and others, no doubt would have done so, had we stard longer; but our word had gone ahead, and we had to go We trust that others will go soon endeavoring to build up the rause at this place.

We staid with brother Moser, whose health is We staid warm notates most, whose means as still quite poor, but is thought to be improving. From his home wedrove west eighteen miles, to Clermont county. This was the coldest ride we have ever had, for do we desire any more We had to face the wind all day, and that too with the mercury sereral degrees below nero; but we came threugh all right. At night got to brother Pringles, where we remained; and from there sent word to the church, that we

On Friday, the 3rd, and with the mercury unging from 20" to 28" below zero, we came uging from 20" to the church at

Here is another body of Brethren, who are not so highly favored as they might be, and as they should be. There is none other near them, and they also feel that they are neglectrd. They have now two ministers, and some sixty members. They, like most others, feel that they are neglected, but still they have one rare blessing, and that is, they all seem to be

At this place we had, with one exception, wreting twice a day until February the 10th, when the writer drove to Green county. Brother Ridenour however remained, and preached four times more, and closed on Sanday night, with three applicants, and others almost per sended; hence as before, the meeting had to close when it should have gone on, for the ap-plications for membership were mode at the last meeting, and the feeling amongst all classthe meeting had to close, and on Monday brother Jumes came to Green county. We then dure through to Salem church, of the Disci-ples, and there met brother B. F. Darst, from the Beaver Creek church. The meeting here was not large, but it was thought to be because of a supposed case of small-pox in the neigh-berhood. The sexton of this church is one, borbood. The sexton of this church is one, E. E. Bogers, a mative of Bedford county, Pa. With this pleasant family we stood till Satur-day night, whon we, with friend Rogers, went north to Sugar Creek church, used by the Christians, (Newlights), at which place we met their parson, Mr. Rush, of Dayton, Ohio; at whose request we spoke to this very attentive

From this place we went to the home of one Sarkett, and there ledged. They had never be-fore met any of our people, and were very ama-ies to learn of our faith and practice. These, with many others that we meet, seem very is to much of the world in all the churches, and more especially the fact that the little truth that is preached must cost so much. There is, we believe, a great demand now for a better class of preaching, and that too with less cost, than can be under the present system. In all other husiness, the best wages are paid to those whade the best work, and the most of

in the right way. John 4: 24.

Here we spoke on Sunday and Sunday night. Brother James came on Menday noon. Here we remained for two weeks. Had preaching twire sort day, with a few exceptions; and

mostly large and attentive audiences.

We visited elder Moses Shoup, now in his ighty-wath year; and found this old father, a interest in the final success of the Word. Were also to the house of brother Daniel Shoun. when it was thought that his family of twelve children, and as yet unbroken, must give up one of their number. The divince was diph-theris, and very bad, but it is now thought that the little daughter will recover. We also visit-ed the school of hrother William Shoup, and as well that of a Miss Durst, and find in both, every faculty for making the tender plant both, wise and good. These teachers seem to prace their calling, and both seem well qualified to

We left the meeting on Sanday the 26, and came over to Lower Miami, elder George Hol-ler's charge, and brother James staid at Zim-merman till Monday, 27th, when the meeting closed, with thirteen additions and three ap-plicants. May the Lord's blessing attend this body of believers, and as well all others who love the name of Jesus. LANDON WEST.

## From Brother Hope

M. M. Eshelman, Belowed Brother: -Will you receive some hints from your old

Danish friend, and beed them? As a work in the press, uso your pen o As a work in the press, use your pen on-py as a recruision.
 Leave the Sunday-chool in the hands of others.
 Do not imitate God in being every-where; and do not the work that others should do for their own good.
 As a rule, be in your bed at ten o'clork, and rise not before five. S. Let your usefulness be known by preparing and fitting and pushing others into work, who shall come after you, but who, too often, are growded out, and even forbidden to come forward, that others may see their own name as a seal to everything. 4. Be ever so eager on this point, that you spare none, not even old sisters, but get them to work in the vineyard. If the work he divided in each church as it ought to he, none will have it too hard and none will be idle. 5. Remember you are called on to work as a minister until all

come to the unity in faith, and to a ripe old age, and the follness of Christ. If you do this, and that is the only Gospel order, then you will have many helpers, and get time to rest and live long, and never fall into the snare, to let the devil cheat you out of your life, by working yourself into an untimely grave. 6. Let your office work he as short and as little as possible. Let the Brethren be at work as much as possible. The paper will be more edifying and answer better to its name. 7. Better no and answer netter to its name. 7. Better no editorials at all than one run out in haste. Bet-ter have your readers look disappointed for an editorial, than have these careleasly pass it by, because they get tired of the never-failing

If you have room, dear brother for all these rules, you will get a little time to rest now and then. If you have only recem for some, then take freely, and use what you can; but please look at them on all sides before you turn them you a little, if not much. Finally, remember I have no fault to find, only at a glance have soon no need to kill yourself, if you take care, and we prudence. Let the Brethren do the main work in your papers, that your edito may be as salt grains in the whole mass.

If you will adopt these rales you will feel somewhat better, and live longer. You have oft-cu wrote similarly to me, and wrote so in the paper. Please, physicism, take voor own pills od you will be cured.

Meetings in town are more and more attend-

ed, and increased in interest. Hope some good may come from them. Two have applied to be ptize one if she is ready. Hjorring, Jan. 18, 1874

A none that "faresti," we have never both here have been been been as the second of th

in every section I uset, hence there are many names sent in by others that do not come on our list. I hope all the Brethren will work in this way, and thereby we will get a wider circu lation for our papers, and if we cam't get those who do it belong to us, to subscenbe, just haid them pour papers, and you will in that way, preach some teling sermons, sowing some seed that will after while bring forth much good fruit. May the Lord continue to bless our dear editors in their great and solile enterprise. But while I am thinking over the good that is, and can be done by preaching and sending our papers and tracts out, it does appear to me that our efforts are confined too much

to me that our efforts are confined too much in one direction, that is morth and north-west, and the south too much neglected. Why is thin? The cry is, "go wrat." Yes, the cry comes hutting buck, "comes west," and why? "Here you can get great gain." I do not see any wrong in this, but why is there so little said about going South? It is not because the said about going South? It is not occase the people in the South are not as precious in the sught of the Lerd as any where else, no, the blessed Lord shed as much blood for them as for any other people; and for them He says, "go

or any osace peopse; and for them He says, "go,
"," and now who will go? There are States
having no preacher of the Brethren. The
dear Brethren of the South are doing all they
can. I know their seal for the cause, for that
is my native home. They have too manch to do; they need help; the territory is too large for thorn to coltivate. Now who will go to some place down there, where there are no Brethren, and help to spread the Gospel farth-er South? I feel confident that there are many m where much good could be done, if any Brethres would settle there, and presch the Ooppel set tongst and practiced by our people. Ob., I think so much about it, that if I were able to que and able to que, and had resent to reastin my finnily. I would go and spend the remainder of my days in proching the Geople of our blessed Lord to those people. But I am poor, and cannot do m! I would with in this respect. Should ever be blessed with the means to one able me to reach the order of the days in the contract of the set o Brethren would settle there, and preach the sable me to preach the Gospel where it has not yet been preached, I certainly would go South May the Lord speed on the time that large churches may be planted all over the Southern States, is my earnest prayer.

ISAAC BILLITIMUD Edna Mills, Ind., Feb. 12, 1879

From Sandy Church, Ohio.

UR series of meetings began at the Freeburg meeting-house, on the 27th of Janlat of February. Brother Siles Hoover, of Som-orset, Pennsylvania, was with us, and labored carnestly for the salvation of souls. I am sorry to say there were no additions to the church to say there were no additions to the church at this place, although there was a good inter-est manifested in attendance and in giving at-tention to the word preached. We hope the seed sown may bring forth fruit, some thirty, some sixty, and some a hundred fold, in due

From here the meetings were moved to the From pero the meetings were mored to the Beading meeting house, on the evening of the lat, where brother Hoover, accompanied by others, labored earnrathy in the Master's cause, pointing samers to the Lamb of God, and warning them to fee from the wrath to come. Bere we were made to rejoice in areing eight precions souls leave the ranks of Satan, and come out on the Lord's side. They have en-listed under the blood-stained banner of King Imanuel, lo go forth as soldiers of the crossand to fight the battles of the Lord.

Brethren, here we can see the hencht of Son-Our mertings closed on the evening of the b. Brother Hoover bade us farewell, and the Brother Hoover bade us farewell, and He says, "Feed my tambs started for his home in Peansylvania. Me the good Lord bless bim, and crown his effort

## From Jewell Co., Kansas

PHE White Rock congregation, I belie

of the Vine, and others, I am convinced, are digging deep for the hidden treasures of the Gospel, which, when found, we hope will cause tooped, which, when found, we hope will cause them to turn their eyes upon Cultury, and be-hold a crustified Redsemer. Elder James L. Switzer and bruther Lawrence Garman, are still working for the cause of Christ, and we hope to see rich clusters of fruit growing out of their labors. We have had several persons hope to be reason. We have had several persons from other hanches engrafted into thus. They seem to be doing fine; and we hope the winds and storms of sin may never tear them loose, that they as well as the rest of this little songregation, may prove faithful, is the carnest prayer of your hamble brother in Christ.

Feb. 7, 1929

#### Burned to Death

BURNED to death on Christmas' day, little Cora Hunter, aged nearly six years. Just after returning from a visit to grandfather and grandmother, little Cora was taking care of her two younger brothers in the house, while her mother was doing the ovening milking, a few pares from the door. Saddenly the door opened, and Core ran out into the wind with opened, and Cors ma out into the wind with her clothes all ublaze, crying, "O, mammal mamma! I um burning." The strong wind made the blaze hum fercer, and her mother in trying to put out the fire, name very near burning ageself. All the clothes were hurned off of the child in three minutes. She was then carried into the house, and after midnight, hreathed her last. What seems remarkable, in that after the first fierce heat she did not uppear to suffer much pain, and passed quietly and pencefully away.

Brother Banman preached the funeral ser-mon on the 27th, from Solomon's language, "Boast not thyself of to-morrow." Many "Boast not thyreif of to-morrow." Many will remember the strong appeals and telling applications he made. We laid little Gora its be grave, and turned notly away, thinking of the rank and turned notly away, thinking of ber last agonizing and prophetic cry, "O mam-mad mesumal I am barroing." JAHMA L. SWITZER.

A Minister Wanted.

Will you please state in the Bastisus at Work, that we are in the Burtshire at Work, that we are in need of a mini-ter. Brother Jonathan Swithert, who has been our minister, has gone to Indiana, and left as without a shepherd, and I fear his flock will washous asceptored, and item me Bock will doubtless more or less go astray. This is a good farming country; good for fruit, and a good railreal point. I hope that this may come to the cyss of some minuter who will come and presch for no. Our church is rather small, but there is a chance for an increase. Communications from any mini-sive prompt attention. Gree Chariton, Lucas Co., Iona. Grosov Dane

> A Visit among the Churches of Upper East Tennessec.

Pour Brethres:—
A S I hot a pleasant and profitable visit
A money the Brethren of Upper East Tenassec, I hope a little account of it with a few
construction way be of some interest to the
ruders in grearral, and as we care glod to have
people more among us from the North and
East, thore a little description by the way of
the hill coentry, will not be sains. But Tenthe hill coentry, will not be sains. But Tenthe hill country, will not be amire. East Ten-urace is a valley of valleya, lying between the Cumberland Mountains, on the Wrst, and the Alleghanies on the East. It is all divided into long and narraw valleys between low ridges, ning in the same general direc

the mountains.

Braides its productivenes in cost, iron and
many other useful minerals, it presents a great
variety of soil. Though much of it is well worn
by the systemless farming of slavery times. It has some very good and productive lands, and a people who are kind and hospitable, and From this place (cloven miles west of Kno.

ville), we have almost a straight road up through Beause Greek and Richtand valleys to Meadow Branch church, a distance of fifty-four miles, and from there twenty-three miles to Cedur

Highering, Jan. 25, 1975.

115. What Each conspiration, J. believe in leaf from their twenty-three mine to Galar Why, Not 66 Sun).

11ER, just be see the spirit that in its like large of the large of

stream, and mercup sept. Her word and not blood the name, went to sort an abeliant Turth, and has the least to the work; and on a meeting-house. Least Full the Burbiers went but held a series on mercup there. The melting the states of the covered house, and readings of the method to the covered house, and readings of them in their faith; and fifther was well of the hir number. The Full the order church it is a proprietation of the covered house of the states of the covered house o agth, and having kept The word and not

strict discipline and doctrines of the church Here the family is growing up, the oldest daughter about grown, and I think about ready to side with her mother, on whose brow are fraces of surrow and struggles that can be bet-ter imagined than described. May the Lord walk, she may win those to the cross of Christ. who are endeared to her by the strongest ties of nature. May she realize in the future the full fruition of Psalme 126: 6, "He that gottle forth and wespeth, bearing previous seed, shall doubtless come sgain with rejoicing, bringing

From brother Wells we went to Cohar Grove. where we stayed four days and mights, and had eight meetings. Here, as at the other places, we met warm bearts and bands. Among them, a young sister, seeming strong in the faith and only twelve years old, having joined the church over a year ugo. There are other precious sheaves there, which I think are almost ready to be gathered. This church extends over a large territory, and they have a number of minon, three of whom are yet young

in the ministry,
On the 21st we went to White Horn, sixteen
miles south of Codar Grove, and fitteen miles
east of Meadow Branch. Brethren Thomas
Berry and Perry Beckner are the uninsters. Here we had three meetings, and got just well enough acquirited with the brethren and sisenough acquainted with the brethren and sis-ters to be surry to leave, but the time was set when I would try to be at home, and I began to feel that, "he if ever so launable, there's no place like home."

What I yet wish to say for the church White Horn, is that the sisters, young and old, were not asharmed to take off their bouncts in the bosse of God. May the Lord bless them

Bon et Ridge, Tenn., Feb. 11, 2879.

From Fillmore County, Nebraska.

of Beatrice, commenced a series of meetings three miles north-west of this place. The ed of the duty they owe to their Lord and Muster, and solving impressions were made uplisted under the banner of King Emanuel.
We felt sorry and lost when the two dear

live in hopes that some dear minist I will say to readers of your paper, that this is a good country, and I am not afraid to advise Brothren to locate here. There are now sixteen

members here, carnestly praying for a minister to settle among them. I will gladly give any information desired concerning the country, to any one that wishes to address me at the above uned place. Exeter, Neb , Feb. 6, 1879.

From Nettle Creek Church, Indiana

ROTHER William Deeter came to Lecust Grove, Nettle Creek church, on the 27th

de line, and recteue partneam the neighborhood in one or ten days. The un ordate is all tabled of sepang only that little Dankard three additions. Many deep, and we hey-church." But the Brethren, not being quite lating impressions were made; once of which restly to be ward out, and having yet a little are likely to bear fruit in the summediate future.

Grove Colony.

WE hope all our members will secure their certificates of membership before leave their letter before leaving. There now seem to be some difficulty in the way, which will require considerable writing between the parties before the matter will be withed. We there-fore udvise all our members that expect to locate with the colony this Spring, or at any future There is a number of families in this neighborcounty, Kanyas, the loration of the colony, and they will, rather, take their organization with them. But the assignity of the colony mem-bers will not go until September or October

There is a strong probability that there will be a milrood through the colony in less than twelve months. We insist, therefore, on all tweete montes. We make, therefore, on all that want claims in that locality, to go immedi-ately and secure them without delay. Our agent, J. R. Hamilton, writes under date of Jan. 30th, that emigration had already began to flow into that part of the country. have now belonging to the colony, enough to give us about seventy-five clear many of those have already secured their chains

many of these nave may be seen theirs.

N. C. Workman.

From Joseph I. Cover.

A CCORDING to previous arrangements by A the counsel of the church, a series of meetings was begon Jan. 25th, at Farview William and Solomon Buckulow, both of Ss-lem congregation, Preston county, West Var-ginia. They cause in the cause and service of Jessa, and were in the bands of the council and of the Holy Spirit, preaching peace and reconciluation to the church and to support. stration of the spirit to leave the world or tally ing fruit into the holiness, and be obedient to the heavenly call. We think we have reasons to be thankful to the Lord for what he is ever

Many strange things have been reported of this branch since the labors of the committee of the A. M., but truth is stronger than fiction,

and must prevail. So dear Brothren, opposers to the church of the living God will have to bear their own reward. New Genera, Pa., Feb. 11, 1879.

Announcements.

DISTRICT MEETINGS. North-western District of Ohio, at Eagle Creek church, Hancock Co., O., May 24th, at 10 A. M. Seuthern Ind., in the Stony Creek District, three miles east of Nobbesville, april 9th, 1870. outhern Iows, at Mt. Etos, Adams Co., Iows, April 7th, 1879.

22 The District Meeting of Northern Kur Notice to the Brethren of the Maple at Salem, Kansas, Posse inform as in time at Salem, Kansus. Provide records and you will be met at the depot. James M. Barrey.

(P.C. and Vinlicator, please copy).

## Fallen Anleep.

the Methodrat church in New Haven, by the writer ter Mary Scombarger, aged 16 years, 7 months and 4

She was a stretcher of the Bushern charm for explay yours. Her wolk and sprightness of the capity pasts where the products the most fittee corres-posaled with the products the most fittee hind and charitate have a long reconstruct the negling of Jenus, and the product of the product of the product of the contract work new players or cold. Wasy brathens and interest lorned her herpetidity. She carried her has most darup-there years. She had netter chaffore, He-dden to mis his necessity-right year. She has never about 10 miles to the product of the product of the above to mis his necessity-right year. She has never

OGRAN—In the same closes, Dec. 19th, of communities besther George Ogeo, aged 41 years.

No miles with the church daring he without. He miles with the church daring he without. He cannot be sufficient a wife and frow children to means their tors. For need services by brother D. S. Caylor.

N. P. Bar MAKER

CLAIR,—In the Backlor Kan church, Carrell Co., Ind., Peb 1a1, 1872, rather Jehn Chr.), aged showd 45 years— He Irasers a hind wife and sax children to moorn their lane, which we hope is tha great gain He Wan ease mire willing to reasor ha coverant with Ood, by being assisted according to James, Fazeral discover by the Brethren.

Business Department.

Books, Famphlots, Tracts, etc., for Sale at this Office.

Philosophy of the Plan of Calvating, -12:00 By J. Welker, This is a work of mararena morti, clear, atmorrer, and about he in the hands of all R.

W. U. R. R. TIME TABLE

National Workers Lives Josephia, 60, I. SHITH, Jerus Phasengers for Chicago should leave fanansk at 118 f. M., ruin to the Western Union Junction; or thus, need wast but for monates for the Chicago at the Chicago at 126 f. In anise everling. To except Chicago at 7.46 f. the name everling. To except Lamak from Chicago; get of Ft. Wayne dect, take the Chicago, Milwinskee and St. Paul don of Eve in the evening; Team North to the W.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People" - Luke 2: 10.

Vol. IV.

Lanark, Ill., March 6, 1879.

No. 10.

## The Brethren at Work.

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J. H. MOORE & M. M. ESHELMAN

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THE AUTOLOGY AND CASES OF THE PARTY OF THE P

OBLISTONICOS.

From Millersberg, Indiana—J. H. Warsber, From Bayed, N. NOTCOSS.
From Millersberg, Indiana—J. H. Warsber, M. Marcellan, "Thomas D. Iguan.
From Breder, Nedearch.—D. B. Kelle.
From Breder, Nedearch.—D. B. Kelle.
To the Brethern and Friends in Goldo—S. J. Perick, Wife.
Ten they of Nongerithe—Thomas D. Lyon.
From Brede Cellegy, Indiana.—John H. Crame
Brown Breder, Nongerithe—Thomas D. Lyon.
From Brede Cellegy, Indiana.—John H. Crame
B. G. Prederick-Smithing calley, California,
B. G. Prederick-Smithing calley, California,
B. G. Prederick, Smithing Calley, California,

B. G. Preserick.

From a Methodist Linke.—Eith Swyder...

From South Bond, Indisma.—P. R. Wrights

From Vinceton, Hilmots.—Mary McArthur

Memorina.—Hester A. Brubaker...

The Churacter of Happy Info Our Beavenly Land

#### ACTION IN BAPTISM.

BY JOHN SUNK

1 OW often is the mund of the consciention innocent, ungernwing "seekerafter truth made to wonder why so many of the learned "divines" and "theologisms" of the present age, are so louthy to acknowledge the forward acti in kuptism? With all their education in the class sies, and all their knowledge of sacred literature with the English, Greek and Latin lexicons in one hand and the Bible in the other, they al toost invariably practice the backward action in While all the evidences, that can produced from the Holy Scriptures, are in fa-

In the Mosmo baptism of the Israelites, the Lord and "smeak to the children of Jerus! that they go formered." Exodus 14: 18. Pant says we should not be agnorant of this circum e-Jesus' baptism of sufferings in the Godhonored, heaven-blessed 'Garden of Gethsewas a triang action by a forward action: and who dare deny it? His ignominious death upon the Cross, in the "tikeness" of which penitent behavers are "planted," was by a forward hear what the prophets say on the subjecaction. And in fact the whole plan of advation in God's economy of grave, has a forward tend-ency. "Press towards the mark for the prize," Talkeen or when a lis not of Barin. Suppose is sugger, they have green very hardword." In , saleth shall previous as be that insociate, use limit shall not be supposed to be supposed to be a part of the supposed to be supposed to be used to

of our faith. What is the influence? Can we go unto Jesus and ever be looking unto him as the author of our fath, if we have a backward faith (or Suth in backward action)? Is Christ the nother of it? I think not We cannot look to Jesus as the author of backward sction.

reasoning faculties, (and use your eyes and reason together), designed for the use of the body in a forward action-a going terrural and upward. There is no backward action or backward tending in all the duties enjoined upon

disciples, (see Matt. 28: 10), is the neknowledged formula for haptism, by all the professed Christion churches; so far as my knowledge extendand what does it teach? Is teaches that the holiever must be haptized "into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost." Now in order to get into each of the manes of the Godhend, it requires a forward action(for each of the divine names. Into implies a forward motion To illustrate: When you enter into a contracwith neighbor B., you make a forward move, in

The forward action in this case, means contract, or in other words compliance. The hacl must action, means, no contract; so also is it the case with buptism. The forward action, means obedience, or hoptism. The buckward ation distinctionee, hence no hoptions. The forward action is caused by attraction, or a drawing agent, and is always connected with bedience. But the backward action is produced by a repulsive spirit, or spirit of disabediese

with which it is connected. For example: When Christ said unto landisciples, "no man can comunto me, except the Pather draw him, or it were given him of my Father." time many of his disciples went back and walk-ed no more with him." John 6: 65, 68. Why did they go back? Because they had a spirit of disobedience, John 6: 60, 61; they resorted to the backward action.

I will also refer you to the case of the "sow that was mashed, who returned to her wallow-ing in the zarre." Now of whom was this spek-Doth God care for swine? Paul saith, "doth God care for oxen?" "Doubtless for you it was written." So, also, in reference to the 'sow," it was written for our instruction and warning, that we who claim to be believers in Christ should not resort to backgrand acti-Peter 2

There is the case of the soldiers, who came to the Savior to arrest him. When Jesus said. 'whom sock ye?" They unswered him, 'Jeens of Nazareth." Jesus saith unto bim, "I am he," and as soon as he said that, "they all went backward and fell to the ground." Nanman, the leper, learned that the backward action means obedience, and the forward action, obedience which is clearly demonstrated by the result of has notion. There is the case of Eli, who " fell backward and broke his neck;" another exom ple of backward action. Why does Luke tell us to "remember lot's wife?" Because she was and became a pillar of salt, and the Lord had commanded her not talook back. Now, let us Isasah saya, "Ah, sinful nation, a people laden" with iniquity, a seed of will deers, childern that call and beg for help, and seek for aid and sucency. "Press towards the mark for the genea," are corrapters. They have forsaken the Lord, cor, and will find the processe of God verified was Paul's example, and he says we should be that have provoked the Hoty One of Israel un- anto him. "He that seeketh shall find; he that

attering from the beart, words of falsehood. Lance thereinto; and thus he And judgment is turned away backward, and justice standeth afar off: for truth is fullen in the street, and equity cannot enter." Isnish 59: 13, 14. And again, "But they hearkened not, nor inclined their car, but walked in the hearts, and went backward and not forward." Jeremish 7: 24. "Thou hast forsaken me, saith the Lord, thou art gone backward; therefore I will stretch out my hand against thee and destray thee." Juremink 15: 6. So much for A few remarks in reference to the Greek word

eis, (into). Ebler L. B. Wilks, of the Christian church, of Econgton, Kentucky, while engaged m a delute with Mr. Jacob Ditzler, of the M. E. church, South of Lewisville, Kentucky, held in Weisiger hall, Lowisville, Kentucky, from the 13th to the 23rd of December, made the follow ing very penitent remarks; "Eis has a forward tendency, looking forward, and is never reed back or backwant; sir is the strongest word in the Greek language to express the word into." See the book of the Lewisville Debate, page 560, Willes muth reply.

In conclusion; Who would desire to enter in to heaven backward? I think none would desire that posture, for they would not be able to see the Lord's face, in that position. If you start for heaven luckward, will you not enter maded, honce there will be no contract. there has kward, (if you enter there at all) except you turn about?

O turn 30, turn ye, for why will you die When God in great mercy is coming so no Ripon, California,

## - POOR IN THE SPIRITE

BY DANIEL BAIGHT

"Blessed are the poor in spirit; for theirs is the kinglein of heaven." Matthew 5: 2.

THERE are two ways of being poor; poor in the spirit, and poor financially. There can no better definition be given of typified spiritual as well as financial poverty, than the instance of the product son, given by our Savior. Being far away from father, kindred and friends and having wasted all his substance with riotous living, in the midst of a mighty famine, he could no more make a livelshood for himself. He, therefore, joined himself to a citizen of the ntry,-being altogether done with himself. He gives himself unto a man of means, in the humble submission of glully being clothed

with just such garments as he may give bins, and to eat just such food as may be given him. This is a true picture of real poverty. But such poverty has no blessing connected with it. the operation of the Spirit of God, and assume. To be in like manner, more in the spirit, has the principles of the kingdom of heaven, before the promise of a rich bleeking. " For theirs is

the kingdom of heaven." This being "poor in spirit" consists in thor-

ough knowledge of one's self. The more we learn to know ourselves, the poorer we become in spirit; and the more helpless we find ourselves to be. Naturally inclined to that which is evil. enslaved by the power of darkness, hampered with evil propensities, burdened with the heavy weight of guilt,-the fruit of his sinful nature, man finds himself altogether undone. Butuch conviction being caused by the operations of the Spirit of God, as soon as man comes to such a degree of being "poor in spirit," be, with his gentle wooings, invites him tocome to Jesus. "Come unto me all ye that are heavy laden, and I will give you rest." And man, knowing his degradation, feeling his weighty And man. burden, and seeing his extreme poverty, onto him. "He that seeketh shall find; he that

shall be opened the rich bountses of its treas uses, to the comfort and convolution of his are the poor in spirit," for possessing the sublime principles, and inhalting the love-in-princip peace-restoring atmosphere of the heavenly Though they are poor yet are they rich. Though they monra, yet are they combirted. Though or Paul, or Appollos, or Cephas, or the or life, or death, or things to come," all are not their own, for they are hought with a great price. The Lord having purchased them through his own precion blood, and buy ing humbly submitted their all unto biles, sovereignty, they are his. Whether they or die, they are nevertheless the Lord's. Thu to know the depravity of one's own heart, the inability of pleaning God according to our sinful nature, and at the same time having the blessed assurance of being adopted into the with Christ, we experience the promised blessing, "Theire is the kingdom of heaven" promise is not theirs shall be the kingdo heaven, in some future time; but their is the kingdom of hearen, though not in its personally manifested state, in its immortalized power and glory, but in its heavenly principles which mold and prepare us to be legal subjects for the inheritance of it in its munifested power and glory of immortalized bedges; in its com-forts and consolutions of living in " right-conness," having "peace with God and towards all men, and under all circumstances, "joy in the But there is another state of being poor in

pirit, but with which no promise is or We cometimes find persons who have much to say about the poverty of their spirits; but when we search into the scerets of their lives, and find the fruits of having their hearts filled with jeulousy, envy and malice towards their fellowbeings; we wonder no more at their complain ing about the poorness of their spirits.

ruel jealowy; nothing enbitters his spirit more than malice; and nothing wounds his soul more than hatred and eavy. The person whose heart and spirit is in such a condition, is truly poor. Of such, it cannot be said, "I know thy poverty. but thou art rich." But, thou art poor indeed it can realize the promise, "Theirs is the Kingdom of heaven." "Theirs is peace and joy in the Holy Ghost." Oh, that all those "which hear," Luke 6: 37, may be regenerated and renewed through the Holy Spirit, so as to fulfill the injunction of our Savior, "Be ye therefore merciful, as your Father is also merciful." that they may be so kumble, so "poor in spirit, as to obey Jesus in this: "Judge not, and shall not be judged;" condemn not, and ye shall not be condemned; and O! may they all exacrience the penceful reality, the sublime sweeting his most endearing command, "Foreive, and YE-RALL BE FOREIVEX;" theirs shall be the kungdom of heaven, with its comforts and comsolations, here in this vale of tears, and in ite c msummated glory and power in the world to

WHILE one mind may be able to grasp sub lime ideas, another may be entable of lofty

I S there no place on the face of the earth, Where a bordy dwelleth, who re mytue

And the poor and the wretched shall ask and Is there no place on earth where a knock from

Will bring some height angel to open the door Alt! warch the wide world wherever you can, There is no open door for the moneyless man Go look up the hall where the chandelier light Drives off with subpulse the dash Where the rich hunging volvet in shadowy fold And morrors of silver take up and renew, In long lighted vistas, the 'wildering view;

Go look in your church of the cloud reachin

Which gives back to the sun the same look of Where the nucles and columns are gorgoous

And the walls been as pure as a soul without sin: Go down the long nisles—see the rich and the In the pomp and the pride of their worldly estate Walk down in your patches, and find if you can Who opens a pew for the moneyless man.

Go look to your judges, in dark flowing gowr With the scales wherein law weigheth quietly

Whose he frowns on the weak and smiles on the strong, And punishes right and justifies wrong; Where jurors their hands on the Bible have laid, To read a versict they've stready imade; Go there, in the court-room and find if you can

Any law for the case of a moneyless m Go, look in the banks, where mammon does hold His hundreds of thousands of silver and gold:

Where, rafe from the hunds of the starving and Lies, pile upon pile, of the glittering ore Walle up to the counter als there you may stay

Till your laubs have grown old and your h turns gray, ie bank, not one of his clan

With money to lend to a moneyless man Then go to your hovel-no raven has fed The wife who has suffered so long for her bread Kneel down by her pillow and kies the death

From the lips of the angel your pove Then turn in your agony upward to God, And bless while it smites you, the chastening r And you'll find at the end of life's little span, There's a welcome above for the moneyless man A home in heaven! what a joyful thought.

As the poor man toils in his weary lot His heart oppress'd, and with anguish driv'n

#### ----OF DRAVED

BY B. E. MOOMAW. "I exhart therefore, that, first of all, sapple

cations, prayers, intercessions, and giving thanks, be made for all men." 1 Fim. 2: 1. BY this, we learn that it is meet and right to pray and give thanks for all men, and the reason why. Proceeding in his charge to Timothy, the apos the exhorted and enjoined that, " first of all" as a matter of the highest imper tance: "Supplications, prayers, and in tercessions" snited to every emergency and accompanied with thanksgiving, should be made in behalf of themselveeach other, and for all men without ditinction, and without exception of their enemies and perseentors, in the spirit of genuine philanthrophy.

Prayer is an expression of our desire to God, with an humble confidence that we shall abtain them shrough the mediation of Christ. The object of prayer is God alone through Jesus Christ as the Mediator. All supplications, there-, to saints or angels, and all worship of the creature, however exalted, is use

ies. Rom. 8: 26; Eph. 2: 18.

public or private, in the family or clost, consisting of invocations or intercess-

Public prayer is proper and useful, is an imperative duty, and a glorious privilege, enjoined by the highest authority, and encouraged by the most illustrious examples, and precious promises, especially when practiced with becoming sincerity, when mainly intended for the ear of God, with a pure desire for the benefit of the audience, without any desire for self-accrandizement or intention of pandering to the partialities of the hearers, but with an eye single to the glory of God and the good of souls. The surest guarantee for success in the service, is a clear conscience with which we can bring anything to the contrary is the excepourselves into immediate presence of tion.

God, and talk to him as a man would talk, face to face, with his friend and feel as if we were present with God alone, ject, whose father kept up this service "the spirit helping our infirmities" there multiplying synonymons words to express an idea, as though God did not and one evening after dark I was return "know the same we mean before the thought is formed within." There will be then no humming and having to fill now there will be no gathering of the up time between sentences; but with a honesty of purpose, and that God is preseat with us, and a knowledge of our wants, we can tell him all in the most plain and simple language, and "we know that he heareth us, if we ask according to his will."

Private or closet prayer consists in the secret breathings of our souls—the holy aspirations of our minds, the spontane ous promptings of the Holy Spirit with in usomever influenced or induced by outward circumstances, as may be the case in public prayer. This kind of prayer may be either ejaculatory or occasional; thus the Christian prays always, as exhorted by the Muster, Luke 18: 1, and may be performed either mentally of vocally.

In our calm and undisturbed moments while musing upon the mercies of God, and contemplating our dependence upon him, the uncertainty of life, the dangers attending us, and the temptations to which we are exposed, we may silently invoke God's carefulness over us by his supervising and protective providence, and to grant us the exercise of wisdom and prudence, so that we may in no way dishonor the profession of his name, or provoke his displeasure. But when exposed to sudden dauger or taken by sur prise by accident, or the approach of an enemy, in the hour of trial or temptation in our social, political, religious or con mercial intercourse, we may ask God to suggest, control and overrule all for o advantage and for the glorifying of his name; this may be done mentally vocally. Besides this, occasional seas should be set apart for private or closet prayer, to retire from the outside world or secret and solemn devotion. This is the native element in which the true Christian lives, the atmosphere he love to breathe. This sentiment is beauti

fully expressed in the 124th hyma: "I love to steal awhile away From every cumbering care, And spend the hour of setting day

In humble grateful prayer. I love in solitude to shed The penitential tear

And all his promises to plead

Where none but God can hear,

Family prayer, though not posite

less and idolatrons; but we should ad- commanded in the Scriptures, yet it is ed enemy; but in our private or secret dress the Father through the Son, de- doubtless entirely proper and beneficial devotious "where none but God one pending on the Spirit to help our infirm- in its effects. We are commanded to be It is sometimes the case, that men The different kinds of prayer may be praying, and as the places are not esthrough the mediation of the spirit of jealousy or envy, and other of the worse

pecially mentioned, we are at liberty to make our own appointments, and we than in the family circle, and in no way better calculated to henefit ourselves by thus securing the continual presence of God with us, his Spirit permenting our whole being, a continual growth in grace, and a means by which we may bring up our children in the fear, nurture and admonition of the Lord, the result of which is, when other things in the family regulations are in harmony, with the sanc tifying influence of the Holy Spirit, the children are at an early day brought in to the fold of Christ. This is true, as the rule demonstrates by many examples,

To illustrate: I recently had a conversation with a young brother on this subin the family. He says to me, that, "once will be no such thing as vain repetitions, in the days of my youth, father was away from home to be absent for a season ing home, being out a little late on duty and the thought occurred to me, that family around the altar; no prayer go nowledge or our own sincerity and ing up to God from that alter until fath er returns. This thought so distressed me in that dark lonely night, that my heart was filled with emotion, and the big unbidden tear rolled down over my cheeks." How sad the thought that at that great day, when the books are opened and the nations are judged, that there will be, then and there, parents whose

> The quotation at the head of this ar icle, enjoins that intercessions he made for all men, especially for the rulers of the nations. Oh, how earnestly ought we to be engaged in this exercise! See ing that the prosperity, bappiness and religious liberty, of the people are so much dependent upon the character of those who are in authority; seeing that the blessings of heaven have atways attended the nations over which rights sovereigns presided, and the indignation and wrath over those that were otherwise, and in this, as well as other things, ought we not watch as well as pray, and to do all that we can do to secure such, without sacrificing our Christian principles? "God save the commonwealth."

lost children, will approach them for

dereliction of this important duty.

Under this section of our subject, we ay present our duty to pray or intercede for our enemies. This is a duty nost positively commanded by the great Author of our blessed Christianity, to pray for them that "bate and despitefully treat us," and I opine comes as much in collision with our nature and require more humility and more grace than any duty required at our hands. How, then shall we commence this actuous work? It occurs to me that the only way that we will be likely to succeed for good, is first to take the beam out of our own eye, and by returning good for evil. where it can be safely done, without the risk of having them trampled underfoot and being turned upon and rent and such blessings from his hand as will result in our mutual good and to the glorifying of his name. And when we

of passions belonging to our poor, frail and fallen human nature, that we may be guilty of instituting and waging a re lentless warfare against the object that we have selected and prosecuted so sigorously, and continually, until patience and forbearance ceases to be a virtue on their part, and they are driven away from us; confidence is totally destroyed and they are compelled for self protection to withdraw their fellowship from complish our object, and if they are, or are not provoked to expose our deformity, we are likely to construe every act of theirs into an intentioungainst our interest, or our designs. We therefore count them our enemies, and by soft words and fair speeches, induce the unwarry to believe and sympathize with us. Such is human nature or human depravity, and has been ex emplified in many instances, and abounds upon the page of history, both sacred and profane, and has been the fruitful cause of the destruction of kingdoms and empires, and the flowing of rivers of the vital fluid of human existence I sometime since heard a lecture upon

this subject, and the speaker dwelt at considerable length on the point of praying for enemies, and assuming that it was a powerful instrument in the accomplishment of a reconciliation, and doubt less it is so if property applied. The preliminaries as stated above, baving en attended to, but while listening to the lecture my mind was led to enquire in the circle of my acquaintance for examples to which the lecture might be applied, and they were found,-cases of arious forms, and among them, some of the peculiarities of which I thought I anderstood, and was led to believe that if the aggressor would cease to be an enemy, and so to act as to restore lost confidence, it would not require much prayer to secure an amicable adjustment and a perfect reconciliation.

#### ECHOES FROM THE WEST

A Short Lecture By D. B. Gilston, in the Police City Church-Winter

MY dear young friends, you have no made up your minds to follow Christ your Savior, and I will remark that it is impossible to follow him and at the same time follow the world, "Ye cannot serve God and mammon." canuot serve God acceptably and follow Basl too. God's people are a separate people-always were and always will When we see a people claiming to

be Christians and following the worldits maxines and fashious, we have un absurdity and impossibility. I shall ask nothing of you that is not required by the Word of God. Notice

Paul's instruction to Timothy-a hishop. "I will that men pray every-where, lift-ing up holy hands without wrath or doubting." "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 5, 9. This is then we may consistently pray for such the requirement of God's Law, not man's This is God's order; not our order. If it was our order, we could change it to please ourselves; but it is God's Law, and "the law of God is perfect;" would propose to engage in this service, hence unchangeable, and must remain

assembly, in the presence of our suppos- The Scriptures require plainness and

2, 3; 1 Tim. 2: 8, 9; Rom. 12: 1, 2. Our mer and Winter, and day and night shall people require prainness and non-conormity to the world; therefore our peo-

ple are God's people. Again Paulsays, "every woman pray

ing or prophesying with her head uncoy ered, dishonoreth her head." 2 Cor. 11 Therefore we require of our sisters that they cover their heads at time of worship with a plain covering, and thereby prove their subjection to the Gospel Again, we read in God's Law-not from human discipline-"Swear not at all." Matt. 5: 34. Again, James says," Above all things, my brethren, swear not. Our Brethren do not awear because God's Word forbids it. A church that allows onth-taking contrary to God's Word, is not God's church.

Again, we read, "Dearly beloved avenge not yourselves, but rather give place unto wrath; for it is written, unce is mine and I will repay saith the Lord." Rom. 12: 19-21. mon on the Mount, Matt. 5: 6, 7, also forbids war and retalistiation. God's Word does not allow fighting. See John 18:36. "My kingdom is not of this world," \* " or else "my servants would fight." Our members are not allowed to avenge themselves, nor go to war, because God's Word forbids it God, for a wise purpose, reserved for himself, the right of dealing out vengeance. We would be poor objects to deal out vengeance; we would not know when to stop. We see men will sometimes undertake to deal out, who do not know, when to stop, but kill their fellow-man; become nurderers, and "we know that no murderer shall inherit the kinedom of God." Our church is opposed to se-cret societies. We read in God's Book "Be ye not unequally yoked together with unbelievers; for what fellowship hath rightcousness with unrightcousness

and what communion bath light with darkness ( and what concord bath Christ with Belial or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God bath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people Wherefore come out from among them and be ye separate, saith the Lord, and touch not the nuclean thing; and I will receive you, and will be a Father unto you, and ye shall bemy sons and daugh ters, saith the Lord Almighty." 2 Cor 6: 14-18. This passage of Seripture. with a number of others. forbids secret societies. Our church is opposed to se cret societies; therefore, we are the church

Weregard these passages of Scripture as an essential first teaching to our applicants, in order that you, as well as all our applicants, may know what will be required of you before you unite with the church of God-"the ground and pillar of the truth."

read as usual, and such questions were asked, and remarks made as were ap-

propriate for the occasion. WINTER

is upon us. We sensibly feel its icy grasp. Like the revolutions of the earth, it comes in its turn. Sometimes it may ling wind, but at last it must come. After the waters were assuaged from the earth, God did not only say, " I do set my bow in the cloud, and it shall be for "While the earth remainsth, seedtime magistrate dismissed the charge.

non-conformity to the world. I Pet. 3: and barvest, cold and heat, and Sum not cease," Gen. 8: 22. Winter comes because God has ordered it so, and it continues to come because God said it should not cease. Winter, like all other seasons of the year, has its advantages and disadvantages; its joys and its sor rows. While we may suffer much under the hammer of frost and piercing winds, it makes enjoyable the home and fireside. At no season of the year can home be more fully appreciated than when we are driven together by the howling storms of Winter to epicy the genial warmth of a comfortable stove in some humble cottage. It is then that we can realize how pleasantly we are situated, and more especially when the temperature of the weather sinks mer-

cury down to tweaty degrees below ze Such as have plenty of everything necessary to render themselves comfortable and happy in cold weather, no doubt, wish at times that Winter was here already. While others, less favored with the comforts of life, dread its re-

Reader, this season of the year affords an excellent opportunity to do good to suffering humanity. It is now, that a poor lad and his suffering sister, would duly appreciate a comfortable home, a warm and comfortable garment. Few of us, comparatively speaking, know anything of the amount of suffering for the want of sufficient clothing and shelter from the chilly winds of icy Winter "I was naked and ye clothed me," Matt. 25. Again, Winter seems to be the time employed for acquiring knowledge. It affords a time for study and meditation, not only to the rising generation as they are making preparation for future use fulness, but it also affords much useful

time for ministerial work The work of evangelism seems to be more energetically carried on in the Win ter than any other season of the year This is fully verified by the work that is being done, of which we have a report in almost every paper. We do not know as people are more likely to die in the Winter than in the Summer, but it seems sometimes as if the Lord had to wait a little with his work for a more convenient season. This season, if ever it comes, must be in the Winter.

Religious work always seems to pros per better in Winter than Summer. This s not so because God favors this season of the year more, but because any cause dependent upon human agency, prospers in proportion to the time and energy uployed in the enuse.

God's work claims our attention at all asons of the year alike. Let us pray or more universal energy at all times.

C. FORNEY.

Falls City, Neb.

At Folkestone, England, an extraor The 18th of Matt. was referred to and dinary person calling himself "Elijab, the prophet," has been astonishing the people of that town. He goes about ased in sheepskins, and carries above his head a placard bearing the words, "Iam Elijah, the Prophet," and quoting from Malachi as his authority, "Behold I will send you Elijah, the Prophet, hefore the coming of the great and dreadful day of the Lord." He has addressed several gatherings, and has a notion that England has some connection with the Ten Lost Tribes. An attempt has holy Scripture before going to bed." a token of a covenant between me and been made to punish him for causing. What a change did these words produced winding stairs, and they see not the earth." Gen. 9: 15, but also said, an obstruction in the streets, but the Alarm was at once removed from the of that to which they are going-

OUR HEAVENLY KING.

O'R beavenly King To Him we sing Our songs of grateful prais-White here we stay

We'll Him obey,-So when we die

We'll reign forevermore; And sing His praise

For there's sweet rest And none shall weary be, Who dwell in love With those above,

And Christ their Savior see Then let us strive While we're alive

Both night and day For His protecting hand,

For Christ is all And those who call On Him shall live in per Where love is pure, And friendship sure,

And pleasures never cea Then let us try To live on bigh With Carist who's all in all, Which we can do

### And heed His gracious call. THE INFIDEL AND THE BIBLE.

VIRGINIA banker, who was chair man of a noted insidel club, was once traveling on borseback through Kentucky, having with him bank-bills to the amount of twenty-five thousand dollars, when he came to a lonely forest where robberies and nurders were said to be frequent, he was soon lost through taking a wrong road. The darkness of night came quickly over him, and how to escape the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse forward, he at length came a wretched looking cabia. He knocked. and the door was opened by a won who said that her husband was out hunt ing, but would shortly return, and she was sure that he would cheerfully give him shelter for the night. The anker tied up his horse and ente the cabie, but with feelings that could

better be imagined than described. There he was with a large sum of mon ey, and perhaps in the house of one the robbers whose name was terror to the country. In a short time the man of the house returned; he had a deer skin cap, seemed much fatigued, and in no talkative mood; all this forehoded the infidel no good. He felt for his pistols in his pockets, and placed them so as to

he ready for instant use. The man asked the stranger to retire to bed, but this he declined, saying that he would sit by the fire all night. man urged, but the more he urged, the infidel was alarmed; he felt sure that this was his last night, but he was de termined to sell his life as dearly as possible; his jufidel principles gave him no

comfort. His fears grew into perfect agony. What was to be done! length the backwoodsman rose, and reaching to a wooden shelf he took down an old book and said, "Well, stranger, if you won't go to bed I will, but it is my custom always to read a chapter of skeptic's mind. Though avowing him- Worthington

alt an infidel, be now had confidence in the Bible. The felt safe; he felt that the man who kept an old Bible in the house and rend it, and bent his knees in prayer, was no robber or murderer.

He listened to the simple prayer of the good man, and at once dismissed all his fears, and lay down in that rude cabin and slept as calmly as ever he had under his father's roof. From that night he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey to prove the folly of infidelity .- Sel.

#### A DIALOGUE ON MASONRY

THE following conversation is said to I have taken pince between two neighbors—P. and D.:

P .- Good morning, Mr. D. What ems to be the matter? You look so downeast

D.—It is no wonder. I suppose you have heard that my son John has joined the Erus Masons

P .- Yes, but that is nothing strange I rather looked for it before this. D .- Why so, Mr. P.!

P .- Because he has been taught from his childhood that Masonry is both profitable and popular.

D .- Mr. P., are you trying to insult me more than my son did? From a child I have taught him that Masonry is both selfish and sinful. I have also been to the expense of getting for him all the anti-masonic books I could hear of, even the Christian Cynosure. I have done all in my power to get his mind fixed

against Masonry. P .- Mr. D., let me explain the matter to you more clearly, and then see if we cannot find where you have taught your oy contrary to what you think you did. There are some things stranger than either words or books. Are there not in our town produce merchants who are Christians, and at the same time anti-masons? Are there not in our town all kinds of merchants who are anti-masons? D .- Yes, but what has that to do with

P .- A good deal. Have you not for the last twenty years sold all your grain to Mr. A., a rank Mason? Do you not your dry goods of Mr. B., and are they not both Masons? It is not only you, but nearly every pretended anti-mason will deal with Masons in preference to men of their own minds. Your son is ambitious, just going into business, and is not blind about such things. He knows that the Masons are sworn to support one another, and also have the patronage of most all unti-masons. If all the anti masons would stop supporting Masons, the thing would not stand two years. Were I a young man, just going ioto business, and had nothing in

the Masons. Now Mr. D., 1 presume you can see why I was not surprised when your son joined the Masons. D .- I see the point. I have done wrong, and many others are doing the same and do not know it.

view but making money, I would join

Many have yielded to go a mile with Satan, who never intended to go with him twain; but, when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depth of sin, by winding stairs, and they see not the end

I II MOORE, | Entropy CSI

#### MOORE & ESERLMAN, Lazark, Carroll Co., Ell

LANARK, H.L., Is Simon Barshman will send us his address his order shall to cleverfully attended to.

THERE is a bill before the Legislature of 11h oir, to prohibit first, served and third cousins

BROTHER J. W. Southwood's address is chang ol from Monument City, Indiana, to Lincoln Wabash county, Indiana.

Tue address of Brother Daniel Fry is now hanged from Mt. Carroll, Illinois, to Kent, Stephenson county, Illinois LOTTIE Ketring writes that the Woodhury

church, Pennsylvania, is prospering. Four have been added to the church since the first of Jan-In the person from North Liberty, Ind., wil

soud us his name, we can give him eredit on aubscription, and send the book ordered, viz

THE price of the BRETHERN AT WORK, the first of April to the end of the year is \$1.10.

Two more have been baptized in Denmark one of them a young man of promising usefulpess. Brother Hope writes encouragingly of the prospects of the mission.

BROTHER David E Price, writing from the Central Alission field, says that he is having your elegent meetings—well attended by atvery pheasant meetings—well attended by feative herrers. Two were added to the chi-

BROTHER Lemuel Hillery has gope to We ford county to hold a series of meetings. From there he goes to Cartlage, Missouri, and thence to Kunsas, to spend considerable time preaching

A GENTLEMAN, writing from Jeru-alem, give a lamentable parture of the distress prevniling in the Holy City. The Wanter mine have been very scarce, and the land throughout is scourged by awarms of locusts

Some of our readers wish to know whether we will keep the Brethren's Hymn and Tune Book for and. As yet, we have made no ar-rangement to that effect. When the book is completed, and ready for delivery, further no-

BROTHER C. H. Balsbaugh says: "I have often bren profoundly grateful that the Lord gave our beloved Brether St.-in. \* \* \* \* N or did the commission receive a more thorough Poor Ray, writhes and grouns and foams as if in the embrace of a Bos Constrictor

Passons subscribing, or sembing subscribers for one year from date, or only to the end of the pre-ent year. The price of the BRETHRES AT WORK to the end of 1879 is only \$1.30. BROTHER Heary Landes, one of our bards

many 17, was improving. May the Lord span

Tun Month of Gold A series of dramatic tetches illustrating the life and times of Chry-

BROTHER T. N. Basset says: "My address is The Brethren at Mork.

Trans. Cherko early, Kansa. Websa en energy at the Crims that yo have good poper to distribute after side contry. The church, lure, consorted of cherk, in Champing contry, Hinson. That meeting you will have no toutletabout belieful energy needing on the proper of the representations of congregation attains in an off mention institute the congregation attains in a configuration. twenty members, one speaker and three deacons. We would be much pleased if more help in the ministry would move here, and help carry

> uruz has been many a dog-fight over abon that did not have one particle of meat ourt, and so have people often fallen out about things Better give up the love of conten

WHITING from May Hill, Adam's county Ohio, W. Q. Calvert says: "We (the home min-sters) closs door series of meetings here to-day Feb. 16th, it having been in progress two weeks Five young men of good character and standing application to be received into the church The brethren and sisters are very much encouraged. Thank God for the blewings which he adds to our labors."

Oux aged Brother, John Melzger, is in the field, and hard at work again. It seems that nothing but death will stop him. He always says, " It is better to wear out than to rust ou It some of those, who are rusting out for the ary work, would follow this old brother's exuple ther would have but little time left to gramble about plans or any thing else.

THE FREE DISCESSION is the title of a month y, published by Brother L.O. Hummer, of opeks, Kansas. Our impression is that the mble and self-deni that we be as our Master, whose kingdom i Care should be taken to avoid the mixing of the church and world. The edited with ability, and contains some olid thought

BROTHER Jesse Calvert, writing from Herring, Ohio, under date of February 21st, says: "I came here Saturday the 15th, and on the 16th, dedicated the new church, a very good building It was filled to overflowing, and good attention given to the preaching, which con-tinued till to-day with good interest. Nine were added to the church by baption, one restored, and another to be restored to-morrow. I left the meeting in the hands of Brother D. Brower, as I was compelled to leave for other

BROTHER John Metager, under date of February 22nd, says: "On the 30th of January, myself and wife left home for Indimu, where I have lived for a number of years, and on the 31st met with the Brethren in church meeting in the old meeting-house. An election was held for three speakers, resulting in the choice of Samuel Saylor, Joseph Neher and Solomon I left my home yesterday morning, and came here to Adams county, Illinois. Had meeting near Loraine last creaing; good I will likely remain here Hope the Lord will prosper our work.

toville, Ohio, says: "Our Toledo meeting was a success. Our meeting in the Manmee church, Defiance county, Objo, closed with ten a Brother R. K. Berkeybile, from Toledo. assisted me part of the time. The meeting in Poplar Ridge church closed with four additions and two others made application. These two were members of the United Brothren church. In the meeting I held here Brother A. Berkey preached two discourses. At the meeting on the south side of the Maurore Biver, I preach ed five discourses, and haptized one, a young man of considerable talent. Arrived home sufely on the 17th of February."

WM. C. THURSELN was in Lanark last week and preached a few times in the Advent chard plained his new years of the prophecies till working away on the prophecies of Daniel. brist. His present theory is that Daniel, as coming of the Lord, but speaks more particular-iy of the breaking of the Arab power, and the realing up of Palestine to the return of the ism, but we did not learn what that is. Dur-ng the last year he has been living in Chicago. where he has a small congregation. His he is in Boston, but he now goes to Virginia. give the above as a matter of news, thinking that some of our renders would like to know

BRETHREN David Frantz, Wagoner and Mill- ute them among the people. If it is found out It would do well by some good, energetic ister who will settle among them. Address A. J. Bowers, St. Joseph, Ill

Buotner J. G. Royer, writing from Monti-cello, Indiana, says: "Our meetings held at three different places in our district of church, were well attended, and the preaching of the Word attended with encouraging results. The any others set to counting the cost, and we believe much good done in the name of Jeoutrom Peru, Indiana, Samuel Myers from Ad-umshoro, and Abraham Miller from Wolcott, visited us during our meetings, and held forth the Word of Life. Muy the Lord blem them

THE editor of the Woodbery (Md.) News says We attended a church in Baltimore not long nce, when the preacher prayed carnestly that word that he should after. When the time came for him to preach, he pulled a manuscript out of his pocket and read a sermon that he had written mouths ago and preached a dozen times. We should pronounce actions of this kind s mable pulpits."

Tax following shows whether it does good to send out tracts and pamphlets; not belong to your church, still I am a fait reader of your papers and books. I read all the pamphists and tracts I can get hold of, and some of them have made lasting impression my mind. I wish I had more of them; they are the very thing to do good. Send them out all over the land, into places where they do not have prearhing. You know not what good they do. There is one brother living in my neighborhood, and we like to hear your people wind I know, I believe to be right. I wish I had the truct, called the "Railrond Sermon," I think I will send and get a let of them.—De-pended J. Robertz."

This is the way a boy a rites; "I have bee a reader of your paper, and was beginning to got quite interested in it, and the principles that it alvocates, but I have not seen its col-umns in my parents' house this year. I am a boy thirteen years of age, and my parents are menahers of the church, and we are poor. I know there is a poor fund containing money to be used for scuding the paper to those who are not able to pay for it, but I have a dollar, and I will send it in this letter, so send the paper along for eight months." We wish every poor ily had a boy in at life that. That boy has pluck, and the world is in need of thousa just such hoys. Hope, when he grows up to be man, that he will always keep a religi per in the family. God, bless the poor boy-

ANOTHER CHANCE TO DO GOOD

A S there are a number of churches and Sunday-schools desiring copies of the Brergat oders who attend the services, we conclude to make thom a special offer, for we believe this is one method of doing a great deal of good. The Children at Work may be distributed among the children and young people, while the BRETH-REN AT WORK should be placed in the bands of those who are older. In answer to inquiry al-ready made, we make the following liberal offer:

every congregation in the Brotherhood, especially those congregations that are somewhat not to generally known. Congregations feeling disposed to try this method of spreading the truth in their loca a se, among their neighb should raise the money, and order a number of And it came to pass, that the beggar died, and papers for three or six months, to be sent to was carried by the angets into Abrahum's bosom: of and distribute them after the close of services. bell he lifted up his eyes, being in torm of and distribute cure more one cross of earth of the control of t

erial the congregations. The reading of the paper getic will awaken an interest for preaching, thus

causing the people to search more deligently for the truth. Much, however, depends on the cont

the paper. Our people are generally very con-ticus about what they distribute, and we thank fied for it. The world is too full of permitions literature already. We shall do our nimest to clear of objectionable matter, and aim to pubcurre, so that no one need feel schemed to the paper to either his neighbor or a stranger. Our object is to preach the Gospel, cornectly contending for the fath once delivered unto the

If this method of spreading the truth suit you, and you think it will accomplish good, lay the matter before the members and see what

#### FUTURE RECOGNITION

Please give us your views on inture resignition will we know each other in the future. By an sweding you will oblige many brothers.

WE have much faith in the doctrine of future recognition, believing it, closely tought recognition, believing it clearly taught in the Scriptures. The following, spoken by the Serior to the Jews, is satisfactory ovid to that effect:

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is rece up, and both shut to the de and we begin to stand without, and to kneek at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say We have caten and drunk in thy presence, and thou hast taught in our streets. But he shall ay, I tell you, I know you not whence ye are depart from me, all ye workers of iniquity. There shall be wreping and granding of teeth when ye shall see Abraham, and Issae, and Ja-cob, and all the prophets, in the kingdom of God, and you yourselves thrust out "

Here, we are taught that the disolestiont Jours who rejected the Savior, shall weep and gratheir tooth when they see Abraham. Issue and Jacob in the kingdom, and they themselves thrust out. As they shall see Abraham, Isaac and Jacob, it follows that they will be able to recognize them, either by former soq or by their being pointed out to them. This is

The transfiguration is our next point of evi-

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto then Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tahernaties; one for thee, and one for Moses, and one for Elias." Matt. 17: 1-4. Long before this time Moses had died and was buried, while Elian, who was translated,

never saw desth, yet they were known by the three aportles, who were with the Savior on the Mount. It makes no difference how they found out one was Mores and the other Eliza, the point proven, is that these two men were recognized after death, and it is but reasonable to appose that they also know each other. Peter's language in the fourth werse shows that he

Here is a chance for doing missionary work "There was a cartain rich rose, which was

clothed in purple and time linen, and fared sumptionally every day; and there was a certain begger named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with moreover the dogs came and licked his sore the rich man also died, and was harred; and in

when they reached the unseen world, or the nized each other, though fur apart, for the rich man saw Abraham ofer off, and Lexarus in his

It is not likely that we will know any les after the resurrection than now. It is enfer to presume that our knowledge will increase rathr than domagish. If this be true, we certainly will recognize each other, and even if we do not and happen to know each other when we direct most, there will be plenty of opportunities for Spling out who this, that one, and the other is We shall, in some way, become acquainted with They, as well as others, will be pointed out to nyla thousands who walk and talk in the land of the redounced. Let us labor to meet each

## QUERIES ANSWERED.

I would like to ask youn few questions, to I I would like to sake you in few quicelors, to it movemed through the paper; (1) Wen Christichin-off a compensar by trade? (2) In what did the fasted merin the dideplies had followed by the Mostly 128° (3) Why die the edders bevolk the food of communication for the sisterit? Why die soft his selders break break the name in the Forch an? (4) Did Carls id sink the contests of the cop-position of the copan? (I) Did cars taken to consense to you. I will not origin be said, "But I say unto you. I will not drisk henceforth of this fruit of the vine, until that my when I drink it new with you in my tailor's kingdom?" Matt. 31 20. Your brether

(HRIST was a carpenter by trade, for Mark # 8: 3 rays: " Is not this the carpenter, the to of Mary, the brother of James, col of Juda, and Sunon? and are not his sisters here with us? And they were offended at him. This is decisive proof that he, who made 4b world did not think howelf too exalted to work at a useful employment the greater part of his life on earth, thus setting a good example befue his followers who should come after him ide ministers, and idle professors, are not true Ciristians. They are of but little benefit to other the church or the world.

2. Matt. 19: 28 rends as follows: " And Jesu unto them, Verily I say unto you, That ye which have followed me, in the repencration when the Son of mon shall sit in in the throne of his glory, yo also shall set upon twelve three judging the Iwelve tribes of Israel."

the common version, is not good. Christ himcelf was not regenerated, hence no one can folfor him in the regeneration. Below we give a few renderings, which will likely throw some light on the possage:

Anderson's Translation, " Jesus said to the Verily I say to you, That, in the restoration, when the Son of man shall sit on his glorious throne, you also who have followed me shall sit on twelve thrones, judging the twelve triber of Ismel."

Wilson's Translation. " And Jesus said to them, ludeed, I say to you, That in the renovation, when the Son of man shall sit on the through of his glory, you, my followers, shall sit to twelve thrones, judging the twelve tribes of

The language doubtless refers to that great terolution, or change in the universe when the fend shall rise, and there shall be a general change and a new order of things start up. The meaning of the passage would seem to be about this: "Verily, I say unto you, that yo which have followed me, shall six upon twelve thrones, judging the twelve tribes of Israel, in shall sit on the throne of his glory." 8. This question is puzzling many minds an

we discover that quite a difference of scutiment nils. We have on hand an article, written by Brother Wm. B. Sell, of Massanri, giving the bread of communition. The article will be published soon. But with all due respect for the practice of the general Brotherhood we must say, that we have never been able to see just as they practice it. After having care fully examined the reasons usually given and compared them with our understanding of the rudures, we are confirmed in our conclusions,

this question, but think that the BRETHERS AT ax is not the place to discuss matters of this

4. We think not; for the Savier took the cor gave thanks, and gave it to the disciples, tell ing them to drink all of it. Matt. 26: 29. A careful reading of the narative, as recorded in Matthew, Mark and Luke would seem to indicate that he did not partake of either the bread or cup after the giving of thanks.

#### CHILDREN'S MEETINGS

() NE evening after meeting in Lanark little boys and girls came to the writer and wanted a children's meeting just as soon as possible. Well, the krethren thought it " nonto name Monday evening, Feb. 17th, for such a meeting; so when the same came there

were about fifty little looys and girls present and quite a number who were not so little After singing a few good hymns, Brother D. F. Ely spoke to them about singing with the Some hymns teach joy, honce should be ume in a joyful spirit; some um solemu, henci hould be sung in a solemn spirit. Brother Moore then told them something about the life and times of the Savior. Brother M, V. Sword followed with some Bible incidents with which the little boys and girls seemed quite familiar. se was a short review of Bible storie tneght the Infant Clars. This class is composed of about thirty little boys and girls who are not supplied with books, but who are taught Bible facts by Brother Sword, in a plain converentional way. The writer then spoke to them a few minutes, closing with the following Two men went from Jerusalem to tell king Da vid what Absalom intended doing; after they hod gone a little ways, a boy saw them and scent and told Abralom, who sent men after them to arrest them. The two friends of David went to a man's house in Bahurim. This man had a well in his yard, so the two friends went down into the well, and the woman " took and apread a covering over the well's grouth, and and the men who were after them could not find them. Question Who were the two men who hid in the well?

Before the meeting closed, the children re a-sted another meeting, beace on appointment was made for Monday evening, Feb. 24th, This was a pleasant meeting; about seventy-five children were present, besides many older nec

ple. One thing which forcibly impressed my sund was this: Brother Barrison was at meet ing about ten or twelve minutes before the time and many children being there also, he said, "Let us sing." All were ready at once, and joined in singing a hymu. Another hymn was selected (the children done that part promptly). and Brother H. asked how many were brave enough to start it A few hands went up. "All right, ready, sing," said he. A few voices were heard at first, but before a line was supp, all ere quiet. Then said he, "How many are willing, not only to start, but to sing the piece brough? How many are, not only to go it, but how many are brace enough to go through? How many are, not only willing to before. "All right, ready, sing," said he, and nearly all tried. At first it seemed they would il, for they had neither the same key nor the same time; but before they were through with the first verse, all had the same key and the same time. "Now," said he, "this is what we want. You will have this work to do sometime, and we want you to be able, not only to start,

but to go through. And when you start, you will likely make more or less blunders; but don't step for them, - go on, press forement and you will be sure to succeed." Yes, verily Yes, verily;

After proyer the little folks were addressed by S. J. Harrison, M. V. Sword, Lyman Eby and the writer. The question about the two men in sergetter, we lie contribute the constraints the contribute of the believe and other regarding the breaking of that the claims be not record. We begin the break of primarie there in Control of the control of

Loans lay at the rich man's gate—they supper, but that in all these things there be and try to do them all the good we can. Oh, To us the privilege of talking to the children, is notitive such nor fermit, earther book nor free. what a blessing of have good below. Of, T we the principe of talking to be habitaged, but that we albe one in Christ. We night hope are not good, whose fault is W by perfect borner, or retard plus will like home present a number of two states for nor trees. we will example the property of the principle of the property of the principle of talking and the principle of the prin

#### FIRST ANNUAL MEETING.

Will some one be so kind as to explain, th the Burringen at Wors, when and where the first Annual Meeting was held? A Burringa. A NNUAL Meetings, among the Brethren, are but a little over a hundred years old, they having been introduced, or rather come into use, gradually,

in this country, and organizing churches, they found it necessary to hold church meetings for the purpose of attending to such business pertained to the good of the cause. They were remarkable students of the Bible, it being heir only rule of faith and practice. They were humble, and had a disposition to learn from each other. At their church meetings they were free to talk over the points of difference between them, in order that they might ome to a greater unanimity of practice. One

tions of importance were introduced and tailed over in a Christian spirit. Semetimes grave lifficulties came up, and were disposed of acording to the best light and knowledge they possessed, always pointing to the Bible as their tandard of truth, and their only bond of union At first, the churches were confined to a small ation of territory, and held their yearly Feasts, which seem to have been preceded by council meetings, which were altended by members and ministers from every church. This method was found sufficient for every purpose for the first thirty or forty years, but as the churches multiplied and spread into other States, thus rendering it impracticable for all the churches to be represented at every feast, it became necessary to set apart every year a certain time and place for this general council meeting. In this way our Annual Meetings were introduced mong the Brethren, but just when we are not able to tell. We know of no history giving the date of the first Annual Morting among vs., save what we gather from the Brethren's Enyelopedia, page 10. Brother Kurtu gives the thate of the First Love-feast in Germantown Pa on Christmas' der December 95th 1793 bet says nothing definitely about when and where the first Annual Meeting was held. Likely brother Abram Cassel can supply our lack of information on this point. As the Brethree first settled in the vicinity of Germantown, Pa-

Meeting was also held in that vicinity. In those early days these meetings were held in a very suriple manner; very much like our present council meetings. They had no clerk for were say minutes kept. Every thing was asked and answered by the word of mouth. Im portant cases were frequently asswered by let ers, which were sent to the churches when sich difficulties existed, or from where the case ame. The object of these yearly meeting

me not to legislate, or make laws, but to ascer ain what the Scriptures tought on all ques' tions that came before the meeting. With hem every thing was settled by the Bible-ther de to do so. They did their best to reproduce he Apostolic order of church governm nt, and onformed, as best they knew, to the exact

schings of the Scriptures. This is what we are pleased to call the old der, or rather the Apostolic order. It is the original ground occupied by our ancient Bretk-ren one hundred years ago, and by the specifies the only ground that is infallibly safe.

## TO BE ENLARGED

AST June the Children at Work was first issued from this office as a semi-monthly, exclusively designed for children and young people reperally. On the third of October wa mand of Bible-schools, and many of our sub-

scribers. Improvements in contents and apthe well was answered, and another one given pearance have been made from time to time, as & them. The talks were brief, interspersed with circumstances would permit. The hearts of

link in God's great chain which he is making

for his own glory. These children are living in a reads and it is important what they read. It is reading that many minds will be moulded, hen great care should be taken to give them the

right material with which to shape and polish their minds. The Bibbe is the only Book that can do this work right; all other works are only helps to get to the Bible. Up to the present we have been laboring un der some disadvantages in publishing the Children at Hook, and the income harely paid expenses. These things, however, are of little

weight when compared to the benefits accrained to the youth. We are still willing "to spend and he spent" for the good of the youth. And in order more fully to reach their minds, and to give room for much good mutter that has been sent to us, we some time ago concluded to enlarge the paper; hence shall soon soud the readere of the Children at Work a larger paper at the name price — fifty cents a year. We hope circulation. Send for sample copies, and for price list to those who want to distribute the paper free. Do not think to go into the husiness to make money, for there is not money" in it, but if you want to work, looking to Jesus for your restard, come and help us. There is plenty of vexation and labor in the publication of a paper, but the consciousness of doing good, and leading souls to Christ, is sufficient incentive to overcome all the trials. Come then, and help in the great work of leading

#### THE TRACT WORK

BROTHER G. W. Horso, of Applegate, Jeck-D con county, Oregon, says: "According to offers made for sending pumphlets free for distribution, I request you to send some to me, for I am the only brother here in the ministry. tell you I need all the help I can get to make the doctrine known. As fast as I read your papers I send them forth for others to read, and when they tell me that they have read them, and re-rend them three or four times, it does me good. My soul does bless the Lord for the kind offers made by the Tract Association. I sent you money for tracts before, but my money is shout out, and I am pour, but still I am willing to work for the salvation of souls. Ch! brethren, if you could only send some one to labor with me in the Gospel, kow glad I would feel.

The money appropriated by the Association before this brother's order reached us, yet hi call was too argent to be refused, so we sent im a package of pamphirts at our expense. May God bless him in his efforts at doing good.

### THE BRAZIL CALAMITY

THE sufferings in Brazil haftle description.
It seems that the worst of calamities are reserved for our day. But as the end draweth igh we may look for such things

### BUSINESS NOTICE.

Is any of our subsyriters do not receive their papers regularly they will please inform as at once, giving their name and add-eas in full, slways stab-ung by whom the subscription was sent and when

## One Rible Class.

The Worth of Truth no Tonque Can Tell

This department is designed for asking and asswer Bills questions, and for the solution of Nortpotend diffi-tion. All questions detail be stried with caudor, and swared with an excel descrease as possible, in order gresses liftle Touts. Articles for this department, in the short and to the point.

and one will please compare and explain Acts Also Ez. 21: 10 11, and John 1: 18. H. H. R.

Also Es. 28: 10-11, and dona 1: 18. II. II. II. Will the Burntmunn Ar Works please give nucerplantation on Matt. 28: 17, which reads as follows: "Let him which is on the hausstop not come down to take anything out of his house." Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be takes and the other lett." JANK BREDY.

JANK BREDY.

Please give an explanation on Acts 2: 47: " And the Lord addred to the church daily such as should be asved."

Romans 8: 50: "Who shall lay anything to the charge of Hod's elect?"

Thouby 2: 10: "Therefore 1. enslare all things for the christ suke."

HENNY SCHIANTZ.

for the circle state. III. MAY SCHLANZ.
Will you so some of your readers please explain
Mutt. 10: 11, 12? It reads as fullows: "But be said
onto them, All men cannot receive this saying, assuthey to whom it is given. For there are some conucles, which were so been from their mother's wough: and there are some ennucles, which were

#### NOAH'S ARK.

Will some one bell me how long Noah was bell-ing the ark? ISRAEL PENEOD. THIS is a question I doubt whether a

HIS is a question I doubt whether a person now living can answer correctly, as I know of no history, v other sacred or profane, thut tells us the amount of time used in its construction tion, How long do you suppose Noah was build-ing the ark? I would nuswer thus:

According to the dimensions and specifica-tions of that building, as laid down in the Bible, I would presume it would take four men about seven years to construct it. And as the numseven years to construct it. And as the num-her "seven" seems to be sacred throughout the sacred writings of the Bible, I suppose Neah was engaged seven years in building the ack. We often hear it said from the pulpit, that Neah and twenty years, and that the ark was under tion the same length of time no such Scripture, and ministers should be care-ful, and not make Scriptures of their own. JOSIAN G. WINEY. Convolell, Mich.

## QUESTIONS ANSWERED.

Please explain John 1: in: "Which were been, not of blood, nor of the will of the firsh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

J. Y. SNAVELY.

THE relative pronoun which refere, as its an teachest to the control of the cont tecrdent, to them in the preceding verse, who had received Christ, and to whom he gave power to become the sons of God. Persons who become the sous of God are born of the The Jews set great value on their notural descent from Abraham. And perhaps no people ever had more to be proud of, in the matter of ancestry, than had the Jews. Some of the noblest and grandest characters that grace the pages of lastory are numbered in Abraham's line. But much as they valued this, this birth of blood, this royal, noble blood, or much as they valued their legal rites, their births of the will of the flesh, the apostle forms them, that these births will avail them nothing, but if they will be saved they must be born of God, and they could only thus he horn through faith in Jasus Christ.

Will some one give us an explanation on 1 Cor.

3: 12, 16? 1. Who is the builder? 2. What the ma-terial? 3. How shall a man's work be tried by fire? 4. If a man's work be burned, boy shall be be saved yet so so by fire?" B. B. WINTERN.

the builder to use good or bad material, if he nelect the gold, silver, precious stones, meaning good, sound doctrine and practices, such as are Scriptures, he can, with these, erect a building that will abide the test of any fiery ordeal. But if he select the wood, bay, or stubble, repre-

fiery test comes these human creeds, human Gospel peace implies the removal of cause. opinions, false glesses, no matter what they II is bealing in its nature and permanents in its may be, how enerable they may be, will be care. Instead of being de-optre analysis.

3. Into such a man what we then by left is not litten fire her specken of, but the fire any one jumping over the precupics of sin, if of God's judgments. Fire being the most general lift the warranting voice, though it may be grared and repulsed harmlay. It will keep or spured and repulsed harmlay. It will keep or the metaphor is frequently employed in Scriptare to denote the penetroting nature of God's tests, as gold, silver, and precious stones can the people their sins and the house of Jacob its endure the fire, they can stond the ordeal, wood, transgressions whether the people or the house endure the fire, they can stond the ordeal wood, transgressions whother the people or the house hay, or stubble will be consumed. Just what of Jacob like it or not. Their object is pesset be judgments are to which the aportic alledes, or a permanent basis. They recognize the cost cannot perhaps be determined. Some think that the day, he speaks of, is the time of the destruction of Jerusaless, and the sweeping away of the Jewish polity; if so, then we may know what the apostle means by the term fire The term points out the extreme river, and to-

tally destructive nature of those judgments.

If a man's work be burned, how shall be be saved so as by fire? If the material used were wood, hay, or stubble, meaning dectrines not drawn from God's holy Word, then, of course, they must perish in the fiery test, but the build-or, what of him? First, he shall suffer loss; great indeed will be his loss. He may have presched with great estructures, he may have enduged many hardships, he may have labored very diligently, no matter, if his tenchings were lterated trath, all his labor will not pure, unnouterated train, all his moor win be in your, all his work, no motter how much abor they may have cost him, must and will

Yet he himself shall be saved; yet so fire." His personal salvation will be a hair's breadth deliverance if he be saved, a mere escape. If his false teaching he the result of igprance, God, in his mercy, will extend salval to him, but it will be barely salvation, if, how ever, there be a portion of willful and obstinutgnorance in him his case is far more critical The above is certainly a solemu warning agains error. The man who teaches or pract error is exposed to imminent danger. Unless is misconceptions be the result of sheer igno rance, and he be very sincere, he has not one particle of ground for hope. Oh, let us, by God's grace, disabuse our minds of error MATTER A. LEAR

## THE CHARACTER OF HAPPY LIFE

How hanny is he, born and tweght,

Whose passions not his unsters are, Whose soul is still prepared for death, United auto the worldly core Of public fance, or private breath:

Who cavies some that chance ofth rules, Of vice; who never understood How deepest wounds are given by praise: Not rules of state, but rules of good:

Who both his life from runners freed, Whose conscience is his strong retreat; Whose state can neither fixterers feed, Nor man make oppressure great; Who God doth late and early pray

This man is freed from sorvile bea

## PEACE

PEACE is something that ought to be cher-ished by every Christian: peace with all men is what we should strive for. To establish peace was the object of the Savior's mission on earth. Peace means to be quiet, free from was or di-turbance. But peace, like everything else

may be abused; and a good thing turned curse will invariably prove the worst kind of a hosiness away from home for several wee mployed a man to take care of his thing while be was absent, and told his neighbor what a od, steady hand he had employed. said his neighbor, "if he were a little steadier

he would stand still entirely." many people. If they were a little more peac able they would stend still entirely, and le everything go to destruction for fear of hurting Olten members in the church will sacrifice

If the sent for wear, any or accordance price of the control of th

onaumed by the devouring fire.

3. How shall a man's work be tried by fire? seeks the good of all, and hence when it see labor is appreciated or repulsed. They will tell They recognize on a permanent man. Incy recognize the cor-rectness of Solomon's saying: "Open rebake is better than secret love." O, brethren, let un labor for this kind of peace. At may hart for the time being, but will most assuredly afterwards yield the peaceable fruit of rightomeness if we make enemies by telling men the truth

we have Jesus in our company; he did the Peaceful men, according to the Gospel, are men of principle, and instead of seeking their own praise, honor, and applause, they seek the own prisse, monor, and appealses, they seek the glory of God, and find honor only in the prin-ciple of truth and love. They seek not their own, but the good of others; and as no one's good consisteth in being wrong, they will not distinct the second for the second truth. flatter the wrong doer. Their speach will be seasoned with Gospel salt. They will be con-trolled by the serpent's wisdom, and the dove's harmlessness. We should always labor for harmlessness. We should always later sor peace of this kind. In our lives should be ex-capilified the song of the inserventy choir at the time of our Savior's birth: "Glory to God in the highest; peace on earth and good will to-ward men." God should be glorified in our "Action and our spirits for they are his." "Holbodies and our spirits for they are his. "Ha lowed be thy name" should shine forth cor spicuously in our character. That peace is our object—should be exemplified in all our interuse with our fellow-men. Our speech, our

conduct, our all, should exemplify the fact that good will towards all men reigns in our bearts If Gospel power reigns in our hearts, we will have no pleasure in the destruction of any; not even of our enemies. Such peace never kick the falling, but does all in its power to read forth the helping hand to the needy. This kind forth the neighing mass to see a con-of peace is taught by Christ, in example and precept. When he addressed the acribits and Pharisess as hypocrites, &c., he aimed to do them good. When he told the sellers and buyere in the temple, that they had made the Lord's house a den of thieves, he intended their good though he brought apon himself their displeas-He sought not his own, but the good of others. In the savere reproofs of the martyr, the treatment he received, and in the prayer he

offered, the principles of true peace as May Ged help all to follow after peace and holiness, without which to man shall see (en-joy) the Lord.

## THE HEART.

THROB, throb, throb. Never sleeping, but often tired, loaded with care, chilled by mir, bleeding with wounds, often inflicted by those who do not understand it, or burdened with affection, it must best on for a lifetime Nothing finds a lodement in its chumbers that Noting mas a longment in its commerce that does not add to its labors. Every thought that the mind generates steps upon the heart before it wings its way into the outer world. The memory of the deal loved ones are mountains of weight upon its sensitiveness; the anxi-ties of the soul stream to the heart and bank themtender plant; love, if it loves, fires it with forer ish warmth and makes it the more sensative ate, if it hates, heats it to desperation and fillwith conflicts. Still it works on. ating beneath all its burdens; it works of Do not unnecessarily not add to its bleeding wounds. word to cheer it; warm it when it is cold; en-

upon marble, it will perish; if we work upon hrase, time affects it; if we rear temples, they will crumble into dust; if we work upon our immortal minds-if we imbue them with the just fear of God and love of our fallow men-we were no again eagrave upon those tables something which will be rembalmed arighten for all eternity.

"I swa home missopers" once observed a

## Ifems of Interest.

A conoxy of Swedes intend to settle in

-Augustance Purcell's financial liabilities foot up to a million dollars. It stire Catholic-

-THE Wesleyans of England have resolved to build one bundred chapels per year for the

next ten years. -THE Bible has been translated complete to the Turkish hanguage. There are 28,000,

000 people in Turkey -Mr. Sanker has been having overflowing meetings in Newcastle, England, sometimes

holding four a day. -Ir is estimated that the snow in Scotland this Winter has occasioned a loss to the High-land sheep-farmers of £100,000.

-AT a meeting of the Ludies' Anti-Polygan Society, Salt Lake, it was stated that " Brighum Young owned a large distillery."

-Sourz Carolina has abolished her only di oree law, thus leaving no way at all open to THE valuable library of the Birminghum

and Midland Institute, numbering 80,000 nmes, has been borned. -Tonacco leaves are fatal to cows, as a Ken-ucky farmer learned a few days ago by losing

three valuable animals weed with their bay.

-Tree Anti-Chinese bill has passed the House by a vote of 155 to 72. It prohibits the imporon of over 15 Chinese on a vessel owned by a United States citizen. -THE pope has sent ten Jessits to Cent

Africa to evangelize the countries traversed by Stanley and Livingston. The mission will cast \$40,000, and includes 500 porters, servants, etc. -A Critcago doctor recently prescribed for a haby a mile away, attacked with the crosp, which was held up to a telephone so that be could listen to its breathing and hour its shrill

-Progresson Con, of Indiana, who recently examined the Arizona mining region, says that the mining property of Southern Arizona, once developed, would supply the world with pa

-Tur Duily Inter Ocean says: " Cineir has cut down the calaries of its school teachers. so as to meet the extra expense of lawvers' fees, etc., of the Southern Railroad. Nothing like

-Tuz electric light will make a valuable say ed in gos making was set down at 6,360,00 tone, sgainst a production of 114,200,000 tone.

-THE largest of the pyramids was 451 feet in height and 853 on the sides. The base covered eleven acres. The stones are about sixty feet in length, and the layers are 208. It employed 50,000 men in building. -Tuyue will soon be no necessity for en-

tering the dangers of the St. Gotthard Pass in Winter. A tunnel through the mountain is being bored from Switzerland and Italy. It will be the longest tunnel in the world, having already reached 12,481 yards, and nearly 2,000 yards are still to be excavated, which will require another year -The Catholic press is publishing a letter rom Bushop Mearin, of India, asserting that

the body of St. Francis Xavier, who died in 1552 on being exhumed recently at Gos, was found uncorrupted and unchanged. The Esshap says he examined the body thoroughly. "I was allowed to lift up the right foot, and, being by no means of an enthusiastic frame of mind, to inspect it bristrely from all sides. The same I did with the hand and the head. The right foot was quite complete and intact; the berl, the sole, the toes, the nails, the muscles and order and well present stough hardened, shriveled, and of a brownish color." The eyes were not sunken, says the Bishop, and there were no signs of decay. Yet the body was nev-

-On the 22nd of January a disgagement occurred between a small body of British troops stationed at Rorke's Drift, Cape

### Correspondence.

From David A. Norcross.

ACCEPT and heartsly endorse brother D. C. Moomaw's proposition in No. 6, present rolune. I am ready to lend a helping hand, have but very little of this worbl's goods, and salv one arm to work with, and a wife and five and that his word stands sure, I am led to be-here that he will never leave nor foreake his children. The word is, "Go into all the world and preach the Gospel to every creature," Mark 16: 15. How can you, who have plenty and to spare of this world's goods, draw your and to spare of this world's goods, straw your passe strings against such a dirune atterance? Are we following the footsteps of our Savier and the apostles, in this mutter? See Matt. 11:1 and Acts 8: 40. Faith says amon to everything and Acts 8: 40. Faith says amon to everything that Christ says. The word 1s, "Go teach," and all that cannot say anien, would better "Examine yourselves, whether ye be in the fath." We have brothren that are mighty in

the Scriptures, and are running over with real, hat are not able to enery on the work themmy "go." They know no came to obtain but the Lord's, and are able to tern many from the the lota, and are note to turn many from the decrines of men, and espone them to Christ. They have no other leader but Jesus, and for me and the same they are resely to do battle. By congaing in work of this kind, I have faith to believe that the church would be blessed, and that tiod will sustain and strengthen the hands of the evangelist who would sulist in the great work of restoring the true worship and teaching of our blessed Lord. We who are young in the cause, and are not able to do nuch in teaching others, must hold up and support those brothren that are able, by our prayers and liberal donations. May God bless o'ar brother Monman and others in gotting the cause of our blessed Lord preached and established over our land. I am weak, and can't do much, but you will always find me ready to my urner to all lawful and Gospel means to kerl forth the teaching of Christ.

From Millersburg, Indiana

MDER Daniel Shively and myself commenced of a series of meetings on the evening of Jamury 29th, and closed on Sunday evening. Feb. 9th, in the lattle town of Millersburg. Eikhart county Indone. Brother In-Berkey assisted as much as possible; he having calls which prevented his regular attend-On Saturday and Sunday nights brothor Davis Younce held forth the word with

posser and spirit.

Millersburg has four organized churches, Green Reformed, Methodist, Lutheran and Presbyterian, with members of the Christian, Catholic, Baptist and Brethren churches. The utbreet, manifested, exceeded anything of the kind I over beheld. Large gatherings and ut-tention heavers. Doctors, merchants and even the salcom-keeper, with others who never at-traded meetings before, were, with an excep-

tion of a night or two, regular attendants The result of the meeting, rese, one took the cross, while the foundation of many a shaken. We have reason to believe that real was east upon the waters, which will be

sthered not many days hence. On Saturday, the 8th, while attending conu-taceting at the Rock Run meeting-house unde applical

brother Shirely On Friday, the 7tn, brethren Shavely and

on Frishry, the 7th, brethren Shavely and rivey went to the Rock Run roceting-house, provide the funerate of sister Horn and Ben-rium Kamffann. About two years ago, during serce storm, a tree was allown out by the obt; about the first of February friend Kamfian chopped, it, oil, and standing upon the cup part, which flew back, was thrown about the feet high, and when he fell he struck he roots of another tree, which injured the pinal cord, paralyzing the lower half of his and about a week after, he departed this

ineral of Mass Robinson, aged fourteen years

WILLIS Lyon Suger, son of John and Emily be Sager, of the Hudson congregation, was

This durling boy was one of remarkable brightness and sweetness of disposition. The for beyond one of his years, rendered him the idol of the neighborhood. Before his spirit caught one taint from earth, it spread its light so many fond hopes centered, must bloom in Although he w the object of much love and affection while with us, yet we bless the hand which has taken him from us, because

it is the hand of a Father, whose provides may often be mysterious, but are ever kind. Since the first wild burst of grief is over, and we are able to think more calmly of our loss, we are becoming gradually persuaded that his removal at this time is but an exhibition of perfect propriety and fitness of things which (could we but intelligently observe it) is

Death, which introduced him to heaven, to period would have found him to allied to them in character, -so litted for their exciety. Unable to speak, one of his latest acts was to po away, with evident effort, his mother's hands her face, accompanying the act with a look, which coming, as it did, almost from the other shore, spoke minitely more than could have been expressed in words, implying a per-fect conciousness of the nature of the change strewly taking place, and more, a look, remark-ed by all present, which is a source of in-exhaustible comfort to the good mother.

The feneral services were conducted brother Leasuel Hillery on the 21st, from Mark 10: 14, after which the remains were followed by the whole community, to the Hodson cometery, where they were interred near those o rother and other relatives. Side by side they sleep in the city of the dead.

y steep in the city of the dess.

"We have a son, a darling son;

His age we counct tell;

For they recken not by rocalis and you

Where he has gone to dwell.

To us for twenty anxious months,

His infant annies were given;

And then be buse farewell to earth And went to live in heaven. We cound tell what form is his

Are numbered with the secret thin Which G d will not reveal.

Bug we know, for Gol lish told us this, That he is more at rest, Where other blessed include he, On their Sasties's loving breast. We know his squart feels no more This usury loud of fired, But has steep is obsessed. With confidence from at 1916 forever fresh with confidence from at 1916 forever fresh.

We know the augeds fold him Close beneath their shighing usings, And seaths him with a song That breathers of neaven's divinest things. We know that we shall most him, (Ill: another dear and I), Where Ool, for aye, shall wipe away, All tears from every eye.

An error Board any year.
What ever befalls his parents tunin,
Illis hiles can never cents:
There for may here he grief and feur,
There for may here he grief and feur,
I may be that the wear.
I may be that the wear.
Leved made from high any press.
But of one was proof Latte fail not,
He must be sours forever.

When we think of what our during is.

And what we still must be:
When we name on that world's perfect biles.

And this world's arisery:

When we name on that world's the following the still be a still be still

Echoes from the Center

The Tomb-In the Mission Field-A Telegr likerd of Marce Robots and March 1997. The March 1997 of the Committed of marchine in march 1997 of the March 1997 of th -Comforting the Bereft-Incensives to He liness-Home Meeting-Lord's Day,

mistire, is no more in the flesh. She has been with us. Brother Brubaker preached in the stripped of mortality and clothed from that evening of the above named day. The attend

The dear sister suffered long and oft express-desire to depart hat waited patiently until the angel of peace beckened her to come, when lieve, a faithful Christian.

Mother, may God bless you in your widow-

hood. Be joyous amidst your sorrow; all your children have entered the church militant, and three, the church triumphant. With your two three, the church triumphant. With your two remaining lands, oh, live faithful to Christ! Cleave close to his bleeding side; it will not be long until He will relieve you of earth say, "It is enough, come up higher." I Then n happy and unending reasion will be yours to

njoy within the freecord alabuster walls of the My contemplated trip being thus delayed, I started for the mission field on the 1st inst. neur Sydney, Ohio. Met our dear brother, O F. Yount, at the depot. He boarded the train for his home. From a hosty conversation with

him-learned he had labored with the Brethren here for a few days, already, and that the meetings were growing in interest. We continued them until the 4th, when I received a dispatch to return home next day. Our meetings continued to grow in interest, and the waters were troubled. One expressed his desire to join the church at last meeting, and more were count-ing the cost. Having to leave the meeting so abreptly, I hope some soldier of the cross will drop in soon and revive and carry on the good In compliance to the message, returned nevi

In compliance to the message, returned next day and visited the house of mearning, and found Mr. George W. Wise had departed this life. Funeral services in the U.B. church, by the writer, assisted by Mr. Johnston, paster

The deceased was the son of elder Christian Wise, of Mansfield, Ohio. He was visiting his brother, Dr. Wise, of our village and while here took sick and died. A sister and mother, from Mezefield, were present at feneral. Thus other hearts are pained and mourn the loss of dear ones. Ah, who has not stood by the bedeide of a dying friend? Who ones were hidden from mortal view? humanity stands on one common basis, all have summary states of the common ages, all lave their sorrows, all have tears to shed, all have an interest in the spirit world. This should be to us an incentive to greater holiness, greater here and greater piets

The Brethren commenced a series of mostings in the Eagle Creek church, on the even ings in the Eagle Creek charch, on the even-ing of the 8th intro, opecting foreign aid. But as is the eave writt the many Macchonian calls, as in the eave written and the second of the Gold, bold the foct until the 11th, when our dear brether Jesse Calvert, came to our relact, Remanning with us three days only, having en-gagements shoul, he limb to leave. The inter-est is growing and we purpose, Gold willing, fo continue a few days yet, and see what the Locd willing for un. We outpect, rest he greating closes, that some will be willing to take up the cross, and then to the materide we go to take them into the church through the initia

This is another beautiful Lord's day, and the habor is divided again. Brother E. Bosserman continued the meeting in the Old church to-day. Brother W. C. Teeter at Pleasant Ridge and the writer at the Disciple church. We met a large nuclence and entertained them in the light of the Gospel as God gave ability. Ir On church, and our meeting continues with increased interest. Oh, may God bless the mourners in Zooi! How the poor souls struggle! The texts are falling, the grouns are heard, and we hope that every hindering cause will be removed, that many will can their hurden down and five to Christ. May God bless the

success of Zion every-more prayer.

S. T. Bosserman. Durckirk, Ohio, Feb. 17th, 1879.

From Exeter, Nebraska. BASTHREN Henry Brobaker and Urian Shick from Beatrice Gage county, came a the 97th of Jan., to hold a few meetings

none on fearm, made by harde more, as severaged the sieve named day. The other source are found to the source of the several necessary of the sieve named day. The other source of the sieve named to the s One make application who could not be received on account of domestic troubles. We hope the difficulty will soon be removed and the dear soul became a shining light in the chi militant. Two were received by letter. makes us a flock of stateen with no shepherd. We pray that some ministering brother will more here and help huld up a church.

We, the brethren and sisters here are thankful to those who came and preached to as. We hope we shall not be forgotten in their

prayers and intercessions to God.

Since they departed, we have been holding social meeting each Sunday evening. We sing and pray and encourage each other in the way leading from earth to heaven.

Brethren in the East, do not forcet us West.

ern people. We have souls to save as well as you. You have generally plenty of help, but we have not and cannot get it. Other denomunations send preaction whenever they are wanted. Think of this, Brethren, and see if you cannot device a plan by which we can have meetings. We cannot take our money beyond the grave, and there is danger of its a against un in the day of judgment. Your Brother in Christ,

To the Brethren and Friends in Ohio.

WE loft Akron Feb. 3rd, and arrived in the

WE left Arren Pek Jirl, and arrived in one growing of the same day at Ashland. Here we writed beeltrom and friends until the creasing of the 12th inst. We also had a look at the college building. It is firm in attracture and plans in appearance. We hope righteour-ness may dwell in its giganth: The Bretchen will be blessed if they tunis the triing ganceation in the nurture and adomenition of the aine of the 12th, we left Ashland and

arrived at Lunark the 11th. Found all well God bless all the pro-to whom these lines may come. S. J. Prex & Wife.

Ten Days at Naperville

ON the 10th of January I left my home to visit Naperville church, arriving in the evening at brother John Hollingers, where they had arranged for a night meeting, and quite a number of the neighbors attended. I found this family well; had an enjoyable night with brother John and family, but had to be with brother John and family, but had to beave early ment morning; n company with brother John, who gave me arent in his aleigh, for Naperille. Passing through Johiet, Lockport, and other places of intreets, we finally arrived in Naperille, stopped at the house of brother Bankdall fill meeting time, when we went to the meeting-house, two nades in the country. where we found the people assembling for wor-ship. At this place we met twelve times, also beld one meeting at Batavia, ten miles away. I must confess that I was encouraged and stengthened, by the interview with the heeth-ren and sisters in Naperville. They worly give unmistakable signs of being lit key branches in the true vine. O, it does me good to read those living epistles that are known and read of all men. As one man said to me while there "Your people are the best people that we have." He, too, had been reading. Oh, brethren and sisters, just think of the thousands looking over the null, reading, reading, nearnino; and not only this, but their conclusions are formed by what they read; and our children perhaps stand at the head of this class of readers; we are writing, they are reading. Children, re-member that you should run as you read—the race is before you, and you must run it. Oh!

found brother Lemuel Hillery, as a Gad-send had fallen in at this time of our need, who com non tures in as toustume or our nees, who com-forted us by pointing us to Willis' good home in heaven. Brother Hillery spoke to a crowded house, from the words "Suffer little children to come unto me," etc. Many were the tears shed

But the time came at last to return h

upon this occasion. Thus we have it, joy and trouble, texes and smiles by littles. I had to recolled the tears I saw in Naperville, when the mere scention of brethren Mourer and Hol-Take couries, brethren, we are nearing the shores where no farewell tears are shed. Be finithful a few more days—it will not be long, we'll anchor by and by. THOMAS D. LYON Hudson, 111.

#### From a Methodist Lady

PERMIT me to say a few words. I have been reading the BRETHRES AT WORK for over a year, and am highly pleased with it, and think it beings many useful instructions, if we are willing to put them in practice, which we all should do.

I am a Methodist lady. When I inited the When I joined the

I mm a Methodist lady. When I joined the church, I thought the Methodist church was the only frue church there was, but since I have read the BRETHERN AT WORK, and stud-ied the Scriptures were I and a sudied the Scriptures more, I find that they be out a great many things that are in the Holy Book, and since I became acquainted with the Brothren church, I feel well convinced that it is the most strict and true church I ever sow or heard of. I guess they do everything (ac-cording to my theology) that the Lord has commanded us to do, while the Methodists are

I am quite young, but there never son too young to follow Jesus, and 1 feel as though I wanted more of the love of Jesus in my heart. I do not feel near enough to my blossed Savior, I want to get nearer.

Rest for my soul I long to find: Savior of all, if mine Thou art, Give no thy meek and lowly mind, And stamp Thine image on my heart.

I have heard propte say, "I am too young to ecome a Christian, I will wait until I get older." Sinners, you are mistaken, the soones you lay away all your foolish habits and strive to do the commandments of the One that sees every thought or move you make, the better every thought or move you make, the better off-you will be; for we know not the hour when our Lord will come, to take us to His home above, where all is lore and happiness, if we are only ready; and if we are not prepared, what a thought it is to think of bring put in what a thought it is to think of heing put in that cold grave! But we have all got to go there sconce or later; and so let us all strive to do what is right. Proy for me, Christian friends, that I may live a life so that when my hour comes, I will be prepared to meet you all in

that beautiful home above. Missouri Valley, Iowa, Feb. 23rd, 1879.

## Memoriam

#### BY RESTER A. DRUBAKER

SISTER Emeline Brutaker was born Ju 5th, 1855, and died November 29th, 1878, aged 23 years, 5 months and 24 days.

Her disease was consumption. Her suife was long, and, at times, very painful, though she have it with Christian fortitude and with-out a nurmur. Her mother had suffered with the same diverse for several years; and when she saw that she must cross the cold stream of take her two little girls that were so dear to her and train them to be good and useful, in the fear of the Lord, that they might meet her in heaven. Her request being granted, father and mother took the solemn charge upon them to do all they could for the little orphans.

All seemed to go well for awhile. By and by Emma grew to be a woman, and in Dec. 1873, was married to Joseph Brubaker. Soon after, our dear mother's health began to fall, We all saw that we must give her up. One day We all saw that we make give her up. One day she called all of us to her leek, and told as that she washed to hid us farewell. She said, "You have to bear to me bit I will have to leave you. Be good children; be kind to leather, Emma and Mary; prepare to meet me in a botter world." This we are ull try-

After mother's death, (1873), Emma, in c After another steam, (1883), Emma, m con-pany with her bushand and several cities, you will united with the church. She took little Mary with her, but it was not long till Mary took should re the brain feer, and was called from her side. This was hard for Emma. She was the only one of the family that was left. Her fulber, the control of the control one of the limity tent was well are mover, pentance, mother, brother and lasters were entireded in the cold arms of death. But still, with a sweet bow the Brethren are working in bailding up loving smile, she said "The Lord does all things will."

Mar McArhun.

In a short time Emma's health becan to fail pon her. Physician after physician was con-olted, but mone did any good. Still, she cought her health would be restored. She

desired so much to live for the sake of her hus-band and little son. Before her death, she called for the elders of the church and was For awhile, she seemed to be better, and we mode happy though sick, poor and weak physic-thought, perhaps, she might be spared, hat ally yet I felt strong in my Master's cause, and not so. She began to grow worse. She said like taking those dear lambs by the hand and her boute in order, bade farewell to all that were dear to her. She desired to be absent

om the hody and present with the Lord. We feel to sympathize with brother Joseph his sad bereavement, but we sorrow, not or there do that have no hope, for we feel that Emma has gone to rest. Oh, brethren and sis-ters, think of the loved ones over there. We know not what hour, soon it may be, some of as may be called away. Oh, may we be pre-pared to meet it like those loved ones that

Emma's grandfather and ereat-grandfather ill survive her. Her great-grandfither is in his ninety-sixth year; he has a good mind, and reasonable health. He belongs to the church,

and is waiting, patiently, for the Muster's call. Emma has several uncles and anats still liv-ag. Some of them belong to the church and do not. But we hope all will take Eman's advice and follow the footsteps of Jesus. Oh, may we all do right that we shall meet

Funeral exercises were conducted by broth-

Dearest Emma, thou hast left us; Here thy loss we deeply feel; int 'tis God that hath hereft us:

He can all our sorrows heal Yet again we hope to meet thee, When the day of life is fled,

Then in heaven with joy to great thee. Where no farewell tear is shed,

### From Brush College, Indiana

So far as I know we are trying to serve Gui O according to his appointed way, being in union and fellowship. While traveling through this antriendly world, we all have our trials In the past week death visited our come

one of our neighbore from time to eternity. Prepared or unprepared, she was a kind and affectionate mother; and we trust she Pirst District of West Virginia and Loneys Creek sleeps in Jesus. She leaves a husband and two small children to mourn their loss. Funeral services were held at Brush College meeting-house, by Brethren Beur and Swihart, from I Cor. 15: 21, 22,

So we see, we are passing off the stage of ac-tion, and as death finds us, so will judgment. Oh, how careful we should be not to wound sach other's facilings. We should pray for each other, that we enter not into temptation Sometimes a har-h word, coming trom a broth er or sister, cuts deeper than ten would from non-professors. Then as laborers in the vineyard, let us beer one another's burdens, and folfill the law of Christ. John H. Corne.

## From Princeton, Illinois

ENCLOSED find a mite for the traveling ministers. Please say through your po per, that I wish some of the ministering br-th-ren, while on their preaching tours, would visit us. We would like to have some meetings. We have not had any since lost harvest. We think the not not any since lost narrest. We think it is time for some one to come to us. We hope they will not slight us any longer. Come to Princeton and one mile south and two miles west is our house. I will accommodate all the

I am the only member near Princeton. How you will not forget me and think it is no worth while to look after one sinner. We ould remember that there is more rejoic

in beaven over one sinner that repenteth than over the ninety and nine that needeth no re-

#### From South Bend, Indiana,

WE have just had a series of meeting in our sus, and a number were added to the church, and one reclaimed. Although I was sick and could not attend, yet the glorious news of the Ark moving, so restored my soul, that I was saying, God bless you, we will journey together, and soon be at home. While sick I have been frequently, 'like Moses, up on the mountain top, and looked over into the promised land, and felt I beard the music there. But my work is not yet finished, and am left to com-plete it. May God lend me to do it right. P. R. Whiohtaman.

Feb. 5th, 1879.

From Modesto, Stanislaus Co., Cal,

W E do not often we letters from this pa of the moral viceyard. I will say that this branch of the church is in a healthy condition-all in peace and prospetity. Our home-keeper has appointments four times in each month, and occasionally leaves a new one on the fifth Sunday. Nearly four months age there was an interesting meeting held in our church; and after being under convection for Oh, may we all do right that we shall meet in that hexaculy land, where there will be no more sorrow, where the Savior will imptl tears I reflixed in the cases, and on the 22nd of October lux, baptized, and now marching under the bunner

Puneral exercises were conducted by heeth-ren Haywood and Younce and others, to a large congregation of syrapathening friends.

See All I have to reget, is that I did not en-list some. I long to see the season comren Haywood and Younce and others, to a line, and it moore. I long to see the season that the season of the season

Feb. 9th, 1879.

## Announcements.

North-western District of Ohlo, at Eagle Greek gburch, Hancock Co., O., May 24th, at 10 A. M. Sonthern Ind., in the Stony Greek District, three miles cast of Nebbeaville, April 9th, 1879. outbern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th, 1829.

orthern District of Ind., in Union Center Dist

First District of West Virginia and Limey's Crees church, at their meeting-liones, at Big Spring April 18th and 18th District No. 1, Virginia, at the Valley meeting house, Boteboart Co, Vn., April 18th and 18th. Northern District of Iowa and Minnesota, in the meeting-house, four and one-holf miles north of Waterloo, in Black Hawk county, In., March thi. April 7th, 1879, at Jewell Co., Kan.

2-97" The District Meeting for the State of Michigao, will be held in the Brethren's new church, about seven miles south-east of Lowell. in Thorn Apple district, on the 9th day of May, at 10 A. M. Delegates and others con-ing by railrood, will stop off at Lowell, Detroit & Malwashes Rt. Rt's. There will be conveyances to place of meeting, on the day before the meeting. A general representation of the sub-districts is desired.

Joseph G Waxay Clerk

Trice immersion Traced to the Apostles.—Relag a col-tion of interned questions from medern and axis authors, proving that a threefold immersion was only nethed of hapining ever parallel by the apo-and librar immediate successive. By J. H. Met 64 pages, price, 15 cets, 10 copies, 30 cm.

## W. U. R. R. TIME TABLE

seasthan Weders Users Jermed. 6, h. autril, 4:ePlescongers for Chicago should leave Lanate
Rith P. M., rean to the Western Union Junctio
ere they need weat but five minutes for the Clago, Milwingkee and St. Paul passenger (tun. a.
loo resch (Discovo at 7:31 the same evenion;
of, take the Cheege, Milwankee and St. Parini at few in the evening; run North to the
Junction, change cars for Lanate, and arm
ere at 15:7 in the morning.

## Business Department.

Provided to the matter of the entire who will approvide the paper of dead of the paper to dead a number of the fact.

## Fallen Aaleep.

BELMAN.—In the Meple Grove church. Monigone Co., Issue, Jog. 20th., Go. ego. W., con. of heather No. and states Mattle Relevan aged 7 continuous 8 do. Franced thoughts from Noti. 10: 11, by the writer.

McCHINNEY — Fob. Spl. 1879, old mother Challett McChinney, aged 78 years, 6 months and 6 days. The subject of this motion was a number of the Compholitic church. Their minister, fulling to come

HUSSELMAN.—In the Lower Bear Creek congregation real Co., Ind., Feb., 18th., Incom! Mastelesso, a, 22 years, 6 months and Holays. Funeral by the withrap John 11: 25.

ESPERION.—On the 5th of Jan. 1875. Nery Reports of the University of Uni

don', Janu Ja, Newani, Janu Ja, Newani, M. Millelli, — In the Elempt Will related, Affecting the least been found to been from 11th, 1800, more Sensi Guirler, and surface, the state of the surface of the least of

P. C., please copy.

# THE BRETHREN AT WORK.

We hald V Sering You Good Tidings of Great Joy, which Shall be to All People." - Lux 2: 10.

Vol. IV.

## Lanark, Ill., March 13, 1879.

No. 11

### The Brethren af Work. SDIESD WHE SQUESTIBED ASERTA

## J. H. MOORE & M. M. ESHELMAN

## SPECIAL CONTRIBUTORS:

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## THE CONTENTS VOL. 4, NO. 11

The Many Idies.—M. M. Eshelman. Anolating the Seck.—J. H. Moste. Pare and Immersion.... 1

mintsycolorosci; From B. B. Gibson. From Sachad Marias. Hard Thurs-What They Affect,—Occasional Prom Manor Clurch, Ipillian Co., Ph.-J. W Prom Manor Cloren, 1909 Fry.
Fryn Smilleit, Merligan, Iesus Trou brak From Cosling on Ohlo. I. Harl From Cosling on Ohlo. I. Harl Prom Smith Bend, Indianz Dunbel What ton bone Ullery . . .

### HOW HE CURED THEM

1X1 of the congregations made it apart of At their religion to twist their necks out of popt to voluces the cutrance of every person. sorried at this turning practice, Mr. Donnstop and occupation; so he continued for one time. At length some one opened the ours it s." The congregation was cured.

case. We not a protracted meeting

## NO TIME FOR HATINO

Let up be from the other smireding.

Is all no solven good. The late.

Is all no solven for lithing.

So with the read of the first good of the control of t

Therefore no finds in the dist.—
No face bounds the willow.
So key the bounds, so few the Bowes.
Our suttiff was dischoos.
Fur lister stoop where dusies droop.
Than frames o'er broken recess!

Of what are all the joys we hold.

## EAST OF THE JORDAN

Archardwist of American Palestine Keulous

This runs is the contry each of the Jordan, and essentially those in the Hauran are frequently violen of by travelers and writers in "gine runs." But to one who has never visit at the reason, this almae is somewhat mideal. to region, this plugge is somwhat mishead Indeed, the rains, with the exception w se at Palseyra, Bushbac, Gerash, Kumawa and the thatle at Salchad, are neither messive mor very raposing; still, they are on the account way. But the plause "Syrian Desert" which is much more frequently used than the one just referred to, is also much more unsteading; for on the south, and from the Jordan enstrand as far as men have explored, is for the most part, one of great ustand fertility, and skillful has bandry under the protection of a good gover

ment could make it one of the gardens of the Two Thousand Years Before Christ this region was occupied by a people who had

wealth as to become an enviable object of comquest to a distant Blancite king to whom, after his successful campaign here, they were subject still prosperous and powerful, and make a for midable re-islance to the hosts of the invadious as tribute or masson to the comparing king All of which shows the great wealth of thes-

## Roman and Christian Times,

we find that the band as dotted with cross and villages, some of which are important centered and when an one would enter the home and the rich of the mines would transport the state of the which the grid thereogleton of travel and everywhere in this empires in that we have been as when the contract of the which is the sign shading the late of the contract of the state of the state

ished and passed away previous to that time

not only vast in numbers, but that it was also one of wealth and intelligence. The Fertility of This Region, it is probable true that the soil can never be ex-

hunsted. A prairie may be in time, unless it is kept up by fertilizers; but the Huaran plants and hillsides are kept firrtile by the perpetus decay of the lava, rock and ashes, from which scores the waste of the soil by ou't vation constantly replenished. (Even under the wre ed system of husbandry which prevails at preent, the productions of the country east of the Jordan, are surprising, and the wheat of the Huaran plane is by far the finest that is rased in Syria). The principal market for the Hauran wheat, is Acre, and during the shipping ecason three thousand to five thousand camels arrive there in a single week, loaded with grain, six to eight bushels forming a camel load. ions also are raised in great quantities, and are the large home consumption, the surplus amoun of products that are shipped from Syrian port very year, is really surprising when compared

with the popular idea of the barrenness and poverty of the country. Take, for instance General Articles

as apricots, raisins, wine, nut, olives and olive nil, barley, wheat, tobacco, potash, wool, and hides, and the surplus amount shipped yearls from the country reaches as high as several mill ion pounds for each of the products named. To and sheep that are shipped to Egypt (aithough the Turkish government tries to prevent this for as possible), had the vast quantity of raw silk that is sent to Europe. (This old Syria, tuins, and deep gorges, and square miles of solid rock, and deserts and desolution and wretchel hasbaudry, is itill comporatively a fertile and productive land, as its yearly products abun

It is one of the murvels of the age that the Turkish Government

does not see that it is for its interest in every re throwing obstreles in his way and then robbing der the most disadvantageous and disheartenin

### The Soil of Syria

cone, that which nothing would be more wele may to the depleted public treasury at Constan-tinople. Roads might be built and guarded, if peressary, so that communication, between the interior and the sca coast would be easy and

The roads in Syria are at present only paths

A Railroad sameering some of the Moanete and Hauran

strught and level, and running thence to the country to a condition of prosperity, and as a and when any one would enter the house tist roads the great thoroughtages of travel and everywhere in this empire is so hadly needed.

er. It is as well known to him as it is to the sarray church arms

The remines show that this population was amount. But that fact is not consulered. The altogether. The result is, that a year seldom passes when the farmer is not in distress,

#### Ollye Trees, which do not begin to bear antillong after they

that no new slive orchards are planted. The by the taxes he must pay on the trees long leshis tax, soldiers are sent and the man's go are taken and sold, and his family left thereby perhaps, in destitution. The whole system of Turkish taxation, including their custom-house regulations, is one of bribery, robbery, and exto the government.

## BE KIND, BOYS VOU are made to be kind, buy septembers,

magnanimous. If there is a hoy in school of he has a club-feet, don't let have been pour the game which does not require running. If there is a langry one, give him a part of your

you, and marry for it, forgive him. All the school will show, by their countenances, horse

## STEIN AND RAY DEBATE

Roy's ninth negative, continued Josia supplement.

I desils came to nothing an any har ne parouser.

2. Jesus yas invited to a "super" propered in me in the looses it Simon the keper two poblishes the grassiver.

3. Martin, Mary and bacarus were present to their deco, at his supper.

4. Mary anothed the feet of Jesus while at

The real church ordinances may be identified the following characteristics:

#### THE FLOWER OF HEAVEN.

LMIGUTY God, at whose right hand,

Both gout in power and great in might He mixed his darkness with his light— He sought the Trium diadem

The Cheroben at Has right hand Would find at last their glory lost

The Flower of heaven, the Morning Star,

The Hierarche and Cherabia de circling on their shining wings,

And in the period of a sean. His filial part exalted man, Whom He endued with strength and power Po serve his Maker and adore To keep his hand from doing ill

When man was mode with glory bright. Ot dancer hun. He did acomunit A tree defied by Satur's hand, Wirele Adam did not understand.

But Adom tell with all his rare-They with said in the courts above

Meanwhile, the figures, types and signs, That peace and pardon would command

Not like the potentates of earth, West he in worldly splender forth And bad the great salvation plan;

Their guilt rebounding on his head

Were looking down four thousand years Upon the world in mortal night, Beholding dawn, the morning light-Saw hell del-ated when He ro-e, Tromphant over all Un focs, The Conqueror of death and hell, Did o'er if is enemics prevail.

The way of life on earth was made; The dobt for guilty man was pud, And parson offered by His blood, To those who do the will of God. Was gained with joy and victory-That man was free from Adam's fall,

He next arended up on high, And role triumphant through the sky The beavenly armies followed Um Attending angels swelled the train, When he returned to beaven again They saw His trophics far and wide His wounded hands and oven side.

Forever from the courts of heaven Reserved against the day of God, To make them know and feel His rod, When He will execute His ire,

The captive saints of ages past, Were kept in Shelo's fetters first And as a Conq'ror did prevail. He took those captives by the hand,

The patriarchs of olden time. Went home to their Fatherland To see their Savior and phore. The song of Moses and the Lamb

Suspended o'er the throne of God, In dazzling white their garments sho

The Hierarchs and princes howed:

· A LOOK AT OUR HOUSE

WHEN I first began to preach, a year Brother Daniel, I want to tell you omething: when you go out to preach. vite them over." This is a good idea, nost write his name three times to do as and may be done after the following economic believes to wach book.

The Brothren preach the tie ly to preach the Gospel, but to go into all the world and preach the Gospel to every creature. 2. Because the "Gos salvation, to every one that believeth." 5. Because the preaching of the Go-pel improves society, by elevating, and ennobling the race. It makes the drunk and sober, the rogue honest, the liar truth ful, the cruel kind, the vain modest, the

After the Gospel, which is composed of facts to be believed, commands to be obeyed, and promises to be received, and enjoyed, has been preached and believ ed; that is, after the sinner believes with of God; changes his heart and repentseuce to a life of obedience-demanding haptism into the body of Christ; after a candidates and the saints-we go to a certain water: after we get there, and after a word of prayer, we make another advance from this point, and like Philip and the canach, go down into the water both the administrator and the candi date; there, while bowed upon his knees, the candidate is immersed face forward, and is thus buried in baptism, in the likeness of Christ's death. Face forward,

0 in the likeness of Christ's death. He etc. bowed his head in death, and Paul says,

The Brethren baptize by trine immersion, because this is the ‡ primitive practice, as commanded by Christ and handed down to us through the apostles Christ, in Matthew 28: 19, commands to baptize "them in the name of the Father, and of the Son, and of the Holy Ghost," which we cannot see how to do he commanded to haptize them in the name of the Father only, it would require an action to obey the command. Had be commanded to baptize them in the name of the Son only, it would also require an action to obey the com-mand. Had he commanded to baptize would in like manner require an action to elsey the command. Now, inasmuch as the Lord did not command to haptize them in the name of either of these alous; but in the name of each-in the n me of "the Father, and of the Son, and of the Holy Ghost," therefore, we do just as commanded. If I would tell and into the milk, and into the wine, he could not not possibly also the comcommunity of wear you go out of princip, to don't pull other people's house down, or if I command the boy to write his name great King; settlers thou swear by they will fight you. You first build a in the beack of Marthew, and of Mark, the heads because thou cases not make better one by the side of theirs and in- and of Lake, he will at once see that he one hair white or black; but let your

Comman bell—once in each book.

This, the Brethren do not regard as eth evil." Jesus says, "above all things,

not on- ed to complete the one baptism, or as the Greek has it, the "dipping" spoken of by Paul in Ephesians, 1: 5. The can dilate, who has believed, repented, and been thus haptized, has complied with the Lord's conditions of pardon. the Lord placed Nuaman's cure on the other side of the seven dips in Jordan, and the blind man's ability to see, on the other-side of his washing in the Pool of Siloam; and they must come to where the Lord placed the blessing, or do withstrengthens the weak, heals the broken or pardon on the other side of faith, re and thus elevates, ennobles, and comforts pentance, and baptism, and the sinner

ust come to where it is, or do without "Without faith, it is impossible to please God." "He that believeth and is baptized, shall be saved." And the Pentecostians, who had already believed, Peter said, "repent, and be hap tized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." And to Saul, who believed and was penitent. Aganias said, "Why tarriest thou? arise and he baptized and wash away your sins." "Except a man be born of water and of the spirit, he named enter the kingdom of heaven

The penitent believer, who is the only of God, and has the promise of the Ho-ly Spirit, for which the brethren pray and lay hands on every one they hap-tize, as did the apostles." "And they because this is the "primitive practice as instituted by the Savior, and handed prayed, and laid their hands on them, down to us through the apostles, as is the and they received the Holy Ghost. united testimony of all the ancient wri-Acts 8: 15, 17. And when Paul had ters who describe the practice. There laid his hands on them, the Holy Ghost being not one case of single backward came upon them. Acts 19: 6. immersion recorded beyond the reforma. Heb. 6: 2, the laying on of hands, is by tion, which shows this practice to be a Paul, classed among the first principles + buman invention, less than 400 years of the doctrine of Christ, along with "faith toward God, and repentance from Because the face forward action is dead works, and the doctrine of baptisms

> Now he belongs to the saints, is one of them, and must now walk in newnes of life; must now, in common with all the saints, both give and take connsel when necessary. The Brethren never go to war with carnal weapons, against any one; they never bearn the art of war, be cause Jesus says, "love your enemies bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and perseente you." "Resist not evil." "Return good for evil," Paul taught, "If thine enemy drink." "Be not overcome of evil, but overcome evil with good,

The Brethren never go to law, one

against another in civil courts, but set-18. "If thy brother trespass against Cor. 6: 6, "Brother goeth to law with brother, and that before the unbelievers: because you go to law one with anoth er." The Brethren do not join secret, oath-hound societies, 1. Because in doing so, they would violate the Law of Jesus says, "swear not at all, neither by heaven, for it is God's throne, neither by non l. For of dipping the pencil three the earth, for it is his footstool, neither or ein on heart ance. Again, by Jernsalem, for it is the City of the communications be yea, yea, unv. eay.

your nay, may, lest ye fall into condemn-ation." Because the Bible being a per-would be uncovered, and that would feet Law, contains every obligation to not be even all one as if she were shave find and man; and the Christian having en; there would then he no "as if" about alrendy come under every obligation in the Bible, therefore, whatever other obligation the secret order enjoins upon the of on the man, for then must be take Christ'an, is necessarily human, schismatical, and dangerous; for we may neither add to, nor diminish from the Bible. 3. fore, impossible for us to pledge our fidelity to another institution differing duties not found in the Bible, and maintain our fidelity to both. 4. Because, instead of to the church, "Be not un-

The Brethren refuse to raise their band and swear like the world does when callsimply affirm without ruising their band, as our laws allow. Jesus says whatsoover is more than yea, yea, and may, may, conneth of evil; simply raising the band, on such occasions, would be that much more than yea and may, and therefore cometh of evil. The saints are under the deepest and most profound oblian oath; and Jeons desiring that they hade them taking oaths under any cir-

The Beetleen and sisters alorn them selves in plain and modest apparel, and utterly repudiate the vain and ever changing fashious of the world, comprehend ing "the plaiting of bair, the wearing of gold, and of pearls, and of cestly array Because so taught by the Holy Spirit both through Peter and Paul. 3: 3; 1 Tim. 2: 8. Here the Holy Spirit says, "I will that women adorn themselves in modest apparel, with shame-facedness and sobriety." The shamefacedness and sobriety, hust not be forgotten, but must go with the modest apparel. Braided hair, gold, pearls, and costly array, we are forbilden by the governed by the Holy Spirit, will not wear them, but will adorn themselves in needest apparel. Whatever in our apparcel, is neither for our comfort, con venicuce, or health, is both useless and wrong, costing more than it is worth, and should at once he rejected. Our apparel, should be modest, plain, neat, comfortable, convenient, and as healthful as possible. And whatever can be agreeably adopted in our apparel that will make it cheaper, neater, more convenient, comfortable, healthful, or modest, should be hailed with joy, by every child of God, because all this brings us toward the point where the poor can meet us in these commendable points, and feel at home in the assemblies of the eninte

In the worship of God, the brethren appear before the Lord with their heads meovered, and the sisters with their heads covered, in bonne to God; because the Holy Spirit teaches, in 1 Cor. 11: 4: 5, "Every man praying or proph esying, (preaching) with his head covered, dishonoreth his head. But every woman praying or prophesying, (preach erd, dishonor-

my brethren, swear not, neither by heave eth ber head, for that is even all one as bread and blessed it, and brake it, and one. So the leamy order nature of the earth, neither by any it's were born. This evering spots said, take earthis san, body etc." Matt. other oath, but letyour yea, be yea, and en of, cannot mean the bair, for then if 26: 36. "And as they did cut, Jesus inward love one for another, that rould it; it would be the thing itself. The hair cannot mean the covering spoken his hair off every time he prays or proph-esies, (preaches), which would be impossible. Hence the brethren, nncover their heads in time of worship, that is they remove from their heads the cover ing usually worn for protection, and the sisters wear a covering on their heads during the time of worship, usually a plain, white cap. A cap, because this was considered, by the brothren and sis-

could adopt. Phin, because then there adopting the same, shows the "same mind, perfectly joined together in the same judgment," as commanded by the mostles, and exhibits the toneness which is so commendable among the children

The Brethren, in the evening, or clo of the day, is connection with the Lord's another's feet, as the Lord communited ty to make a good, substantial meal for tables, around which the members are Supper, one brother rises from Supper girds himself with a towl, and washes and wipes the feet of another, who then rises and takes the towel and girds himself with it, and both washes and wipes the feet of the next and so on until each member has follow

ed both the example and command giv

en by the Master to each one of his disciples, as is couched in the following language: "If I then your Lord and Master en you an example that ye should do as I have done to you." John 18: 14, 15 The sisters, in like manner, wash one another's feet at the same time the breth ren do. The example the Master had given to the first one of his apostles after he had washed and wiped his feet, he repeated eleven times, and thus gave the same example practically to each, and the command to them all, that ye should do as I have done to you, meant one as much as another. Each one being under the deepest obligation to the Master not only to do as the Lord had done to him, but to teach the haptized converts to observe all things whatsoever the Lord bad commanded them.

After every brother and sister has followed both the example and command of the Master, and all are seated to the table again, and after giving thanks to the Lord for the meal before them, they ate together as one family, the supper instituted by the Lord in that upper room in Jerusalem in the same night in which he was betrayed, and which is, by Paul, called the Lord's Supper, in 1 Cor. 11, and carries the mind forward to the marriage supper of the Lamb, which is yet in the future. Jesus said. "I will no more eat thereof until it be fulfilled in the kingdom of God." Luke

took bread, and blessed and brake it, and said, take eat; this is my body, etc. Mark 14: 22. Luke says, "likewise also the cup after supper." Luke 22: 20. Paul says, 1 Cor. 11: 23. "I have reseived it of the Lord, that which I also in the same night in which he was he given thanks, he brake it, and said, take at; this is my body, which is broken for you." "After the same manner he took the cup, etc." "As oft as you eat this bread, and drink this cup, ye do show the Lord's death till be comes; this do in remembrance of me."

fore dinner, could constitute any supper, much less the Lord's Supper, hence they promised. 1. practice the Fret-washing, the Lord's Supper, and the Communion, all in connection, and in the night, as the Lord instituted them, and as Paul received it of the Lord, and delivered it to the

The Brethren practice the salutation of the holy kiss; because, five times com manded by the spostles in their letters to the saints-three times by Paul, and twice by Peter. From all the various to be the manner in which his followers should salute one another. It contains, n it, the tenderest expression of love nown among men. an inward feeling of love for the little

oth three issuer-sons, saying to his direip, o, haptize all nations in the name of the Fw r. Ibid. (c) Gregory Nyssa, says, "Eunem ermitted the law of Christ." as Abid. O'Treger Nyss, way, Examina promitted the last of Class 1.

I was a first of Class 1.

I was a first of the Stan of o'th the mass of the Valler, and o'th the Stan of o'th the Valler, and o'th the Stan o'th the Link in the measurement of the John, when he like in the measurement of the John, when he like in the measurement of the John, when he has not the owner of the Reds and 4 of East, and 1 of East 1.

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I was a commercial gas East 1.2 · v. v. v. V. we have the control of the Stan of the Class 2.

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I was a first the stan of the will be standard to the Stan of the Stan of the Stan of the will be standard to the Stan of the Stan of the Stan of the will be standard to the Stan of th

"I will no more set thereof until 10. In difficulties in the kingdom of Gad." Less and the set of Gad. "Less 22: 16.

In immediate connection with this support, the Lord instituted the breast and exp, commonerative of his death, as the following Serpinovs-clearly shore." And as they were entire, Junes 20: 16. The single-monerative states of the secondary shore and the secondary shore and

willingly find an outward expression one to another, in the dearest token of love known to the race, and he has, therefore, not only granted them the privilege of expressing their love, one to another, but live times commanded it.

The elders of the Brothon church. anoint sick members with oil in the name of the Lord, when they call for them to do so: because, so commanded by the Holy Spirit. James 5: 14. "Is any sick among your let him call for the elders of the church, and let them pray over of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise The Brethren never could see how a him up; and if he have committed sins, three things required, and three things To call for the elders of the church. 2. To pray over him. 3. To anoint him with oil in the name of the Lord. The three things promised are, 1. To be saved. 2. To be taised up. 3. If he have committed sins, they shall be forgiven him. "They anointed many with oil that were sick; and heal-ed them. Mark 6: 13.

It stands every one in hand desiring to be saved, to do the best he knows and the Brethren cannot see any safer course to pursue than simply to obey all the requirements of the New Testament,

Here is whene we live. Examine our house carefully; compare it with yours; and if you are convinced that it is cafer, come over. Thousands have come, and

WHY DO THE SISTERS NOT BREAK THE BREAG OF COMMUNIONS

THE above is a question often asked by brethren and sisters. I will say that I am perfectly satisfied with the practice of the Brethren; I believe it is in harmony with the Word of God. By the breaking of the bread, is represent ed the broken body and crucified Sav ior, and since the Savior was crucified by man alone, and not by the woman, it looks consistent with the Word of God, for the brethren to break the bread. The Savior says, "as oft as ye cat this brend, ye do show the Lord's death till be come." All take part in eating, beoce all shew his death

There is some testimony in Paul's first letter to Timothy, 2: 14, I wish to bring to bear in favor of the above. Paul says. 'Adam was not deceived, but the waman being deceived was in the trans-Adam was not deceived, but gression." because he loved his wife, he partook of that which was given him by her, hence the way to the tree of life, was opened to him by his wife. Christ was horn of a woman-the very part that brought the evil npon mankind.

Man has nothing to do in this matter, yet he needed a Savior, and the benefits of divine favor as much as the woman Brethree, I submit the above to your judgment, if you think that there might he any nourishment for the pure mind to digest, and would afford good and place in the paper.

Martinsville, Mo

### The Brethren at Work. PI BLISHED WEEKLY.

## MIDRE & ESHELMAN, Lazark, Carrell Co., El

LANARE, ILL.. . . MARCH 18, 1879.

WE have on hand, for sale, four copies of the Quinter and McConnell Debate. Price, \$1.25. BROTHER Duniel M. Miller and wife start for Pennsylvania this week, expecting to reman

Buormin D. B. Gibson says: "I am called to Southern lows. Your paper is endorsed every-where I travel."

Tue closing part of Mr. Ray's much negative wall be found on the first page meterd of the BROTHER Easel Eby is to be in Lanark

and up to last reports, thirty had been received into the church. is many respects the church resembles were

crussing the orean in a large vessel. The vessel is among for the other shore, and every movement should be subservieut to that end.

THERE IS IN MOVEMENT ON EOO!, IN Germany to increase the somaber of coloniets in the Haly Land. There are a number of Germans in Pal-estine at present, chiefly Roman Catholics,

Baurman G. W. Gibson, writing from Grand, Illinois, mys: "During the mouth of February tom were received into the church by baptism, and one expelled from the fellowship of the

A canny just received from Brother Isaac Price on Saturday morning, March 1st, in the sixty

The Parific Christian Messager, published Manusouth, Oregon, says: "While other at Montouth, Oregon, says: "While other countries are suffering from famine, war and plagues, we of Oregon, are the highly favored

BROTHER Jacob Kindig, of Woodford county

Make thanks to our randers for sending us the unines of so many Sundayseshool Superna-tementate. We have something important to send them, hence we want all the addresses that can be precured of such. Do not be africal at sending as the addresses of too many.

Turns is a movement on foot, in the Middle provide a piace where the poor members of that district can be more confortably cared for The institution is to be called the "Brithman'-Home of Charity." The more is a good one

"So far us I have heard, your renders are we pleased with Brother Stein's arguments. V think they are sound as Goopel-rightly divisi-ing the word of truth as a workman that need-eth not to be ashamed. We bid him God speed. Always cast the net on the right side of the

WE have on band an interesting article entitled "The Rearing Lion," by Brother D. A. Lichty, of Homlin, Kansas. The article resched us a couple of months ago, and should have

placed on the wrong hook. Hence its delay.
It will appear next week. We very much regret that it did not find its way before the pub-BROTHER J. S. Buckley, of Macoupin county but since reading your paper, and also the Stein and Ray Deliate, has become very much dissat-

effed with her church, and has made applica-tion for membership in our church, and will be Sour of our Bretlines, whom we esteem very

OUR people must not forget the importance of contributing to the support of the Danish Mission. The mission is now in a prosperous condition and should be well surfained. different District Meetings, through which the surrous congregations could be arged to do their Brethren and sisters, let us keep the

Ir took over fifteen hundred years to write be Bible. From Moses, who wrote the first the Bible. From Mores, who wrote the first book, to John, who wrote the Revelution, was a long period of time. More than thirty-five persons helped to write it. Some were shep-herds, some farmers, some fathermen, one a tent-maker, some kings, some judges, some princes; some were learned, some were unlearn-

Barriett Hope, writing from Denmark, un-der date of February 9th, ages: "This morning, before going to unsetting, I will tell you that one door brother, twenty years old, and two sis-ters were added to the church by haptim. Every thing seems bright; the Lord bless has little band. Those three who were haptized, I keep two meetings every day where I go now.

BROTHER Daniel Miller and Martin Meyer have returned from the mission field in Wigcon-sia. They report thirty-two haptized, and The other council meeting was held at Bass-wood, and every thing satisfactorily adjusted at all points where meetings were held. At present the mission is in an excellent condition.

A results must he shows use the Reserver, another in Figure deloved, as sucher is full (failed we do (the sea ) are demonstrated in a pertinent of works the district, pett the goals are spect than my limitation, but the properties of works the of these cannot put their trace. Let nikelisty dougs of the choice. As a result, that church go pressons of secretary, and more will be set nicely the welcher; who will not self-still sense. Power the like, and all of our twp in solvented in the work and non-more influence for good in great secretary.

BROTHER Adam Hock, of Union is, writes: "I have read, in the BRETHERN AT

twelve years, till hat Summer, when a brother came down from the North and proched for us, and haptized three. Now there are nine of us, and no shepherd. We pray the Lord that he may bear our prayer, and bless us like he del in hearing the prayer of Cornelius. Now breth-

BROTHER R. II. Miller's article on Sundayren were furning their attention more in that direction. Bristher Miller promises other arti-cles on this subject, and we trust to see a general awakening up among our people. Of late, we have made children's meetings a speciality, to erec in points and it is a successful to the wave proposed to work in cities, not that they and it is careatragate to see how the title folks are opposed to reading such mea, but they thank easily the procedure, and we tell you it makes that hat not to nominate that patiely. We some of the other cores feel good. That which electrially accept their suggestions, hoping to the young prople can understand, because of

> THE temple, which stood on Mt. Morials The temple, which stood on att. atomats when the Savior was on earth, was not the temple built by Solohou. Solomon's temple was destroyed about five humbred and eighty-eight years before Christ, and the nation itself years. John 11: 20. Strictly speaking, it was not a new edifice, but rather a complete repur-

THERE is going the newspaper rounds, an arwas taken into ice cold water, immerced three times after the custom of the German of ice. Now, we have no faith in such glaring assertions. They are published for mere effect, and when once investigated, are usually found to be without Joundation. When our readers ee such in secular, or any other knol of napers. see such in recults, or any other knot depapers,
at it is lost to pay in regard to them, for any pople generally have some enoigh to know bon
to include and care for risk persons who are
highly-d. Knowing this, we can not assured
that they will do when the work. They have
that they will do white the work. They have
that they will do white now in path and to the
after the work of the three white paths and to the
first principle of success—begind to reach.

To many of our correspondents we owen Sour of our contributors, when writing arti-ted for the press, will take the common simel letter paper, spread it out and write clear across, from one side to the other. Manescript put up the operational involving insportant issue, while two questions involving inportant issue, while sympathies. Semetimes one of them will get dentic on he more constrainty cand for The modelmin in the model to the white the manner are configurated. The land with the model of the policy products of of the

#### FORWARD IMMERSION

Mill Issue Errett, of Concountiti, one of the A most able writers and preschers among the Campbellites, and editor of the Christian ting a person into the water when he is buntiz-

This, coming from a backward, single immer sionist gives it deable weight an controversy. But Mr. Errett is not alone in the conclusion. with him agree the best insterious of ancient and modern times, and we very much doubt it there can be found a smalle historian of acknowl eleci ability, who would renture to write other

Mr. Judson, a bearned Baptist histe "Immersion, however, maintained its ground, until the middle of the sevent eath century, when the Westminster Assembly of Divines voted, by a majority of one, that numersion and different parts of the country; and having almays seen infants, when baptized, taken in the hands of the administrator, and laid under wa didate for haptism, though a grown perbackward under the water. They were probarad in baptism.' The consequence has been,

" But from the leginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's

#### OUR SPECIAL OFFER

## TOO MANY IDLERS

To many of our correspondents we owen a word of pology for not answering the return. We have now on hand not less than fity letters. There they are, a oparatally before you, a roat that ought to be answered. Some of there are, a "army of incompetent fellows, full of senence." They tell of their fall, their had luck, just as it

sare; and there is a visit difference between the world. If children are brought up and saring and hearling. There is such a thing as taught in the Sabhath-school just like the world, saving by giving; but to board for selfish pur- they will then require a church to be like the poers, re not saving in a Bible sense. He not permit your hoys to lost in town. If you live the country, keep them at work, and when they go to town, give them business to attend the Saldath-school has picnics, festivals, and all to. Let them begin early to do business for the varieties of the world, it will train the chilyou, and learn valuable lessons. Be manly towords your boys, if you would have them to be

#### ANOTHRING THE SICK

N a late number of the Battle Flag, Mr Webber, speaking against the anointing of

ol," how does it happen that "many persons. doubtless, are now living in answer to prayer?" If there are persons "now living in answer to ing the sick with oil in the name of the Lord?

Jumes says: "Is any sick among you? let has call for the olders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have commit ed sins, they shall be forgiven him." Jus. 5: 14, 15. Why have confidence in "the prayer of faith," and yet rethe anointing because "miraculous healings d," why not do away with "the prayer of faith?" Why should it be "eminently proper to any for the recovery of the sick, through nrescribed?

Why call it a "superstition?" Did James beach superstitions?" Was it a "superstition" a "superstition?" Lethe anniuting with cel, in the name of the Lord, suy more of a " super 'than to " pray for the recovery of the sick, through the use of the means?" why? Is it not sufe always to do just as the Master has commanded, leaving the conse quences with the Lord? J. R. M.

#### SOMETHING ABOUT SUNDAY-SCHOOLS

THEIR effect on the church is a matter of no little importance. It may be good or it be eril. The popular Sunday-school is an institution hulf way between the church and the world. It is a kind of separate or distinct Scriptural truth, it does that with so much intterms, that the church is considered a very dif-The norman Sabboth-school, to be acceptable

with all, must leave out, or keep silent on many things the Scriptures teach and the church holds sacrol. How could such a school be a benefit to the church? Would it not nither be on injury? For if any truth he left out in Sublath-school teaching, the children are then learned to consider that truth of bul little, if say, importance. Every truth of the Gosnel, at in the Sabbath-select to make it a benofit to the church. We say this because it is a groning evil in Sabbath-schools to give latitude ugh to please all. What is taught in Sale bath-school is of as much importance, if not more, than what is taught in the church; for less about the tone? If we have bymns for the way children are taught when young, they will likely go whon they are old. If all the truths of the Gospel, so held by the church, tion; but when the school is different from the ome of our brethren oppose it.

world before they will accept it; for the tendency evidently is that the church becomes like the Sublath-school that teaches its children. dren to them, and they will want a church o the same kind. Such a Subbath-school will tend to null the church over to the world, and it has seldom failed to do so; for the training of the children is making the church, whether in the Sabbath-school or out of it.

To benefit the church the Sabbath-school must be brought nearer to it. The primitive order in the church was to make the teaching of children a church work. That is the hear plan ever known, though it has been sadly neg lected. The Subbath-school, as a separate in stitution from the church, will fail in doing what is needed to be done for our children, u less it is brought nearer the church than ofter as done. What we mean here is this: that in the Sabbath-school, as we have often seen, the teaching is only a kind of morality the w can accept as readily as the church. The sing mg, a kind of glee music as well, if not better suited to the world than the church. The school, a kind of pastime with nothing morsolemn or sacred than worldly people fully en joy. Such a Sabbath-school is too far from the church to be of much benefit to it. For such a

school will generally take the back sents and take but little, if any part in singing in church in fact, they feel like the church is a very differ ent institution from the Sabbath-school, and no connection between them; hence they have a little thought or interest in the church as if When we say we want a Sabbath-school near

or the church, we mean one that teaches the some things; one that sings the same; one that not only reads and studies the Scriptures, but with the same sacred object and feeling of sev erence; one that would teach the children to feel that the church, like all the truths of the Gospel, was for them; one that would to them to love the church as well as the Sabbath school, or even better; to love its somes, its prayer, its teaching, and feel such interest in the church that they would want the front seals there as well as in the Sabbath-school; one that would teach them to love the church and all its pleasures of the world.

We will notice some things further that tends to make the Sabbath-school too much like the world. One is the use of other books beside the Bible. This reporates it more from the church, and brings it more noder the influence of popular sentiment. It should use the same newer the church. Another thing is the music, and probably there is nothing else has more tendency to separate the Sabbath-school from f it is not fully appreciated by the church The singing in the church is almost a matter of chance, every one selecting such tunes, and singing as it suits them. We have taken much ably, to have the best of hymns, but almost

be of the world is chosen-one class for the church, another for the Sabbath-school. its hymns. The tunes are as important as the hymns, and should be selected with as much Why he so careful about the bymn and so carecertain occasions we should have tunes suited

to the same occasion. We should do more than we have in the were strictly taught in the Sabbitl - cheel, it matter of working for the wants of our children and win the would be difficult to get a well-founded objective spiritualty. Our presching should be more the Gospel. slapted to their wants and their capacity; more church, that many of the leading features of to their interest; more suited to their feelings,

then they would feel more interest in the church. It is the church are left out of the likes they would feel more interest in the church. It is the church. It is the church of the church with the church would feel more interest and in the church with the should have nearly half our preaching, our study to illustrate and prove your ductrin

they work, but the principles of saving should. The popular Sabbath-school is too far from hymns, and our tunes miled to them. As they old people, turn your effort a little, study to be taught them. It is vision to earn than to the church to do it much good: it is too near are suited to almost every condition of the old, prove, illustrate and adopt it to the roune, you so should they suit every condition of the young. Our music should be varied and suited to the In fact, the young should be taught and depended upon to do nearly all our singing in Often the singing is done by a few of the old, the young take no part in it, no preaching suited to them, no hymns for them, they sit as strangers in the fartherend of the church, because it seems little is intended for them to do until they get old. It is not a wonder, that under such circumstances, some of the Breth-ren's children should go to other churches, or

the world. When their spiritual instruction and wants are not supplied in our own church, they will often go some where else-Though we have been talking about Sabbath-

schools, we are not as strong in favor of then as some, because we believe there is a better thing than they are; that is the primitive practice of the church, where the children the young were tought in the church in their regular meetings for worship. It was then a church work to teach the children, and it was the first work in their meeting; the children did the singing. They were not neglected then, every thing in the first service was suited to them; it was their meeting, their preaching, their singing, and the prayer was for them That is the reason why so many came to the church in its primitive days; the church used ill the means of grace God has given to save their children. Their training was not a sens rate institution from the church, but one of the Let those who cannot well consent to Sur

day-school, accept a better way, an older and more successful way, observed in the primitive church. We are commanded to bring up on Lord, and how could there he a hotter way, or a better place than in the church? We do not mean to haptize them first, that is not the command, but bring them up in the nurture and admenition of the Lord. First, how can that he done in the church, or any when else with out the work is adapted to their condition and The Sarior talks about children; apostles talk to young men, and dameds, they talk about Jesus when he was twelve yours old talks to Timothy when a young man shout him knowing the Scriptures from a child about his mother and his grandmother teaching a child. If these inspired men would thus talk young people about what their mother and grandmother did, and ahout their childhood cannot you, brethren, with the same spirit come own to the young, find something suited t their condition? And further, if these impired spostles could do so publicly, — tell of Jesus when a child, tell of the damsol as well as the woman, of the young man and the child, as we as the old,—can you not publicly speak to them? Teach then in the church as well as the apostles in the Gospel, publicly, when he says "Children, obey your parents in the Lord? If David could say publicly, "Come yo children. hearken unto me," can you not in the same spirit, and in the same public meaner in the We believe it is your duty as it was theirs. If David, in his old age, would call the children around him and teach them sublicly the fear of the Lord. nothing in selecting suitshle tunes. On acmay you not call them around you in the count of this neglect on our part, others have church, and teach them there with as much or given as our masic, and often such as seem to even more special care than you would teach the old

Two things are indiscensable in teaching the young. One is kindness toward them; without that you connot draw them to you or the church. Friendship and kindness have an influence over them lesting and deep. Coldness and rigid indifference toward the young drive them from little fault, will soon discourage children, and destroy your influence over them. Kindness and friendship can core their faults much better. and win them over to you, to the church, and

Another thing essential in teaching the young is to make your subject interesting to

prove, illustrate and adapt it to the young, you can soon see a change in them. If you will adapt every thing in your meeting to the wante of the young, the singing, the preaching, the praying, and even the place where they sit, giving them the nearest front seats, you will see a change soon; you will have good order without trouble, you will seen have the young taking on interest in the church, in the m preaching, and in the Gospel. That will give prosperity as in the primitive days of the church, ecause that was the primitive order.

15

One reason why so many of our young people take so little interest in religiou, and so me interest in the world, is because the church just lets them alone, or rather tries but little to suit any thing in the church to them, while the world suits every thing to them. We have often heard members complain that their children were so much inclined to run after the world. One reason for that is the church has not gone after your children as it should. It has just let them alone, or nearly so; sometimes it has given them a little reproof or scolding for being so much after the world, which ofter has a tendency to make them worm. If you church to go after them with all the means of grace torsed to work on the young, all adapted to their condition. The church can do more than your individual efforts. Often the mother weeps because her children do not come to Christ; she would give them every inducin her nower, and turn all her labors in that direction, but how feeble they are, compared with the work of the whole church. And more feeble still, when the church shows little con cern for the young, and sometimes a rigid cold-

sess instead of love and kindness. This idea of letting children run world, and in all the ways of the world till they are grown, then convert them luck to the church, though common now, was not the course of the primitive church, and should not be now. The remedy is not in the hands of the individual member, but in the church, and its whole service must be turned; all its means used to win the young to Christ. We don't mean that any truth in the Gospel be changed, but all the means of conversion, and sulvation be used by the church, in such a way that they reach the young. That the young be made the special object of all the means of salvation This will give the church an influence over then, and keep them under its control metead

of the world lending them.

To show that we are not alone in the sentiments here offered we will give part of the de-Wordcan be brought nearer to the hearts of children in a simple conversation or catechization, or however it may be called, thun othertion, or however it may be called, where in a long sermon, so that they apprehead the Word of divine truth, " " we admonish in heartfelt and humble love all our in God much beloved fellow members, dean fathers and mothers of families, as also partors and teachers, our in God much beloved fellow laborers, " " " that they would use all gossible diligence, that our dear youth might rd from their childhood. Do not susre any almost too common now-a-days, where the and then rehearse it in a light (thoughtless) manner, then are permitted to go on in a life is houghtless as before-but that they may give themselves up to God in an exmest life."

Here we have the old brethren, nearly a hon red years ago, in A. M., giving the true principle of teaching our children; making it the duty of the pastors and teachers, as well as others, that they teach the children not in long sermone, but in a manner souted to these. They ony, "use all possible diligence not to spare any toil and labor to convince them by teaching," that the teaching should not be done in a light and thoughtless manner. To fully carry out this decision of 1789, would be to adopt the primitive practice of the church in the day of Clement, Chrysostom, Bassil, and first great work to teach the childre

R H Marries PRICE of the BRETBREN AT WORK from the

## Our Bible (flass.

"The Worth of Truth no Tongue Can Tell.

Some one will please campure and explain Acts 18, and Mutt, 27 5. Also Ex. 21: 10, 11, and John 1: 18. H. H. R.

e saved."
Romans 8; m; "Wite shall by maything to the

for the elect's subset." HENTY SCHRANT.
Will you as some of your relations places explain
Mail, not 14, 127. It reads no follows: "But he subt
under them, All more cannot revolve this surjing, save
they to whem it for given. For there are some enmeds, which were so horn from their includes,
womb: and there are some canacles, which were
mader connects of men; and three less canacles, a hich
have made themselves canacles for the kingstons of the
have made themselves canacles for the kingstons of

## OUR GOD A CONSUMING FIRE

Please give your views of Heb. 12: 20: " For G God is a commaine fire." J. W. WALL God in a communing free."

J. W. WALL

THE above Scripture, evidently, has rest rence
to the wicked. In looking over the sucrei
pages of the Bable, we find on nearly every page,
either directly or indirectly, that God is love to
them that love binn and keep his community. ments, and has prepared a place of bliss for such But on the other hand, we find that "God is fire and britistone, and a horrible tempest: this fire and brinstone, and a horable tempest; this shall be the portion of their enp." Psalm 11: 6. "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their leads, saith the Lord God." Ezokud 22: 31. See also Mal. 4: 1; Jer. 21: 14; Isaizh 5: 24; 3 Sans. 23: 6, 7.

I might go on from Scripture to Scripture, to show that the text has reference to the final dozen of the ungodly, but let the above suffice. May I impress upon the wicked sinner that if you perference in your sins and iniquities, and die in that state, at the day of judgment, you must exclaim, "God is a consuming fire."

## CULTIVATION OF THE MIND.

WE MARY J. STEES.

PHE mind, (the intellectual faculty of man), I is continually expanding. The more it knows, the more it is capable of knowing. There is no limit to its conneity. It can never

One object after another is presented to us through our senses, which sets as to thanking. What do we do when we think? Why, we consider the conditions of an object, or muse and meditate upon a subject. Thinking requires tragnishing between what is seen and what is not seen. By trying to see, we learn to see. By placing troths before our minds and think ing closely, we often think out other truths. These truths existed, but the mind had not and listening, are effective means of thinking thinking. With there we can feed the mind as with food we feed the stomach. If we feed the stomach with healthy food, we keep the hody in a healthy condition. So, also, if we feed the mind with good information, whether it be obtained through books, conversation, or ple of our God. It is a responsibility of ours to plant in this field, seed which will yield a plenteous harvest, and to be laborers of that harvest. The mind should not be crammed with more

part leaves the frail body, it goes into the spirit land, there to resume its existence is God Are we godly and righteous, or are ly? Hear the sentence, "Come thou

we ungony? I near the serious, consider the good and faithful servant; or, "Awny from me into everlisting fire."

Dear reader, are you a child of God? "Do you love him? "If ye love me, keep my commandlove him? "If ye love me, keep my command-ments." Is God in your every thought? God is every-where. There is safety no where, save

virtne, knowledge, temperance, patience, godli-ness, brotherly kindness, charity. Do cavy. hatred, malice, revenge, covetousness abound in hatred, malice, revenge, covetousness aboased in you? Cast them from you, for they are not of Gold. If these attributes are within, the tongue will tell, for "from the abundance of the heart the month speaketh." 'Hence let us take care

"H wisdom's ways you'd wisely seek,
I'lye things observe wild care;
Of whom you speak, to whom you speak.
And how, and whon, and where,"

This requires a constant cultivation of th mind. 'Tis only with patience and carnest la-hor that we may gather the ripe and golder grain. Then let us not be weary in well-doing for in due scaron we shall resp if we faint not.

CHRIST

Chust is the Way, the Scriptures any, That heads to pays on high; That Way is sure, so come be pure, And travel to the sky.

Christ is the Truth, come age and youth And search this Truth to find; For it is true, and will renew Your heart and strength and mind.

Christ is the Life, that Lines is strike, Nor you nor death not skin; That Life will last when time is past-

Yes, Christ is all, cente great and small And learn of Him the way To yoys on high, where none me'er dos, But live in endless day.

Come learn this Way and it obey, Then in that Trieft you'd live; Sure Christ is all, then beed His call, And you He will forgive.

Charst as our King, then let us sing, And prace IIIs hely name; Then we'll be blest, with peaceful rest And crowned with heavenly fame. VALUE OF KIND WORDS

BY DEAR T. CONDRY

SOLOMON says, "A word fitty spoken is like D apples of gold in pictures of silver." Do we realize the power of bind words? We are

ass to the bourne whence no traveler returns.

We are all probationers; each day brings as ripple to mar the peace and inspiness of their lives, as they flout along so quietly under the blue dome of beaven. By their side, in close proximity, are others, over the horizon of whose lives sorrow broads like a fourest pall. Their sky seems overcast with dark clouds. Not a star illuminates their solitary pathway. Rough

ster mushing their sommy paneway. Rough storms and enging waves best around them, until they are ready to cry out in their loneli-ness. Tears of penitence may alleviate the sking, but they never make amends for the wrongs done. How their sad hearts yearn for home accommodity. human sympathy.

human sympathy.

A kind word casts nothing, yet has power to be all many a wound that indifference and neglect bare made. Kind words, also, produce their own image on men's souls, and a beautiful mage it is. They sooth and quiet and comfort the hearer. They shame him out of his sour and unkind feeling. I am always made to feel sad when I hear people speak unkindly, and try to leasen the reputation of their fellow beings Go, look in the nearest open grave, you wil not have to go far, and see what is the end of

two herens, and to be inherence of the a larrow, between the control with an experiment of the control with the control with

opportunities, if we fail to recover them we went the property of the hand, accompanies by a wind to provide the property of the hand, accompanies by a wind not in them. We are to inconsistent with 0 of encouragement, give new rigor to many a our mind. We forget that all else we possess way entired along-life ranged pallows, and that when this immortal regist life a hole of flory upon them as they opportunities, if we fail to receive them as aids power, to lighten the bardens of others, by which to perform our duty, the lack is in us, warm clasp of the hand, accompanied by a way

THE POOR.

#### IO H. STEERMAN

BROTHER and I have been out trying to A secure aid for some of our poor, and we are glad to report that the Brethren are so

that " we will not help because the man is a drunkard, or he is lazy, or he has some other

bed habit." Such excuses will not do. It is not the man, alone, who suffers, but a mother and her children. Many of us have plenty and to spare. Let us remember the poor and help them. I believe that covetoners and pride will be the downfull of our church. We should

ble themselves together. I have, also, noticed that members would salute and invite their fellow-associates home and the poorer class would have to stand back and look on, and af-ter this was over, start home a foot. And we hardly ever see a carriage stop to take in one of the poor, but it some of the rich should be un-lacky enough to be a foot, he is taken in at mee. I truly hope that none of our members are such, for how will they feel when it is said,

## THE SETTING SUN.

BY M. CREEN

If (IW oft when we gaze on the western hori-you and see the beautiful colors of the setting sun, are we made to think of the witing sun of our lives! How, that after the toils and sorrows of this life, we lay our weary bodies down on our couch for the last time, and, if we have lived lives devoted to God, how serene and glorious does our latest sun set! We can then take us by the hand and gently lead us through the rold stream of death, and land as safe on

or power of it will be in that be suffed land. So free from all sorrow and pain, With songs on or lips, and with harps in our ba To meet one another again.

This is the bope of the Christian; but how different will it be with the sinner, when he draws night o the hour of death! What sor rows will burden his soult his sun will not sein the beautiful, bright colors of peace and cor solution, but thick clouds will gather around

now, though his companions gather around him and sympathize with him, yet it gives hum no comfort, for he feels that his life has been we el, and that there is no hope for him now. He fain would turn to God in these his hast mo-ments, but it is too late; his sun is set, and his

ments, but it is too late; his sum is seed, and his soul is loot forever.

Then, my dear reader, if you are a child of God, and are walking in the strait and nurrow way, I say to you, press formard and you will get your remark, but, if you have not yet made your peace with God, I beseech you to do so to day, for ere to-morrow's light may dawn upon you, your latest sun may set and you will have to share the fate of all sinners. May God

halp us all to live for him, is my prayer Ir is not the height to which men are siv

ed that makes them giddy; it is the looking down with contempt upon those beneath.

Ifems of Interest.

-The plague in Russia is said to be disap-- THE heaviest snow storm of the s-ason in

-Tux labor troubles in England have not hated, but rather increased.

- A CALIFORNIA preacher noured his people that he had presured an abarm cleek which

—At Kansas City a hund-slule occurred in a cut being made for the Clucage & Alton Runt-road. Six persons were killed and several others wounded.

-Texasus is spreading an Enrope with respe tinent against the scourge coming from the -Tue "commidents" is a prevailing nuisa

but one has just turned up which is enducable "To what society should a married man attach himself? To that of his wife and children." -Turns is said to be a peach tree in Sonds St

-Mong than half of all the letters madel in

of Jules Greey to the Presidency for a lerse of seven years. It appears that the temper of the French people is quicking down to praceful so-lutions of political crises.

—A NEW synanogen, said to be one of the finest of its kind in Kurape, and cesting \$23%, 90%, accludes of the ground, has been perfect in Warraw. Instead of the Jens. Storking to Palestine, they are said to be gathering in large numbers in the Russian cities.

A New method has been invented for pro-pelling the street cars in New York; it is an engine worked by configures of air contained in tanks under the sents, and operated by one man on the platform; it will run ten or twelve miles without charging the tank.

ber own lamb among ne miny as a thosenado others all bleating at the same time; and the lamb, too, is able to recognize its mother's voice, even in the midst of a large fleck. -THE use of the magic lantern, which may

be to arranged as to throw the picture of a common watch or chronometer on a white

—Hing is a curious tiem Irons the Inter-Count "If Fernand de Lew-pt, the projector and constructor of the Sore Cond., is appointed Governor of Algiers, he will have a new field for his segiocering projects. He is one of those who believe that the waters of the Medican nessa can be targed into the Great Desert with -THE movement for the taxation of church

-THE wolow of Thomas Leonard, Mrs. Elizabeth Leonard, lately died at Graniteville. South Carolina, at the great age of 107 years. At her turouns, at the great age of 100 years. At her foneral was her only surviving; on, over 80 years of age, and there also stood around the grave a grandchild 50 years old, several great-grand-children over 40 years of age, great-grand-grandchildren 25 years old, and a number of great-great-great grandchildren—five generations in all. There are living at present 0 of her de-scendent and 210 have died, making altogeth-

## (forresnondence.

From D. B. Gibson.

 congelists labors, for the season, are now ended, and I am ugain at home, after much no of about six weeks. I visited I held a short series of meetings in the West Otter Creek congregation, my old home church the number of members in Morgan, Sangamor and Mucoupin countast were, in all, eighteen o hy my father. Old brother George Branklossom J. Hegeman and John Crist, are all now sleep mg the long last sleep of death, where, sweet be their rest till this corruptible shall put on meeting for the correspondent shall put on immor-tality. I labored here during the holidays, and, although the weather was very cold, the rongregations were large, and the interest, good. Some came out and were haptized, though the

The ministers are older D. R. C. Nead, Javan Gibson and David Vaniman.

On the second day of January, I left brother C. C. Gibson's, at Guard, Illinois, for South Bead, Indiana, where I arrived at noon at fathrr Sturgis'. I spant a few days with them, hold-ing meetings at the Wanger meeting-home, near the city. This district is very deficient in mainsterial sid, the effects of which, are very

I then spent the remaining time in Indian Sunts were encouraged and sinus torasel to God. The house was densely packed. The interest never diminished, but continually recessed. Among the converts were representatives from four different denominations fürherte God his helped is. To his name be all the glory foreverniore. The ministers here are rider D. B. Sturgis, Daniel Whitney and Isanc

I now withdraw from the field for the pres ent. The many acts of kinduess, the tearful larewell, the many hearly prayers for mayorif invol, may God bless and save you all. Amen. Perrin, Mo, Frb. 6, 1879.

From Samuel Murray. THE following is a report of my work since

but no additions.

Next we sport nearly one week in the Mex-

ico district, Missai county, Indiana. Prenched at two different places; had large and attentive congregations, but no additions.

agregations, but no sufficient.

Bouther J. Swihart was with us at both places

From here we went to Huntingdon, our home engregation. Preached a few times; arranged to have brother R. H. Miller preach a series of

reached three discourses to large and atten-

here. On Saturday went home to my non-in-haw in White county. On Monday left here for Camden, where I arrived at four o'-lock

February 4th, commenced a series of meet to in Lower Deer Creek district. We contin and over Sunday. Three precions souls made it their choice to follow Christ. Some others said they would come soon. Quit with a high and very much increased juterest. This meet-Many insisted we should remain longer. but we thought, as it was the first meeting o We expect to return to the same place on the fifth of March and stay awhile. We We

## Hard Times-What They Affect

We hear the see of the dimes are hard. We hear the cry of "hard times" duily.
When we ask for subscribers to our periodicals. the cry is repeated. Let us see what is affected by the "hard times." We go to the people's by the" hard times. We go to the people of (even Brethren's houses), and we look around, and find fine pictures upon the wall, fine fermi-ture, tables londed with luxuries, and many on-meressary things. Their clothing is as fion as necessary things. Their clothing is as fine ever. Surely this does not look like hard time to take a church paper! Ah! yes, here is what the hard times affect. They are too hard to afford spiritual food.

Not long since we heard a conversation like

these remarks thoughts like these came to m arms and sitting at case in hard time-? not the prophet's hanguage apply as well in to them that are at case in Zion?" Did the apostle only labor in easy times? Did not Christ, our blessed Master, labor at all times, the salvation of sunners whilst on earth My Bule teaches me he did. Should not his professional followers do likewise? But the elea that seems prevalent, is the times are hard, and our carcality unit be gratified first, and though there is any thing left, we will devote a few pennies to the Loul's cause. Self requires our part, for their sulvation. My Bretbres, there things ought not to be so. Let us not

From Manor Church Indiana Co. Po.

MANOR" is the name of this district. It is situated in the M situated in the center of Indiana Co. and has a territory of about thirty miles square

Daniel Ober, Levi Fry, Joseph Holsopple and Daniel Brailter are our ministers. Daniel Ober

us again about two months after, and presch most likely otherwise have done. At one of To compare all afficients are proceeding study on the bender common and are proceeding study or send concerns the send c

From Sanfield Michigan

are, as far as I know, in union and fellowship. We had one addition on New Year's day, and two since then. As that is a good beginning, I hope the work may continue, thus bringing into the fold of Christ many that are now sport-ing on the barren mountains of sin and folly. The Master is doing his work; a great many has be lain low in the last four or fire weeks. There has been considerable sickness this Wan-ter. But the Lord does all for the best; so we

met leave it all with him and he content. Now, as I desire to see others occupy the space in your paper, that are more capable of writing than I am, I shall close, hoping to meet you all in heaven. The Lord bless those across the briny deep. Furewell.

## From Covington, Ohio

ON the sixth of February brother Isanc Ros places. We believe the apostolic doctrine was prenched to the neurle. The houses were filled

The nower of God was visibly manifested eral were baptized; sinners awakened; and hrethren and sitters much encouraged. May God continue to bless the labors of our broth-

Brother Daniel Mobler, from Kanses, with us during a part of our meetings. Their presence made glad many relatives and old no-

mantances.

They visited their aged father for the last time, with the awful assurance of meeting him in the haven of eternal rest, by and by. It was, indeed, a sympathetic scene, to see relatives and parents together for the last time, exhorting one another to be faithful in their duties. There were five preachers of the same name and family I. HART present.
February 21st, 1879.

## From South Bend, Indiana.

ON the 20th of January, brother D. B. Gib-Brother Murray remained with us but days. Brother Murray remained with us but four days, delivering four telling discourses, which had a salatary effect upon the church and world present. Brother Gibson delivered seventeen sermons of good quality, darwar from the word of God. Brother David Rupel gave us one interesting discourse. Had intended to give the deductions of all sermons given by the To the Memory of Sister Hannah Knouff Brethren, but concluded that unnecessary resulting in the conversion of sixteen souls, which were added to the church by confession which were and hoptism. One reclaimed, making in all serentees. Those who cause were from the Lutherna, Methodist, United Brethren and Baptist fraternities. "Bless the Lord, ob my

DANIEL WHEELER. From Isaac Ullery.

Note Brithien.—

WE have just cloted a series of meetings.

The results: Three inspired and one opple ant, which could not be haptized on account of all health. Hope the Lord may great him strength so it can soon be done.

The meeting was conducted by brother M-nuo Stanffer and others. Elder Jacob Wagoner and John Arnold preceded a function sermon on the last day of the meeting. La Place, Pistt Co., Ill., Feb. 19th, 1879.

BY J. P. WOLFE THE subject of this notice, was born in the year 1805, in Chester county, Pennsyl-ania. Her parents moved to Frederick county, vania, Her parents moved to Frederick county, Maryland, the same year. In 1887, she moved to Minni county, Ohio. Was baptized into Curset by elder Muchael Etter. She lived in Ohio forty-four years. In 1871, moved to Ot-tumon, Lowa, to live with an only daughter. She lived there and in Scotthern Illinois with her son, aomething over five years. Her htmhand died in Ottumwa, lows, in the year 1874. She came to California in the Fall of 1876, with an afflicted daughter. She remained in California until the Spring of 1878, when she California until the Spring of 15 is, when she returned to form with her daughter, thence to her sen's in Elkville, Illinois, at whose bouse the died, Formary 2nd, 1879. Her nge was 74 years and 9 days. She was taken to Ottomwa, Iowa, and buried by the side of her husband. She was taken to of the husband. She was take to fix and buried by the side of her husband. her own eyes, and kept them closed until the spirit took its flight from its carthly balatation, isto the presence of him whom she loved so well while here upon earth.

with income therefore and spread gives be a considered of the cons

It being too cold and stormy to take the list-tic ones out to meeting. I thought I might pust the time in a good cawe by penning a few lines for the Barriman ar Woms. I do not know but what they will serve to fill the warte basket, if nothing clee. Well, if they go there, Now, a little about our Master's couse.

have their outs nearly all sown; some have corn planted. The plows have been going in erry direction for over a month.

We have preaching regulary by Brethran.

Elders Jacob Berkey and Gephart are preaching for us. We have the best order in our tings that I have ever seen in any country from Pennsylvania to California, Illinois or any other country; and we have no cut-th God-fearing people.

Yours truly,

From Sherman, Grayson Co., Texas.

) ERHAPS you would like to hear something of our Haly of America (Texas). People

J. S. LARCE March 1st, 1879. From Anna Holmen

WAS alone about twelve years There another brother and sister here, but I could

ont two missionsries to hunt up the scattered out two missionsness to much up the scattered members here. Brethren Pries and Newcouser were the first to come. After this two cames used the first to come. After this two cames the first to come. After this two cames humband and oldest doughter. This Winter K. Heckman and George Dale came down and hold a series of needings, and two more of my dought.

ters, and a sister came out on the Lord's side, Loron, Ill., February 21th, 1879.

From J. K. Olinger.

NOTICED a small mistake about me in this week's number of the Bustmann at Work I have been able to be up all the white part of the time. I am still able to get up and walk to my chair, but I have been confined to my room over three months. Please correct. My complaint is caterzh consomption.

I nm well satisfied with the old order of the Brethren, and with the way I was haptized, let others say what they may. Brethren and sis-ters, he strong in the fasth, we have come in dangerous and critical times.

Special Notice

S. A. Moore, author of what is called "The True Story," do hereby arknowledge that I mapplied the tatle; and that the charges therein made, against the church and individual Brethren concerned, are unfounded and ther S. A. MOORE. fore withdrawn.

the recoved from all parts of the bother-bood, mandrers and it was some eithert that a va-nifity attack the high action in salicity has two many parts of the same for growth for war party-results of the same parts of the same

het memory. Lathrop, February 20th, 1879, (Primitive Christian, please copy).

From Augusta County, Virginia Dear Brethren:

OFTEN has my soul been made to rejoice at the rich admonition of our dear brothren who are standing upon the walls of Zion, declaring the truth and the unvenrehable riches of God to a dying world, through the columns of your devoted paper; often would my soul almost rink in despair and I be made to wish that I was back in the flesh pots of Egypt, for want of some brother or sister's admossition. At times I would feel as if all alone, and no one to cheer me. But the blessed thought, "not all slone." Jesussays God is faithful, who will not suffer us to be tempted above that we are able; but will, with the temptation, also make a way to except, that we may be able to

I have been much strengthened in reading the experiences of our brethren and sisters in their trials and afflictions, and I have taken courage to go un, let assail me what may—I will still stand up and fight the enemy of our souls. Jesus has promised to be with as in the

Within the last year, in this and adjoining neighborhoods a great many persons, you old, have passed from time to eternity Most of these persons were near seventy year old, the time allotted to man, but few were propared to meet death. Thus we see, when nooput off Christ in youth that when they old and are near the grave, their hearts have grown so hard that they soldom prepare for eternity. By this we can see that if we put off Christ while young, and when he calls, that he may put us off in old age and death. Sinner. may put us off in old age and death. Sinear, if you read this, I say, do not precreatinate, but heaten to return, for the night will come, and may be near at lead, wherein no man worketh, that it he night of death; and if you are not prepared to meet the Bridgeroom, you will have to have that hacentable voice. The part from me, yo workers of iniquity, I never

knew you."

My father has just returned from a journey over the Blue Ridge mountains. He has told me something very curious, which he learned while over there. He was told, that there is a divide in the mountains running from the Shenandosh river square scross the mountains for about four or five miles, which at first was only visible, but now the space in the earth bout three feet wide and one side gradually sking down. He was also informed that no er but failed to reach the hottom of the crevice The prophesies are fast fulfilling, and it looks

as if it would not be long until Christ would make his second advent into the world and to

that things are beganing to be, and are already so in some things, like in the days of Nonh gain; so also shall it be in the days of the Sou of Man. People do not heed the Gospel truth, but are ranning after sects, creeds and issue, trying to crowd out Gospel light.

In the eight months of which I have been reader of the BRETHERS AT WORK, I have unted the necessions to the church, through

I like D. C. Moonaw's more for preaching cities. R. F. Moussay.

Echoes from the Center.

Joy and Triumph In the Camp—By the Wa-terside—Lord's Day Labor—Baptism by Night—Visit to Lafayette Church. or maximum as and sump-or, the two contrasts tax me such the supplementaries the relative between the sum of t

continued; renewed attacks were mude enemy's grasp; and, to-day, three more souls were received into the church by Christian baptism. This gave us renewed energy and sufficient momentum to press forward and con-

times the labore in the Master's cause.

To-day in Lord's day, and onward we go to our different stations of labor. Brethren W. C. Teeter and E. Bosserman continued the service at the Old church; brother Jacob Witmore, at Pleasant Ridge; the writer, at the Bantist church. We had a large audience and deliberated on the subject, "Jesus," Matt. 1: 21, —his advent and mission. Thus we endeavor to feed the hungry souls, and obey the command of our Master, in preaching the Gospel In the evening we re-assembled in the Old church to engage in the closing exercises of the present series of meetings. We preached cluren to engage in the closing oxercises or the present sorters of meetings. We presched the word, as best we could, to a large and in-teresting andiance. At the close of the exer-cises we gave another invitation, and a dear sixter came forward and requested bapters. "in the same hour of the night." The preliminary

arrangements were made, and then we wont to prayer, and then repaired to the waterside. I The large sudience assembled with us, and water, the most profound silence prevailed, and the twinkling stars from the upper deep looked down upon us like angelic sentinels, which added much to the solemnity of the haptismal

scene. We then repaired to our homes, re-joicing in God for his goodness and for the successful efforts which he granted unto us. Would say to my dear brother, Jesse Calvert, our prayers were heard, and your labors were not in van. Those two dear souls were re-claimed, the wheels of the church were un-clogged, and the fruits of our labors, six accessns by baptism. Praise God for his goodness. To day I visited the Lafayette church, Allen

county, Ohio. The Brethren thought at well to continue their meetings awhile longer. Brother Calvert labored for them one week, resofting in nine additions to the church. Broth days with them, with apparent good effect. In and one more applicant. The church is much built up and having a commodious house of of sentiagent. From observations, we see that holy Christian affection and traternal love is

From Rock Run, Goshen, Indiana,

THE ark of the Lord is moving on. On the 

there was joy in beaven among the ongels, to see a wanderer return home, as one has been

From George W. Cripe.

OFR meetings, of which you give ome time ago, closed with three ablition by buptism, and one reclaimed. We had very

Pettit, Indiana, Feb. 11.

## Falten Anleen.

CLEMMER.—In Mr. Carroll, Carroll oszonty, Ill., February 2004, 1979, Esthor Brusser, yesneget daughter obsteher William N. and steier Mery A. Clemmer, ago o years, 2 menths ami 14 days.

Her disease was typholi fever and spinal meningitis

emory strictures, aged three months and some sloys.

RARGH.—In the Upper Sillmatter sharely, never Brobelling, 18th, March, 18th, and Brobelling, 18th, and Brobelling, 18th, and Brobelling, 18th, 18th, and Brobelling, 18th, 18th

Frantier Currisin, partie copy, 100 K.—In the type Cred cheese, Line courty, less Re. 24th, 1879, of anxiet free, Bird Bode, on on the both Steered and sixter Patterner Beek, age 1 year, I month and 22 days. Funcial surrices post-posed on account of definitions in the family.

## W. U. R. R. TIME TABLE.

## Business Mepartment.

OHEST DERS' YEAR

## Announcements.

of Lowe-Courts, District Meetings, etc., whoself he brief, and written on paper separate from other heristen.

rest instrict of West Virg al a and Luneya t rest thereby at their manifogation s. st. Big. Spring April 18th and 10th

performes church, May 9th, at 9s A. M.

2 "The District Meeting of the Northern
District of Illinois, will be held in the Acnold's
Grove church, Carroll Co., Ill., on Theoday,
May 13th, 1879, commencing at 8 A. M.

JOHN J. EMMERT, Clerk There will be a Communion Meeting in the Monticello church, White Co., Led., three miles noth-east of Monta-cilo, on the 6th of June, commencing at 4 of lock P. M.

The District Morting of Middle District of Indiana, will be held on Westersday, April 23rd, 1872, in Sugar Creek district. South Whitley, on the Eel R ver railroad, is the only Whither, on the Re'll a verminous, we then only sation to shop all six muses from place of meeting. Delegates will be met at station day before meeting. Meeting to commence at 9.3. M. A general representation is much desired.

JOSEPH ANCE, Cor. Sec.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

Lanark, Ill., March 20, 1879.

No. 12.

## The Brethren at Work.

KOTTED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN. SPECIAL CONTRIBUTORS:

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Chihiren's Meeting.—S. J. Harreon HHENCENEER: On the Way to Pulestine.-- J. W. McGarrey

From C. C. Root.

From White Rock, Knoses.—J. L. Switzer
The Gospel Samuded Out.—Strait J. Fruit
From Peabody, Knasens.—H. Stomber
From South Brud, Ind.—P. R. Wrightsen
From Benjamin Supp.

Value of Spare Minutes.

#### GOD'S BUILDING.

Will some one give us an explaintion on I Cor. 3: 12, 13, 1. Who is the builder? 2. What the material? 2. How whall a som's work be tried by fire? I. How whall a som's work be be seen give to a be fire? be seved yelve on by fire? B. R. Wurryan. B. B. WHITMER.

THE first thing necessary, to the construction of a building, is its foundation. The solid ity, and durability of a building d-pends largely mon that. The apostle says, 1 Cor. 3: 11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

A foundation necessarily implies a buildingthe furthersays, 1 Cor. 3: 9, "Ye are God's buildgether for a habitation of God, through the pirit." Eph. 2: 22. Again, "Ye also as lively stones, are built up a spiritual house." 1 Peter

A building also implies builders. The builders are, doubtless, manusters of the Gospel ages of the church, unto whom is committed the and of pronciliation. They, in a measure, stand in Christ's stead. Through their justromentality sinuers are brought into the church.

my harber "Stead my design". John 21: 53; If. What he terro, for, it could the reference to
Thin Christian demotor is formed, till in the periodicing my reprint present of the most house run more precise until they get
while states techniqued into the image of Get.'
What. In this figurative cases, we can indeed
and the specific in longing to the charmed my design the most income. The charmed my design the charmed m

and polished here, in the quarry, by skilled Corinth. workman, (builders) till we fit an appropriate

2. A building implies sosterail. By an of, we understand, is meant, the elements that form character. If the material be good, our character will be good, but if the material be had,

Paul compares good material to gold, silver,

character, might be summed up thus: honesty, truthfulness, temperature, charity, patience, paryerfulness, upright conversation, humshity, and whatever things are levely, and of good re-port; while the material forming had character, perance, unthankfulness, adultery, fornication

Paras, and by Greenfield, as applied to 1 Con 3: 13, 15, has a tropical, and emblematical mean ing, symifying decord, desenseon. This, in all probability is the meaning of the apostle; for the church whom he addressed the language to, had gotten into trouble, and divisions had obtained sayong thera. One soid, "I am of Paul se," and so on. The apostle meant to you was the ministers work; and in this work, if the minister was nor careful, material would, or might get in, that would in the end prove de structive to the church, and end like the church at Corinth, in divisions and contentions. The the corruptions in the Counthous church; that the wood, buy and stubble, in the church, may way, charebes have been tried ever since the in ed like the Philadelphia Church; while thou learches having mainly wood, bay, stubble gone down in all ages of the church, and will of God's Word. The language of the spostle, may, however, also apply to the final judgment; but we know that churches are largely bless already in this life, or forsoken, as the material is good or bad.

4. How are we sured by fire, if our works are

This language, we think has direct refer to the ministry, i. e., building—building for the Lord. It is possible for a minister to be a good near-a converted mean; and to plant a church, or churches, and care for them, yet error may perceived, or things may be tolerated, and even neograged, like the party spirit in the Corinthian Church, that in the end will prove its de struction. Not that ministers willed it so in the beginning, but almost imperceptibly error gained ground, till the whole church was wavened by it. In this way, a minister may be saved, and his work be lost, by the fire or test of tind's Wurd

We do not mean that all of such minister's works would be lost. Some of the churches be plented the Lucdicean Church, as well as the Philadelphia Church, yet his work on the Lacdiosan Church was lost, while he was saved, as tertality suners are brought unto the church, seem as the Printalispasa Consent. In the major, e.g., "print guarant in the loops and gain eight and man to per parent and major and gain eight and a sun-major with the broad of life, that the two and of a locaponest to fire, as well as less present the local and I will guarantee in tablish, will be absent certain to be a blusting which are the consent of the consent of the I will be a local to the consent to the sole which the local thinks and the consent to the sole which the feet as with.

Went of Gold: Says Christ to Peter, "Feed to a famoure that be called the review of a time intermediate to the is to have been for a with.

### A WARNING

Stamors, the rote of fluid regard; His more, speaks tooling: He calls you by His son teagn Word From sin's dustructive way.

Lake the rough sea that emmot rest, You live devoit of prace; A thousand stings within your breast, Deprive your souls of case.

Your way is durk, and leads to hell, Why will you personer? Can you'll were and darkness dwell, Shot up in blick diagon??

Why will you in the crooked ways Or she and fully go? In pass you travel all your days, To respect read u.er.

Thy their, perhaps the chiefest energy. Shall crawling a ornes commune, But alt: do struction stops not there, Sin hills beyond the tumb.

To-day the Greger end, to-day, Suners, it spenies to you. Let every one forance his way, And sorrey will counce.

#### TWO BAPTIST PREACHERS SILENCED

WHILE in the passenger room, waiting for the tour at Toledo, Ghio, we fell into conversation with a Baptist minister, who was not long in bolding asserting that he preached purely the doctrine of Christ and his apostles, to which we immediately replied, that we were under the impression, that he preached neither referring him to the clear and undeniable erriptcame up his brother minister, Mr. Eddy, whom I received, having met him before. He then reimmersion alone as baptism." I replied that he I then inquired, do you as ministers of the

Gospel deay that the language of the cou ion, "haptizing them in the name of the Fath or, and at the Sup, and of the Holy Ghost," re-Said they, "We do."

By them stood a bright hoy of about ten summers. I imquired, "is that your boy?" "It is," said one of the ministers. Said I, "somny please step this way; we want you to settle this question." The bright boy stepped up with The bright boy stepped up with alacrity. I then remarked; "sonny suppose you ps, having been up street, and made a purchase and say; 'Papa where did you purchase those goods'? To which be would reply, 'I purchased them of Brown, and of Ray, and of Jones, how many purchases would your papa, have made? "Turve" said the boy. "Very well sonny; now baptism?" "Three," said the boy,

Patting the boy on the shoulder, I remarked;

### CHARACTER

BY E. STUVER

CHARACTER may be defined as the resultant arroung from the lusion of the various trains of thought and habits, which, through a longer or shorter time, have been followed.

ent kinds, and between the upright and nobl character which elecits our admiration and calls forth our respect, by the effulgence of its comnations, parity of purposes and the salutary efin the range of its influences, and the smalest and departed character which presents so many elements of hidronymess, and so infects the surcontact. There are many planes, or in other words, characters in which commendable and purposes which are constantly impelling man-

When we thus view character, and consider vast eternity beyond, we should consider the indifference, nay, even scorn. But while we may desire to possess a book so commendable the question may arise, how are we to obtain it? Can it be hought with money or position in life? No; none of those things can procure it for us, sarly in life, and persistently and unremittingly adhering to true and noble purposes, forming ood habits and chinging to them, that may ex-

In view of these tacts, (as facts I verily beour thoughts and actions with a religious real, o that nothing impure and buse may form a constituent of your intellectual and sportted being, remembering that every thought, deed and action, no matter how insignificant, has a bearing on your present and eternal destiny

#### CHOOSING HUSBANDS AND WIVES

OF one thing girls may be sure, and that is, that the young man who make the best one and brothers will also make the best hushands. And young men may be equally sure that those girls who are the best daughters and a young man before he is married, is destrute of those affections and principles which come out in filial obedience, fraternal courtesy, and a controlling sense of duty, he will be equally mere inct of wedlock will not change the jundamental principles of his nature. He will essentially the same boman being after in risge-or, at least after the boney-moon-that he was before. The same principles hold true with regard to women. The girl who is duti

## THE POARING LION

PLDER Stephenson (Soul Sleeper) from Chicago, is now holding a series of meetings on Pony Creek, Brown county, Kansas, under preteuse of reviewing the ground, covered by broth er C. Forney, a few weeks since, on the doctrine of immersion, the Lord's Supper and feet-washing. It is a well an thenticated fact that the result or broth er Forney's efforts was not a mere tacit acquirecence on the part of the audience but testimonies more tangible and pow erful have spoken in behalf of the word of truth. The immediate consentence was, that at least four intelligent young men and women have boldly and fear lessly made the noble confession, and were forthwith "baptized into the name of the Father, and of the Son, and of the This was actually "beard-Halv Glood " both Soul Sleeper and Infidel elements largely abound, and both these have recently assumed the more violent and ferocious part of the lion-bence this fearful rouring. There is evidently a cause for this, and what is it? manifestly because the Brethren still contend for the faith "once delivered unto the saints," and are willing to perpetuate (by premundments of our Lord and Savior Jesus Chrisc. This is what hurts. This the everlasting eyesore.

Does it hart you, Mr. S., to see us walk in the simplicity of the Gospel? You cannot well get around the sharp points yourself, with your well-studied logic and barefaced sophistry, neither will your venomous slangs, vituperations and inquerdos redeem you nor the came you have espoused.

We will now proceed to notice a few of his wild assertions on trine immerson Hequotes a little from Polycarp, Clement, them on the altar, passes judgment and condemus them in omnibus and brands them as heretical. The time was when on opponents were willing to test the ntirely on the writings of the early Christian fathers, but lately they discov er that it proves too much for them, therefore, now it is heresy. Mr. S., makes them as bad as the Apocrypha, and sumit up in these words, "I never read a more silly book in my life than the Apocrypha, and dear knows, I have read

The only point he tried to make was from Tertullian; which reads something like the following: "We ask the candi date in the church, whether he will re nounce the devil and his pomps (Mr. S., says he ought to say his pimp) and his angels. Then we go into the water and are three times immersed, apswering somewhat more than the Lord commanded," andthis "somewhat more," he place ed under the most powerful magnifying glass, his indefatigable nature was sus centible of, then dared to assert that Tertullian referred to two of these dippings when he said, "somewhat more. But it was doomed to hang on the elder's bare testimony. It is much more reasonable to suppose he had reference to the questions asked the applicant while yet in the meeting-house or in the evel-sig. church, as to the renunciations, and not to the mode of baptism. It is simply preposterous to dwarf that language to can the mode of haptism.

the greatest propriety, they are requir-

Any candid scholar will concede that

in the text, to-wit: Will you renounce the devil. &c. ! This then is what was more than the Lord commanded. must therefore be very bad to renounce the devil. It certainly is had for the devil; but not for the individual. "Resist the devil and he will flee from you. The conclusion of the whole matter binges on this point: If Tertullian prove anything, he proves trine immersion and nothing more, and there is no dodging the issue. And as he made no attempt, in his lengthy discussion, to disprovtrine immersion, either by the writings of the early Christian fathers, nor by the apostles, we dismiss this subject by noticing a few of his quotations and remarks. To-wit: "Justin Martyr says nothing of trine immersion. Clement makes no mention in all his writings about baptism, much less trine im

Origen spoke of infant baptism which is older than tripe immersion. Tertul liau is the first who ever introduced trine mmersion. Then he comes down with the following clioches: "I hope that ignorance will sercen the majority of the great Dunkard church, who number their membership by the hundred thou sand, who hold to the blasphemous doctrine of trine immersion, because they do it through ignorance

no favors, sympathies or interecasions concurrent testimonies of Matt. 26: Mark We know what we are do- 14: Luke 22: and John 12: that the erism was not "enacted" (Tertullian) as Simon the leper, and not in the upper

weeler as that bors with commendable assiduity to with his disciples in that upper chamber in Jerusalem. Here he made one good misconstruction of language, and well may be do so, when Nemone Contradicente and the Bible on his side in the bargain. But here copies the trouble. Somebody must be abased anyway, and unoualified affirmation that " the Dunkdisgusting and at times ridiculous to see see his enemy whom he was hired to van-Would Mr. S. dare to say that the unbeclouded eyes, his maneuvering down Would Mr. S. dave to say that the unbecomessees, no measurement on a supplicate was about by the administry in the popy valley, leaging vavy at the trees of the rows of the process, again, test much for the fact of the process of t

that "they don't deny the passover, but Bethany This so It also proves that Judas not only be

ruptly, stating that he was getting gold

the Jewish passover according to the me" and about fifteen furlouge; the weekly Sabbath; without the most that "feet-washing is anti-hibba

## it upon his own lare testimony.

The first point he simed to make on this subject, was to rule it (uncondition ally) out of "that upper chamber in Je rusalem, and drag it down to Bethany to the house of Simon the leper-just two days before the Lord's Sup-S.,) can prove that a supper was served at the house of Simon in Bethany; but it requires the most indefatigable ener gies of a more talented logician than Mi Stephenson to demonstrate the fact that Christ washed any one's feet on this oc Not much ignorance Mr. S. We ask casion. But it is quite clear, by the

ing, therefore we do it boldly and fear-was such a supper served at Simon' lessly, in the face of all the mockery and house. Was this the Lord's Supper bear against the ordinance. We mean, This was Simon's supper, and Martha furthermore, to perpetuate it as long as served—and Lazarus also was a guest the world stands, unless we also aposta- and Mary was there; she came very near tize. I have but few comments to offer by doing what you tried to prove that on his proofs. If Justin Martyr and Christ did. She "apointed his feet with Clement are silent on trine immersion, continent and wiped them with her bair please tell me how loudly they speak of This is the nearest allusion any of the Soul Sleeperism. You said when you authorities make of feet-washing on this soul Steep your soul steeps, therefore you are occasion. Here then is the conclusion a Soul Sleeper. Do Justin Martyr or of the whole matter. This supper took Clement say the soul sleeps? If not, then place two days before the Lord's Supper, your doctrine is erroneous according to and not on the preparation day—in Beth-any, not in Jerusalem; in the house of

chamber. At this supper Martha serv On the subject of the passover, he ed, and not Christ. Lazarus and Mary again exhausts all his resources, and lawash the disciples' feet at Simon's supprove that Christ did cat the passover per, then he was more than a guest, and the questions of propriety and decorum would be involved, and it is left for Mr. point, and that without sophistry, any S., to say when and where he was to stop: Can you prove that Simon the host, and Mary, Martha and Lazarus, were not disciples? We pass on with the narration, and would call your attention to the fact that Judas did not bebrother Forney, Moore, Miller, or Stein tray his Master on this occasion; but that he simply negotiated with the chief priests to hetray him. "And from that ard church depies that Christ did eat time, he sought opportunity to hetray the passover with his disciples." It was him." Matt. 26: 16. Read the following verse, which shows plainly that the him fighting an imaginary for under a betrayal was yet in the future. Now strange delusion. I imagined I could read to the 46th verse, and tell me whether the contract was executed? Then read quish (Balasan) away up on you mount to the 49th verse, and can you consentain's heights, out of all harm's reach, thously declare that Judas berrayed his from whence they could behold, with Master at Simon's supper, over in Bath any, two days before the passover!

ward or forward! whether once, twice. Last twig was ent-down, and when he with the paschalampper (which you can thrive I i so, then he might say with approached the spot, to bag his game, ceded was in Jerusalem and not before did the betrayal take place. In Getha

> betray him at Simon's supper, but 'after the parrative closely), betrayed him on On the following night he finished up the self-same night in which Christ serv ed the paschal supper with the twelve By this manipulation he tried to prove time when he approached the chief that Christ and his disciples celebrated priests with "how much will ye give law of Moses, at least as far as time was place where he gave the signal kies, and concerned; but as the weekly Sabhath, that Christ washed the disciples feet on the same night of his betrayal. Those aration day, therefore he insisted that facts are plain to the sincere Bible stathe preparation had direct reference to dent-the assertion of Mr. Stephenson remote allusion to the paschal feast. But contrary notwithstanding. Christ says he made a complete failure, as well in "If I, your Lord and Master, have washthis, as in all former attempts, to prove ed your feet, ye also ought to wash one his assertion, and concluded by hanging another's feet." This language is plain mough for the Brethren, and had be proven that he employed this language in Simon's house—it would in no wise invalidate the divine injunction. But

Mr. S., (with others) think if they ear crowd feet-washing out of Jerusalem, and place it in the house of Simon the laper therefore it is no church ordinance. His conclusion is so insipid and wishy washy that we are constrained to abandon i without further comment. But the Elder says that Christ did not mean that any one else should observe this injunction eave the apostles. He asks for testimo ny as to whether the apostles ever taugh "feet washing?" I will here ask him whether he can prove that they ever count of their aspirations, (because they to teach them homility. Well, this is good logic, and what was good for them may not come anries to us. I will ask ever occur to you, in your cogitations, and meditations, that, way over there in the everlasting millennium, you shall reign as king or priest? Then take a practical and apostolic lesson on humil ity; then reasoning from that hypothesis, those who have no aspirations higher the Lord, can dispense with it as inap-

I think, in the epistolary writings you will find one of the apostles maki eference to feet-washing. But Mr. S. and quotes from John 13, "He that is washed, needeth not save to wash his feet, but is clean every whit." Stephenson version is as follows: "He that washed, needeth not save to wash his shall we believe? It is quite sickening to follow his dissertation on the spirit and intent of this feet-washing; but as close with the following, as another specimeo of bissweeping assertions: he says, "you naven't got a man in the United States, who believes that Christ meant for the apostles to teach feet-washing therefore they never taught it."

#### COME HOME, POOR SINNEL The gives the State of Machigan 21. or a lacks on I, and well supplies we receive a they should go BY J. W. SOUTHWOOD, one minister. over the borders, or send some where ( 10 ME, for the gate is now op-Wisconsin has 8 ministers-Richland, help is needed. For if you look over 4; Dunn, 3; Pierce, 1. That beautiful gate that is straight. The way is narrow, but sure,— Minnesota has 5 ministers-Filmore

Come, why do you tarry and wait? Come, for the Savier is calling,

He's calling you home to the sky He'll give you a home with the blest

How plending for you up on high; Come, for all things are now ready, Oh! why will you tarry and die?

Come, for thy daylight is fuding, Soon darkness will cover thy sky, And shut out thy chances for glory,-Oh, why do you tarry and die?

Come and receive the salvation are and partake of it freely, And you shall eternally live. and accept of the Savior,

The Savior who reigns upon high;

Come, while the Spirit is striving,

Come, while rich mercy is offered, And unto the Savier draw nigh; And do not thus tarry and die

And with its kind teachings comply; Then you shall an heaven be blest, And dwell with your Savier on high.

WHERE OUR MINISTERS ARE. FTER a good deal of work, I have

sucreeded in getting out a list, tom the Brethren's almanae, of the places where our ministers work, and I was surprised, and no doubt many of my brethren will be, of the amount of work on our hands. The large fields me to be cultivated. Some are ripe for the sickle-ready for the harvest. In the six New England States our faith and practice was preached but once by two of our Brethren who preached in the State of Maine, which, however, did not yield the fruits desired.

In the State of New York, we have ominister. None in Delaware, South Carolina, Florida, Alabama, Mississippi nor Louisiana. The Western States are all represented except Arkansas and Novada. Thus we have 15 States out of Brethren do aot preach.

Beginning with our native State, where the doctrine of the Brethren was first held forth on this continent, at Germantown, near the city of Philadelphia, Ludrange Total 21b more than a century ago, we have to counties, of which 32 are represented

Adams	Industry
Borks 7	Luncuster
Blair	Leb mon
Bridford 1	Lebigh
Combria	Mittin
Chest-7 4	Montgomery
Crawford 1	Philadelphia
Dataphin 5	Somerset
Fayette 10	Union
Greene 2	
Huntingdon 15	Total 36

The largest number of ministers in any one county in the United States, is in Somerset. The State of New Jersy bas tie 3 ministers in the conoty of Hunterdon.

Next comes Michigan, with 77 comes the control of the c sented. This gives us 309 ministers for the Middle States.

Next comes Maryland, with 23 counties; 7 being represented, viz:

Total		
West Virginia 25 counties are 1	e	DT
sented.		
Barbour		
Braxton I Marion		
Berkley 1 Mageral		
Gilmer I Preston		
Grant 7 Pocohontas		
Hardy 4 Pendleton		
Favette 6 Randolph		
Harupshire 1 Ritchie		
Harrison		
Lewis 4 Taylor		
Marshall 2 Upshar		
Monongalia 1 Wirt		
Mercer 1		
Total		
In this Control of the last		
In this Stute we have 11 counties	1.7	

but one minister in each. Virginia with 99 counties, has 16 represented, viz: Alleghony .....

. 1 Orange . . . 1 Page . . . . 5 Rounoke . . . 13 Rockingham . 15 Shenandoah .

Georgia, I in Morgan county, and Texas one in Kanfimani county. This gives the Southern States 277 ministers.

Beginning with the Western States, we have Ohio with >> counties, 46 of which are represented. Adams .....

2	Mahoning
pt 14	Medius
s 1	Moron
	Montgomere
ont 3	Muskingham
lusara 4	Paulding
ind 2	Perry
	Portuge
00 9	Preble
14 3	Petrone
4	Rick and
4	Ros
ton 2	Samlesky
ck 1	Senion
1	Stark
	Summit
ind 8	Trombull
ıg [	Tosmrassas
, 1	Williams

This gives Ohio 227 ministers with 15 unties represented by only one. Indiana has 12 counties, 38 repri

\ilen 2	Laporte
Blackford 3	Madison
Carroll 17	Marchall
Cass	Mianii
dintun 4	Noble
Jessborn 1	Owen
h-Kalb 3	Polosky
Jelaware 9	Patrom
Sikhart28	Randolph
ranklan	St. Irontob
ulton 1	Tionscance
rant 3	Using
Ismelton 4	Walasia
Jenry 5	Wayne
lowerd 11	Wells
funtington 15	White
čoveiusko 13	Whatle
AGrange 3	

ď.	
ì,	seuted by one minister.
	Illinois has 101 counties, with 34 rep
	resented, viz:
18	Adams 2 Ma D mough,
8	Bond 4 McLean
0	Carroll X 23 Mncon
0	Champaign 4 Moultree
22.33	Christian 2 Owle M. 1
	Crawford   Pike
	Conwford Pake Comberland I Borhland DuPage V 3 Sangamon. Edwards Schuyler.
	Cumberland 1 Behland 1 DuPage 4 Sanganon 1
5	Edwards . 1 Salan har
113	Rollon Stanbarra M.
	Edwards ! Schuyber Folton : Stephenson V Jo Daviess : g : 1 Tazenetl :
	LaSalle I Wayne
	Lacoure 1 Wayne
1	Lee w. 5 Whitesde V.
	Livingston 1 Will
6	Macoupin 8 Wasdtonl t
y	Marion +
УΙ	Morgan 1 To'al 142
n	This gives Illinois 142, with 14 coun-
	THE STATE STREETS 142, WITH 14 COURS

Next comes Michigan, with 77 come

2; Rice, 1; Winona, 1; Berrien, 1. Iowa has 99 counties, with 40 repre sented, viz:

2 Louisa, 8 Lucas, 3 Madison, 17 Malas-ka, 5 Marson, 4 Marshall, 3 Monroe, 1 Montgomers 3 Pelk, .

Washington Wayne, Total. Frederick 2 Lancaster 1 Total 125 This gives Iowa 133 ministe North Carolina has 4 in Ashe county; 16 counties represented by one. This gives Iown 133 ministers, with Missouri has 114 counties, with 25

connties represented, viz: 1 Jone. 1 Mercer, 4 Morgon, 2 Newton, 1 Nodaway, 4 Phelps, Lidwell. Ray, St. Claire, Salme, Schuyler, Vernon,

Total. This gives Mi souri 59, with 10 connties represented by 1 minister.

The State of Kentucky has I minister in Livingstone county. Tennesce has 94 counties, with 8 represented, viz:

This gives the State of Tennessee ocuaties represented by one. Nebraska with 65 counties, is repre-

sented in 9, viz: Total,

Kansas, with 84 counties, has 30 rep-

Total,

Kausas has 60 ministers, 10 counties represented by one. Colorado has 4 ministers—1 in Boul and one in Stanilans.

Oregon has 5 ministers-Coos, I; Jack son 1, Line 2, Marion 1.

California has 1 in Alameda and 1 is Thus we have 1578 ministers, distrib-

uted throughout 23 States. By looking at these figures, we can readily see that some brothren have re-

er Heyser, all alone in the State of Georgia, or Joseph R. Loog, in the large Sinte of Texas; and those of our miniont the different States. They need our

the list, you will find that where the ministers are so thickly settled, they are not kept busy, then they put their heads together and a paper, or a school or something of the kind is started; for all men must have work. At such places there are frequently from two to four or five ministers while others must struggle alone. In places of four or five being at one place, they could have meeting at four or five places. But we will just leave off and say that something should he done, for one soul is worth more than the whole world, and there are millions yet to save in our United States.

## THE REST OF THE PIOUS DEAD.

BY GEORGE D. POLLERS

To Sister Ella Price;

Swrot is the refuge ne'er troubled by fore:

Nor sickness nor sorrow can break their re-O, blessed are the dead who die in the Lord They rest from their labors, and gain their reward;
Their works live to witness while they unste m

the grave, And influence others their souls to san-

O, children, remember the counsels you b Your father oft read from the Life going Word,

As he slowly traversed the cold waters of death

2 Q how sweet it will be in that bright world to morek. Where no storms ever blow and no surges shall

They shall dwell with their God in that benutiful clime, Where the health of his people shall never do

Azelungel's voice shall neal then' the skies And reign with the Lord in elevanty

### VALUE OF SPARE MINISTERS

MADAME de Geulis composed sever-al charming volumes while waiting to whom she gave daily lessons. Dagnesseau, one of the chancellors of France, wrote an able and bulky work in the successive intervals of waiting for

Eliho Burritt, when carning his livlanguages and twenty-two dialects, by simply improving his "spare moments

celebrated physician in London translated Lucretius while riding in his carriage upon his daily rounds. Dr. Darwin composed nearly all bis

works in the same way, writing down his thoughts in a memorandum book which be carried for the purpose. Kirk White also learned Greek while

Horace Greely never saids more truthful thing than when be declared "that

the darkest hour in the history of any yonng man is when he sits down to

prayers, and they need at least some. No gift of God does or can contra-more than this, they need money to diet any other gift, except by misuse or 21 make them more free, and where the misdirection

### The Brethren at Work. PUBLISHED WEEKLY.

## MOORE & ESERLAN MARCH 80, 1870.

LANARK, ILL.

Awaya those lately haptical in the Hone Creek Church, Ohio, were live Buptists, good work is progressing.

Business R. H. Miller writes that he is slow-ly improving in bealth, but is not yet able to do suich traveling and preaching. A nevent of the Moomey Fund is crowder

THE District Meeting for Northern India

Tue Brothren have four mosting-houses with ablition to the commulious church-house in

BROTHER Landon West says: "In our 'Visit ty in worship.' Please correct, as we wish to

table this week in a new dress, and otherwise greatly improved. The sheet is growing in inposted on the Jewish movements generally,

Buorum S. C. Keim, Elk Lick, Pennsylvania. writes: "My health is slowly, but steadily, im-proving. Hope the Lord may bless and incoire the post you now occupy, with fidelity,

BROTHER Samuel Murray, writing from Huntington, Inshana, says that his health is now better, and that he is able to cater the field nguin. He expected to commence a series of meetings in the Lower Deer Creek District.

BROTHER S. W. Lindower, of the Carey Church, Wyandet county, Ohio, says: There are others counting the cost and will some if the Lord spares them."

MINISTERS owe a special duty to all now concerts, which is at times overlooked. Next to er old or young, should be provided with a re-ligious paper to keep up the interest till thei become strong in the work. Munisters should any cest these things to those who come into

In its great haste to finish up business, Cor gress weeked all day on Sanday, and through the night following. When the House was erie-, and eried out with a thrilling voice 'Bear ye! Hear ye! The wicked shall be turn

Wg call special attention to the article headed, "Where Our Manusters Are," by Brother Cyres Bucher. It contains valuable statistics fully and report to us all errors you may in it. We wish to preserve the article with all the corrections we can obtain. the corrections on a slip of paper separate from all other business

We have now purchased of Brother II. J. Kurtz, the Children's Paper, the oldest juvenile paper in the Brotherhood. It will be moved to

THE Bible Class department, on sixth page

#### CONSOLIDATION

NCE the beginning of the present year.

Much has been said about consolidating papers that are and papers that are to be. Hersiderable sacrifics in order to bring all the

or unity could be maintained among the chil dren And I have the assurance of the publishers of the other juvenile papers that they think it would be well to do so, but the investments of each are such that considerable sacrifice would have to be made, and just how to unite so that bject of careful thought with us at least.

Propositions have been made to place all un popularity, and enables us to keep der my supervision, but on condition that I locate somewhere else. This I thought at one time I could do, hence the eard that appeared so another paper to this effect; but circumstances, over which I had no control, prevented. To do you with the Holy Ghost to comble you to fill good, was the only motive, but even in this we re sometimes hindered; perhaps all for the better. I am neure that if I possess qualifications

place of publication is not what would make the paper good or had, but its contents would show just what its editors are and wish others to be. Even children's papers must sland upon

brethren that if the good of the cause demands sibilities, no one would rejoice in the retirement more than your unworthy servant. The posi-tion is full of vexation and trials, and those no

these positions, however unpleasant the task and I presume I may as well be a public mark sustain so long as the motives are right, and these we all should carefully guard. But more

without increasing the price. The Children's Paper was issued monthly. We have agreed to

The contents of the enlarged paper will be or in Sunday-school, will find the Children at Block a valuable ad. The duties of children

There is an important question, to answer to neeful melium through which to do good articles. The question as thes: Why were more so doing you will also grow stronger in love people converted in the first century than nuw? and in truth. A great field is one, and were abundant work. There are Bible facts, Bible

> In large lots the Work will be sent to tending from the preparatory department of an one address rery cheap. Are you teaching chil-dren Bible trath? Then send for the Work a provision that there who may restrain added

give to the children who come to meeting Please renovaber that we do not maintain that the Children of B'ork is the best, the large est, the nicest, the chargest paper. No, not at all; for this would be about as abourd as to say that I am the best, the largest, the nicest editor in the church, which I am not. The onner next recommend itself. If it noncesses inferior teaching, the people will find it out. If it does not look well, its readers will know it If it is good in most points those who see it will learn that, too, so we are spared the absorbity

things for the medges. The Lord stare as from

or to annufest just what we feel-a due respect week, no desire to meddle in their business, no debauation and mareurescatation to scutte over the land lest they succeed more than we and vain glory to please the firsh and pull up the said of any one. But it shall, if the Lord permit, work with others by love, by kindness, ourtesy. The peace of the church shall be kent in view. The love of God, the love of the truth, and the fore of each other must be unintained whether normly men are pleased or not of the Lord, all holy men and women are respecifully invited to join to directing the minds and hearts of the young from the vanities of this world to the glories of the world to come There is no Lime to sleep; no time to quarrel

I have now endeavored to present this matter On the contrary I entertain the most kindly feelings towards all of my editorial bretb ren, hoping that no manifestations of self-landa to the surface, but if such should be tell, they persubout us. We have denied the correctness all good work.

### THE MT. MORRIS SCHOOL

BROTHER J. W. Stein is making prepara-tions to move to Mt. Morris, Ogle county Illimus, to take charge of the Rock River stry and in the midst of a large settlement of Baythren. The location is beautiful, and

remoned their beadquarters, but the church

ing, four stores high, and a well arranged receiver tinds the money and address, but no bourding house three stories. The lot contains mame. He is very anxious to fill the order. He

Brother Stein will issue a circular (letter) b the Institution. We are not yet informed of

commands, Bible promises to write about. The sumple story of the Cross should be storyed by Backers, and is to remain under the

ing the Gospel? Send for a bunch of Works to postracted to planne coof dress. All who attend The town of Mt. Morras, we learn, as very such in favor of the school going into the

dressing. Mt Morris is about twenty-five an rust of Lapark, and on a road running direct to regation, which church is under the

## THOSE PALSE REPORTS.

To us it is a matter of painful regret, that editors among the Brethren will persist in publishing false reports about this office, after the endeavoring to cut reflections, not only on us, but also on the church. When brothren come out and make a statement regarding their spected. This thing of accusing brothren of and impression on the church and the world,

falso reports, written us we would have taken pleasure in giving them the exact facts in the before the church and the world; we came out and publicly denied them, and still they keep equally false. Of course, we could produce its or place to that kind of work. It is not plen-

no time to sound out our own honor or praise ant to our renders, nor m it profitable to the no time to be selfish and rebellious. Such things iness and let others attend to theirs, and not be will take care of the results if we only do our losy bodies about other mon's matters. More than likely the time is not far distant when the Brotherhood will more fully understand the of these false reports. Let the above mild hints suffice to satisfy the minds of those who may

### HOW CAN WE?

Brethren Editors: Dremy's Entroys:

19 use sind bony address: Rible as Materialisis.

Enter Win, Howe. Final arressed two dellings sends for the book, and the balance apple 3 subscription. Address, North Liberty, 88 5 subscription.

"PHIS is a specimen of many letters that are received by publishing houses. How con-they be attended to without the name of the senders. This kind of business produces minds

This Institution was founded by the Meth-

must he do? The only thing be can do is to want until the man writes again. And what is He work another week, and another, and then of post-office. Now the matter is not advanced one particle. There are thousands of letters to ren through, and to look at all of these would take days, and then we would have to depend wait. The conder waits two or three weeks, or

"Bethreun:—About four months ago I sent-you \$1.50 for the Barrinhex at Woux. I vanished four wrishs and then wrote you about it. I harn suggest the months more, and still no apper. Now, if that is the way you do besines, rend lack my money. I gases you don't want to would be apper?

name, post-office, county and State, and the order is promptly filled and the perolexity ceases. We are very naxious to fill all orders promptly. There is nothing to be gamed by not alling an order. We are in business to do good and to do business, but in order to do this

Now, something to those who want their address changed. Be more to give the address where you formerly received your paper as well as the one you want it sent to. Unless this be done, the address cannot be changed, and the only thing we can do is to write you for former to read it at all, but others may learn to ever cise naturace and torbearance towards business

#### OUR PALESTINE LETTERS.

I N this week's issue we commence publishing a series of articles, entitled "On the Way Pub-stine," by Professor McGarrey, who is spending about six mouths traveling in Eng-land, France, Egypt and Palestine. Mr. Mc tor, having been a close Bible student a number of years. His letters, especially from Egypt with interest. After reaching Egypt he will spend sometime among the Pyramids and co-local rams in the "hard of the Pharaolis." land of the Bible - to travel over the country over may prove of interest to the Bible student

We have made special arrangements with the the paper this season. Do not fail to read the one published this week. Tell your neighbors about these letters, likely they want to read been and will subscribe for the power. The

#### THE MISTAKE

PHE following, chipped from the Iowa Ma half State-own, shows just about how much some people know:

The people above referred to are not Breth-

body of people who, under the leadership of Conrad Bessel, split off from the Brethren not practice are different in many respects.

for not spreading the truth more, that people want a couple of millions of these tracts distributed in America and England. We want every

#### A WIFE'S HOLY SACRIFICE.

HE following touching meident, which Bish op Peck relates of his own life, will well apply to the wares of hundreds of preachers in or own fraterinty; he said that when it bee probable that he would be made bishop, hi at- invalid, came to him and remonstrated: need you. Your strength is not equal to the burdens. I cannot spare my husband. Others can do the work of the churches.", But he re-

d that he did not feel at liberty to decline affeirs were tending, he wrote to his wife, say and receive the decision of the Conference the decision of the Lord. "Thus," said the Bushop, " is the only serious letter I ever wrote my wife, to which she never replied." When exclusing, "It is not right. I cannot endure it. I cannot give up my hu-bond." After a me she looked up and said: "Go and take cuts of the churches, and the Lord will take care of me; but you are no longer my husband. You

#### CHILDREN'S MEETING

WillAT kind of a meeting is it? different from other meetings?

What is a meeting of any kind? It is the commo together of neonly

B .- Are children people?

Well, what would a "children's meet be, then A .- It would be a meeting of children

B .- Well, then, we both understand what a hildren's meeting is

A .- Yes; but I don't see any use in the B.—Do you see any use in any kind of

B .- Well, what use do you see in them?

to the child of God to enjoy the fellowship R -- (1) Should children not obey God's com

no benefit to children? be taught the Word of God and should live in

B .- Then, if children are benefitted just a other people, and other people are benefitted by meetings, do you not see there is just the same

"children's meetings" that there is m other meetings? A .- Yes; but what do you call them "chil-

B .- Because the instruction is especially schapted to the wants of children-truth is told in such a way that even children can understand it. This is not the case in other meetings; A .- But we do not read the words "children's

ogs" in the Bible B .- No: neither do we roud the words "trine

immersion" in the Bible. A .- Well, I yield there is propriety in the ome and the meeting; but there is yet one thing I don't like: You have the children sit in

front, and the older people back of them-even do that? B .- Are the front seats any better than the

A .- No; but it is easier to understand the speaker when you are near to him; and there fore, I think the old brethren who have borns

sit on the front seats-should have every comfort

A .- The salvation of souls

B .- Then, if those on front seats can be better and easier taught than those on back seat-A .- Why, those who most need to be taught

-whose present course will lead to eternal de-

B .- Well, then, who most need to be tangels, who had gathered at the depot, among them a

A .- He who is on the way to ruin. B.-Well, then, whom do you say should ait

A -Why, those who have not made their peace, calling and election sure. But will children behave when they are altogether that way? by their parent? could not better order be had in this way than the other?

B.—If children are properly instructed they will be so interested that they will always be orderly. It would be better for purente to have their children, large or small, sit with them so she should do the next best and that is to seat the young in front. With speaker before and parents in the rear, disorder would very seldom, if ever, exist. Very few children ronduct themselves improperly when they know their purents see them, but if they can get in the back part of the house where neither their parents or the preacher can see them, and they S. J. HARRIS

#### OUR SPECIAL OFFER

Much good was be seconofilished in most any lo-ality by illefribating the Brazzini s ar Work remarky assong well-disposed out-sides. They shall take great pleasants in reading it, irresum is-er-sted in its centents, and therefore forms at rong the desired in the centents and its doctrine. Con-

## ON THE WAY TO PALESTINE

PHYLADERORIA, March 4. Dear Brother Errett .-

O N Saturday last I completed the fiftieth year of my age. On Sunday I delivered a parting discourse before a joint meeting of the Broadway and Main street congregations, in house of the latter, and on Monday, at 3 P. M., I started on my long voyage

I have passed through no such orded as that of Sunday since I hade farewell to the church st Dover, Missouri, seventeen years ago. My but not so numerous, nor had I known them so long. To hid them a suitable forewell, was more than I could do. I did what I could. The worthy of such love. But the ferry trial camaftendy been upstairs in my library, to take n last look there, and as I guzed upon the rows o

my dear old friends; and if I never see you to the servants. Paithful Jim had that morn and when I told him that a whole might swal low him as he did Jonah, he said, "If he do, I cen't he'p it. I want to go anybow. I ain never cen nothin and I want to see so nethin' before I die." He promised me that he will do to him and Fannie, the cook, I had to stop in the porch and lean against the post swhile be

But I must draw a rail over that scene.

the aged saints, or he who is on the way to large number of students, and bad taken my sent in the coach, I was oppressed with such nadness as I have never felt before on leaving home. I gazed with dim vision on the good last object that caught my eye was the green

> lofty forest trees. It struck me at once to ask myrelf, Is this an evil othen? Already our firstborn lies sleeping there, and shall another of my little flock, or some of my dear friends, be laid there ere I return? And while I thought on these things, I began almost to eavy the traveler who has no friends, no wife, no children; for it tears the very heart cot of a men to bid all these good-by, for such a journey as

My work in the Broadway Church and in the on. Brother H. Turner, well known and well beloved, takes my place in the former, while Brethren Graban and Grabbs divide between them my work in the latter.

Leaving home on Munday, at 3 P. M., I reached this city by the line of the Pennsylvania Radroul, on Tuesday at about S P. M. I am astonished at the amount of business done by the corporation which own this road. From an annual report published in a Pittsburgh pa-per yesterday, I learn that their business last year amounted to more than therty-one million of dollars; and the excellence of their mapage ment is seen in the fact that during the year ed, their actual expenses were materially dimin-The scenery along the road from Pittshurgh

to Philadelphia is very striking, especially that in Allegheny mountains. The Horse-shoe Bead where the road, in descending the eastern slope Ill Average where the rood, in descending the rood of the monutains, almost doubles on its own the root of the monutains, almost doubles on its own the root of the room of the root of opinioning and the root of grandest, and by far the most expansive scenery, is just below the junction of the Juniata River with the Susquehauna. The broad expanse of the latter river, double the width of the Ohio at feet below the radroad track; beyond this, in front, is a far-reaching valley, with lofty knobs o the right and a long mountain ridge to the oft, while still further to the left you see the gap between the ends of two lefty rulges where the river seems to have cleft its way, and through this gap, as far as the eye can reach, a behold mountain after mountain, till the loftiest ridge of the entire range. I have seen nothing equal to it, except some of the views long New River, on the Chesapeake & Ohio

On our arrival in Philad-Inhia we not with cated by the city's name. Brother S. W. Van at the denot, and recognizing me by my

rance and Italy by rail, and thence to Alexan ria by water. We propose to give one week o Egypt, and go thenes by water to Joppa. of Palestine; thence we go to Dansacus, Baskhe homeward voyage. My companions are my he Bilde College, of Bethany College and of

It occurs to me to close this first letter with the semark that in the apostolic times I find my standard of a Christian, and that in being the orrespondent, while abroad, of the Apostolic

My next letter, providence permitting, will

J. W. McGARTER

## One Bible Class.

"The Worth of Truth no Tongue Can Tell.

Compare and explain Ex. 21; 10, 11, and John B. H. R Will the BRETHREN AT WORK please give an Will the Barrmens AT Works please give an ex-planation on Matt. 2: 17, which reads as follows: "Let him which is on the houselop not come down to take mything out of his bosne"

Also verce 30, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left."

JANE NEEDY.

Romans 8: 31: "Who shall lay anything to the Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHEANTE.

Will you or some of your renders please explain
Matt. re: 15, 12? It reads as follows: "But he said
unto them, All men cassest receive this saying, save undo them, All men cannot receive this saying, saws they to whom it is given. For there are some en-ments, which were no born from their mothers wombs and there are some connects, which were not born from their mothers to make councils of most: and there are some cannot is, which were mode councils of most: and there be enuncies, which have maint becaused we consider for the kingdom of heaven's nake. He that is able to receive it, it to him receive \$1.7. Francis and the production of the control of the control

Please explain 1 Time. 5: 8, which reads as follows:
"But if any provide not for his ewn, and especially
for those of his own house, he hath denied the faith
and is worse than an inside!."
E. S.

That are we to understand by the term," Why they then haptized for the dead?" J. E. I desire an explanation on 1 Time 5:21; "Some near's aim are open beforehand, going before to judgment, and some men they follow after."

S. A. Whiteker.

Phaso give year views through the BRITTHELL AT Would, of Milit. 5/28, which rends as follows. AT Would, of Milit. 5/28, which rends as follows: "Agree with thine adversary quickly, while then art in the way with blin; fest at any time the adversary deliver the to the jinday, and the jinday and the jinday which is maken." Also I Tree, 5: 0, 10: "Let not a widow by Like

diligently followed every good work."

J. B. ELLER.
Will some one please explain Hele, 7; 5; 1; "For this Melénassère, king of Salven, prées of the solid high God, who net Abraham rebraining from the shapping of the kings, and blassed king various faller, without melecut, without describ, king and faller, without melecut, without describ, king and meller throunder of size, we could be fact, as were

#### THREE ANSWERS

Will some one give us.in explanation on 1 Cor 3:12, 137 1. Who is the builder? 2. What his mo-torial? 3. How skull a num's work be trird by fire? 4. If a man's work be burned, how shall be be saved yet so in by fire?" B. B. Will? with. Will give three of the most common view

WILL give three of the most common when on these query, who build up a charch by the builder, or builders, are believed to be the preschers, who build up a charch by gathering souls unto Christ, like Pani, Apollon, Cophin, Peter, John, &o. They are "belorers to Gupther with Gold," and the converts to Christ Cophin, Peter, John, &o. They are "belorers to Gupther with Gold," and the converts to Christ Verse 9. 2. "British and "Gold building," Verse 9. 2. "British and "below the Webrell's some are spiritual, while others are careal. 3. That three converts, taking are the carnal. 3. That these converts, which are the builder's work, shall be judged in the great builder's work, shall be judged in the gres judgment day, where the spiritual shall "nbide but those who walked not after the spirit, be after the fleah, "shall be burned." 4. Tha though the carnal converts shall not stand the judgment, yet the preacher shall be saved.

Remarks.—This view reems to have obstacles surmountable. 1. It proves (?) the dostrine insurmountable. 1. It proves (?) the dostrine of ambihistion. For inseasoch as the carnal converts are equivalent to "wood, bay, and atubble," they, in judgment, "shall be barned." 2. It would show that all those who preach curran and gather sous into min, though they be carrial, yet the prescher "binned's shall be saved," which is inconsistent. 3. The apostle's drelaration, that "he himself shall be saved, yet so as by fire," is utterly inapplicable accord-ing to this view.

2. It is believed, 1. That the builder, or to his own sentence which they could not give belifers, is every individual wito receives (by it, it is very probable they might me the words faith). Christ as the foundation of their salve. Marmo after, that is, in Syrn, the Loud coseth, it is marginal to the will surely and quarkly come to pal this tion—preacher as well as lay member. 2. That

ulations, persecutions, &c., by which those deeds and actions, as well as faith, patience, prayer, hope, &c., shall be tried. 4. That these who hold out faithful, through all the crucibles that they have to pass, will thereby have the " wood, hay, and stubble" barned out of their building hay, and stubble" burned out of their building —their faith, hope, low, payer, &c.,—and so "shall be saved; yet so as by fire." Briefly, it is believed that all who do baild on Christ to their solvation, bring, nevertheless, "wood, hay, and stubble" in with the "gold, silver, and precious stones;" and that three—cursalities—

precious stones; " und to at these—curminities— must be burned or purged out like as the dros is nursed from sold."

REMARES.—This view seems more consistent, however, there is one point in it dark and irrec-The apostle speaks of work that they build upon Christ, will "abide," and they "shall receive a reward;" and of others whose work shall not abide, but "shall be barned," and by this barning "suffer loss" but they themselves be "saved; yet so as by fire." But according to this view, there are none whose work will "ubide," and they receive a reward, for it places them all under the class which Paul says "shall unifer loss; but he himself shall be saved; yet so as by fire."

3. It is believed, 1. That the builders are the believers in Christ. 2. That the material is that which believers receive and practice. 3. That every one "must appear before the judgment seat of Christ;" and that there every "man's work" that he has built upon Christ for his salvation, "shall be made manufest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, or what sort it is." That the day that shall dewhat sort it is." That the day that shall de-clare, or make manifest the works of every man and woman, as the day of judgment. That the of the children of men, is the holiness of the Lord, which shall try every man's deeds and actions, as well as souls and spirits; and that nothing can stand before him, that is unless

be sared, yet so as by fire? It is believed that
"with men this is impossible, but with God all
things are possible." Matt. 19: 26. That these
whose works were wrought in God, to his glory whose works were not all prompted by pure the lake of fire,- the second death. That they whose "works shide" shall be saved and re-

4. If a man's most he burned, how shalf he

warded "by grace," but they whose "shall be burned," shall be saved "by fire," herease many believe so; but who sees not that it is closely allied to the Romish purgatory, and completely conflicts with live prediffected views of other parts of Scripture, and so shrinks with horror back from it as its would from a viper? Having thus given the above, three views of this subject, if the querist and reader can be reconciled to some of them, then it would prob-

leaving it to him to explain when we come are there, and meditate upon things which are more essily understood. Suffice it to know that notn-ing will "abide" that is not sanctified by the all-sufficient atonement made on Calvary. Without holiness no mau shall see the Lond.

DANIEL BRIGHT.

#### MEANING OF TWO WORDS.

Wint is the meaning of the last two words of 07.86: 227 "Anathema Maran atin," and wh nguage is it? W. H. Millern.

THIS query remains, awaiting an answer. I have before use, Vol. 2, of the "Cottage libbs and Family Expositor," by Rev. Wm. Putton, D. D. He gives the following exposof the passage: When the Jews lost the power of life and

death, they used, nevertheless, to promounce an Anothers on persons, who, according to the Mosaic law, should have been executed, and such a person became an Anotherso, (Hebrew, press their faits that God would, one way or . interpose, to add that efficacy apparent.

sentence in execution

tic was speaking of a secret abenation from Christ, maintained under the forms of Christianity, (which might perhaps be the case among crime espable of being convicted and censured in the Christian church, he reminds them that the Lord Jesus Christ will come houself and punish it.—Bishop Patrick in Doddridge. This is the passage supposed to be referred to in the preceding verse, as written with his own hand

Good Hope, Okio.

#### THE FOUR BIRTHS.

Please explain John 1: 15: "Wheth were been, not of blood, nor of the will of the lifeth, nor of the will of man, but of God." What births are here referred to, natural or spiritual? J. Y. SNAVELY.

J. Y. SNAVELY.

By understand the first birth to mean this
For instance. For instance, a man joins a church just because his parents belong to that church, not considering whether the Bible is on his side or not, but "must follow my parents," hence is horn into the church, of blood and not of God The birth of the will of the fiesh is The man looks, not to God's Word for knowledge, but seeks a church to suit his fancy, to suit his style; one in which he can do just about as he chooses, and still Such are born of the will of the flesh, and not

"Nor of the will of mun." To be born of the "Nor of the will of mum." To be born of the will of man, is to join some church to please some one else. "I know not what the Bible says, but to please and satisfy him (some friend) I will join the church." Therefore, that mum is not born of God, but of the will of man.

"But of God." The man who and The man who seeks in e

est for salvation, searches the Scriptures, prays to God for wisdom, &c., for his own good, and not for somebody else—such a man God, and a glorious birth it is. Wh S. Remeation

## HOW MANY THRONES?

How many three-care referred to in Rev. 22
 2 What constituted the hoption of "om fath east" referred to in 1 Cor. 10: 1, 27 %. How ofte were they haptive unto Messar?

ANSWER, two, though in that relationship yet in the far future. At the present time God, the Father, has a throne in the heaven! city above. Jesus, in his trimmph over son and the devil, obtained the honor of being seated when Christ soukes his second advent into thi cords, he will then occupy his own throne for one thoorand years. When the new heaven one thousand years. and the new earth shall be created the th shove, under which the river of life is said to ke its rise, and will continue, or reseals to b so until the great consummation of all things when God shall be all in all. 1 Cor. 15: 28. Daven Konere

## TUDAS.

Some one will please compare and explain Acts 15, and Matt, 27: 5. UDAS, when he saw that he was condumned

by betraying the innocent blood, threw down the thirty pieces of silver (amounting to about 815.) into the temple, departed, and went out and hunged himself. Acts I: IS, adds that he fell headlong and burst nounder. History seems to establish the fact, that after he left nom, on the south steep hill-ide, south of the valley, knog hisself, and by a breaking of the rope or branch, fell housling and burst assuder.
The steep hill-precipice, south of Hintoon val-ley, may well be the soute of this two fold death. Noan H. Shutt

Morry is a bottomless sea, in which bonor ence and truth may be drowned

DIFFICULTIES are placed in our way that may overcome them, and pass through conflict-to victories, and through victories to triumples.

Ir ever a good Christian fellowship can be brought about, it must be made the prime ob-ject of every one to acknowledge faults that are

Iftems of Interest.

-Tun Pope has as not an order forbidding THE Southern Methodist Publishing House

is in debt \$300,000 -Tuz Japanese have a daily newspaper, the

-STRAMSHIPS for Europe usually carry about thirty thousand betters each trip. -A nevolution of some magnitude has bro ken out in Sonora in the north-western part of

-THE Bishop of Manchester has written a letter strongly decounting smoking by juve-

-Tax State of Nevada is the only one in the Union with no debts, and money in the treasu-

-Tire United States sends 460 musiomaries foreign fields, Germany more than 500, and

Great Britoin 1 000 -A Congregational Church in Illinois has rejected a condidate for its pulpit on the sole ground that he weed tobacco.

-FRUIT was not injured in California by the cold weather as much as was feared. Both alsoond and peach trees are in blos -A MOVEMENT in New York is contemplated to make all Episcopal churches free seated, alike for the poor and rich.

-SEVERE shocks of earthquake uvre felt at ome and Sienna, Feb. 25. Two priests and several vitlagers were killed at Sie

-THE Presbyterian Board of Relief for disolded ministers has distributed more than \$1,-000,000 in the last twenty-six years.

THE Nibilists are at work in Russia. The Governor of Charkoff was recently fired upon, and seriously injured. He has since died. -KEY WEST, Florida, is rejoicing in the dis-

covery of sponge of superior quality in its har bor, which it had supposed was extinct there. -Tur closery cost the United States \$21 000. 000 annually; the criminals, \$40,000,000; the lawyers, \$70,000,000; and rum, \$200,000,000.

sprised and slaughtered in the Salmon Riv

ageric, when the keeper ordered him to take the word from his mouth lest he should teach the other monkeys had babits. —The waters of the Vistula have overflowed, submerging forty villages in the vicinity of Warsaw in Russia. The dam above the city has broken, and there is a great inaudation and

great loss of property. -Microset Hall drank a quart of whiskey within ten minutes, in Salm, Nevida, on a bel of \$10. He remained unconvious furly-right

-A GREAT STORM SWOOT OVER Maly and South

whole cost was strenn with waveles, and at many parts small craft were blown out to see and lost. The new quay at Positippo was al--IT is reported that eighty-six

-Ir is reported that eighty-six persons, in-cluding the ministry and the chief princes of the realm, have recently been assessed by or-der of the king of Burnash. The details of the missiage, as reported, are hornish. The king's object is the re-establishment of a despots form of government. British interference is based -Dr. C. C. Blake of Decetor Illinois onthor

of weather calculations, declares that nothing extraordinary will occur in the next five years "to mar the even tenor of nature's ways," and stakes his reputation on the issue. Pin that statement up somewhere, and mark how far the events of these coming years, as they transp -A неманканае phenomen-

the voyage of the mission bark John Williams to Gilbert Islands and Ellico's Group. Captain Turple says they sailed through a mass of pamin width, and that on some of the islands a ridge six feet high had been "asked up. It is supposed that a terrible sub-marine convulsion had taken place. The usual currents and trade winds were reversed, so that they had to com-municate with some of the mands on what is termed the windward side

## forrespondence.

Wayside Notes

Meetings as Lower Miaml Church; at Dayton at Guigham; and at Liberty; with their re

MIE immediate result of our meeting at Ze I MLE immediate result of our meeting at Zen-norman, was, thirteen baptised and three applicants. Before the close of this meeting, I went to the Louer Manni Church, which as under the care of Brother George Holler, while Brother James remained at Zinnaerman two

has low ministers, Brathren George Holler and his son Jacob, with an table body of dearon Brethren, and these assisted by quite a large hody of members, and they all desirous that the good week should go on.

the good work second go on.

Brother Relenour enne to this place on the
25th, on which day the body of brother Israel
Brower, who had of late years been a resident
of W. Bayton, and who had died on the 25th, was commutted to the grave. Brother Jacob Rafe, of Indiana, had been called for the orcasion; and delivered the funeral cration to a large and attentive andience. The age of the

hapticed. He seemed to suffer notice invenience at the time, and when redressed and placed in hed again, expressed himself as being now

buptised, and requests to go on.

From this point and three days before the meeting's close, we left brother James and

e we spoke on three evenings, before broth-Here we spoke on three-evenings, before bruths— for James could come. From this power baid in Jaho one mints belonged to the Reformed on Suppley energing to Zimmerman and specker of the Bettleway for the James and Jame

Brother Jumes came into Dayton at night, and we had a large audience with good atten-tion. Our meeting here continued until the night of February 11th, with two applications, one the wife of Brother Elson (dentist). These

our next point.

The whole company were provided with a large of the whole company were provided with a large of diamet by brother and sider. Gurver, and large was polen with such power that home and day will long be remembered by drawn, if not of the entire company, for its

From this place we drave on north, to the we were conveyed to the meeting at the

The ministers of this church are brothron Samuel Coppick, O. F. Yount and Francis Neal, We were met by brother L. H. Dickey, of Sen-We were met by teother L. H. Drokey, of Sen-ca county, Ohio. He had been in this church for some days, and as another point had hop-tized some applicants, but his voice failing to some extent, and obber denominations showing forth quite an opposition to the Brethren's fifth, he and Brether Young zow in special word to come and arxist them. This we did word to come and assist them. This we did cheerfully, and shall over remember this risit with pleasure. We see in this body quite a real for the work; and as an immediate result of this, there are quite a number of the Breth-ren's children have come into the fold, and all seem to go peacefully on

ren to go pencerally on.

The homes of Brethren Coppick, Neal, Honrman, Abram Karn, Clark Yount, with others hose names we cannot now give, will ever be

thought of with pleasure. Brother Dickey left for his home, on Saturday the 15th, and on Sunday night, we, too, had the farewell to say. As to the immediate results of the meetings, we could see no more than this: That those who are now in the work were very willing to still watch and labor on.
On Monday, the 17th, we drove back to Dayton, called at the homes of Brethren Kichl and Elson, and there learned that two other A good work should never couse, because

This, we are told, is the eldest town in Mont gemery county, and has but few, if any, of our Brethren in it. However, we met here very warm frends, and were favored with the us from where we now write. As to the result of the meeting at Liberty, there were nine hapting

From the Honey Creek Church, Ohio

Dear Brithren: THIS courch is situated in the north-western part of Londenville District. Was desicat-ed last August. According to arrangements, I brought David Worksests, of Ashland, Ohio, to this place, who

inge and stantiev uniform. The age of the decoded bendute, now not worth years. On Threshy, for 600, he may easily give the recognition of the first threshy for 600, he was read for the cost and haptim a vidy years, man, amount former a small body or furnishes assembled of the cost of the cost of the first threshy the cost of their depth of the cost of the first threshy the cost of the restriction of the cost he, hke many others, thought just so he be-longed to the church, that was all that was required; but when he examined his Bable m mappy.

The meeting at this place was continued for He meeting at this muscistate result was fifteen such as of the was he stoped to soon, but he is now as-basiled, and first muscistate result was fifteen surface or in his old down that he is now as-basiled, and remarks to so one. Gool he can live nearer his Sarsor, and feel assured of an eternal life. There were six Methodusts and four Albrights, one of which was class leader and Superintendant of their Sunday school. There were two Winekrenar-ians, one of which is in his screntieth year.

> tized was in his thirteenth year. And now, young scaler, do not yet off coming to your Saxwer until you get old—you may not live to be old, you may put it off until you are lost Brother David has been doing the preaching

himselt sance he come, except one sermon, which brother William Murray preached. Brother Morgan and William Workman could

sake satum, and turn in with the offered terms of mercy, husbands were made to see their wives come out on the Lord's side, while wives were used to weep for joy to use their compan-ions torsake the Deril and bus pernicious ways, and try to see we the Lord.

Just about twenty years have rolled into

eternity since brother David was toptized withm a mile of this pitce. He started to serve his Muster when but a youth; and is still trying to serve him by preaching the word of the Lord m its primitive parity, and caffing sinners to repentance. What a good work he has been doing for his Master while at this place! We are surrounded with five different denominations, but, nevertheless, we are in no-

members 0.5 me. The standard of the standard o

From Centerview, Mo.

here Breibrea;—
So mitem of chared nervs, I will say that
If it known to some of your readers, that
Whant Crebe congergation, Jehnous, Cook, Joy duration. Brother Joseph Anick, from
Link to their negative were rised
better the distribute of a ministrate ever rised
better the distribute of a ministrate ever rised
better the distribute of a ministrate ever rised
better the present substitute of all. Bape A S on item of church news, I will say that the lieuth of elder Joseph Wampler, only as they could get a call from others. The writer has been trying to visit them once a month, has been trying to visit them once a month, but being oft afflicted, could not always attend, So brother J. S. Mohler, of Henry county, Mis-aonri, was solicited to preach for them a few days, and accordingly he came and commenced and continued until the evening of the 25th I being again in the crucible of affection could not attend; so brother Mohler was left to labor alohe, but we believe the Lord was with hom; for this morning we received the intelli-gence, that, during his short stay with them. the church was edified, and two precious souls covenanted to walk with Jesus, and live a new

life. Both of these were young men in the prime of life. May the blessing of God alteral them through hie. Others, also, were made to them through life. Others, also, were made to feel the weight and power of sin, and we trust they will soon tollow the noble example of the young men. May the favors of heaven attend In conclusion, I wish to any there is a good opening here for some ministering brother who may wish to settle in the West. This, I am told, is the first organization of the Breth-

ren in Southern Missouri. They have no local minister, yet they have a good meeting-house, 40x50 (brick), with becoment, and about thirty members. Who will come and locate among members. Who will come and locate among them and preach for them? They have a good country. The meeting-house stands about five miles morth of Kachmoster, through which the Missouri R. R. vans. A. Huverstson, February 27th, 2879.

From N. C. Nielson.

OF TEN long for the fellowship and association of the blood-homeht, eludion ation of the blood-bought children in Christ across the great ocean, and especial those whom we have seen face to face. T brings to memory the great day when all shall him. We have formeron members in such sever to part—a glorious day when we ineighborhood; we boll social meritage, in shall have blerely to go not be munriage hall, which to sail e-jey sometives very much yeldoblat with the Caristana's garment. In we all walk in the way of the rightness, and but \$221-11.9, we read of a man who hall onbrings to memory the great day when all shall garment, but was told to go out. What a February tearful warning to all who are trying to get

Dearly beloved brethren and enters, watch and pray, that we may become fully clothed with the heavenly gament, having oil in our vessels, uniting for the coming of Jesus our

I receive the Bas I am encouraged by the news it brings of the increase in the house of God. I mu glad that the good work goes on, and that many sinners turn to their foring Savior. I have read broth-er Miller's book; also brother Bashor's, and am pleased with their defense of the trath. I wish that many in Denmark could know the facts set forth in those works. I have reason to be lieve that they would be a great means of de-

ing the people good. With the assistance of a good dictionary. I can now you! English quite well. With sincere love to you all, I remain your brother in Christ Jesus Sar Lord.
Tommerby, Demark, Feb. Ved. 1879.

From C. Hope.

CAME home from Scagen last Friday, as

CAME home from Seagen Inst Frisky, ac-computed by a young convert who was haptized yesterday. I have had many well-at-tended meetings in that place, and found many current seekers after the truth and good, kied friends. Scagen has been noted as the dark place in Denmark. The people were consider ed the most degraded of any in this country che gass away.

Our cluurch stunds just one mile and a half not in our antion. A sister of the one are north of the old Greentown Baptist church, so cautily hapticed, is mear the "one hedy," and Our district these of ferrosters in light clearly, and the feed of ferrosters in large and the feed of ferrosters in large and the feed of the feed of feed of

From George W. Cripe

tired four Campbellites, and two Bapti be as soon as the brother gets able. He took tery sick soon after he and his wife gave their hands to the church; so we thought he had hands to the chirch; so we thought he had better unit a little; and one young sister that had made no profession, making seven at this meeting. Brother Abraham Miller is the eld-er. I pity brother M., as he has two much er. I pity mother M., as he has two much to do. Culisure coming in from every direc-tion. He is a noor man, but quite an able minister. May God bless him in his noble-work, and open the hearts of the Brethren to

From Lafayette Sutphin.

O OR number is still increasing. Brother William Pallen, from Pawner City, came William Pullen, from Paware Gity, came to us on the 17th mit, bringing the Gayrel of peace and glad tidings. "How beautiful are the feet of threa that preach the Gospel of peace, and bring glad tidings of good things." Rom.

Three precious souls left the ranks of sin and came out upon the Lord's side. "The mer-ey of the Lord's from everlasting to everlast-ing upon them that fear him, and his rightcons-nees anto children's children."

From Fredericksburg, Iowa

Thur Brethou

It is a series of meetings in our neighborhood. Brother Marcus Fowler labored with us, by the means of which three were added to our number. We were all very sorry to have him leave this place; but God grant that we may all meet again. We are all very thankful for the good he has done

in this place, and trust that God may repay him. We have fourteen members in this

Danish Mission Report.

 
 Mary E. Lecty, Indoma
 \$1.00

 East Nimistallen Oliuych, Pu.
 200

 Eigle Creek Church. Ohio
 5.50

 Amanda R. Cassel, Pa.
 1.00
 bner Fiddler, Ohio . S. Keim, Ohio . . . . . . L00 K. O. 8.80

Total . . . \$39.10 C. P. ROWLAND, Treasurer. Lanark, Itl., Mar. 7th, 1879. (P. C., please copy.)

From C. C. Root.

Pour coming District Meeting relieves me of the Home Mission, I may travel some in the States of Indiana and Illinois this coming Summer and Fall, if spared. I expect, shout the end of this month (March), to engage in the service in an unevangelized territory of some florty miles square, lying between the corth-custern and north-western churches of our (North Missouri) Dustrict, and labor towards opening a connection of the churches together, from east to west throughout the District. Mirobile, Misson

A Correction

OF section 3, of the Contemplated Oregon Colony, where it reads "Distinction to be made in persons applying for membership," it should read, "No distinction to be made," etc.

From White Rock, Kan

Dear Brethren WE are most worfully in need of a good blocksmith and a good shoemaker, or rather shoemender, in our valley. Two good oald find good situ

need apply Our little valley is now pretty well actiled up, and still they come. Last Fall Brother Detrick, from Iowa and Brother Wyland, from Musouri,

came. Brother Bannan, from Nora Springs will be among m, and others say they will fol-

Our little church is flourishing. Four

haptized two weeks ago, and four more will be soon, and the prospect is still good for more. In the valley here we have a good location for a country store, and we need a post-office. So we think a shoemaker, a blacksmith, a mer chant and a post-master would greatly facil \$ .b which we begin to feel to be pressing. With regard to the spiritual states required, I wish regard to the spiritual status required, I wish to avail myself of the present opportunity to append a hearty approval of what Brother Brabaker, of Oage county, Nebraska, wrote some time ugo. A young brother was here the night the paper came, containing his artithe I rein it mood, said even and write a great big amen to his article. The young brother says, "What will you do with brethren that are not in order when they come among you?" I replied, we will send them on west. Said he, "We will get them at Burr Oak. don't suppose, however, they would be any more welcome there than here. The fact 18, we have too many natives of that kind at both places now. Wish I were talented. Have places now. Wish I were talented. Have often desired to be heard on non-conformity wedge myself in edgeways like I am now doing

Brother Harshey, of Missouri, sounds a r in this work's Primatic, which has a terrible, and suggestive warning to as all.

When I, for the last time turn my eyes to behold the setting sun, may it not be shining on the dismembered fragments of our glorious fraternity. Fortid it Almighty God!

March 1st. 1879,

## The Whole Gespel Sounded Out.

THE work began by the Brethren in Der ber is still going on. During a series of meetings which were held at Sugar Tree, three ne forward, confessed and were suptise ed into Chrust. Sugar Tree, the Brethren went to Wood Stock, where they had been bolding meetings, and on ren came, confessed and were baptized. On Monday two more confessed and four

Through the hearing of the whole Gospel— the pure Gospel—the faith once delivered to the saints, some that were bland have been ome that were lame have been made to walk in the light as He is in the light. have been made to tremble more than once at their own unbelief, nearly hordering on infidel ity, when becoming confounded, perplexed and with so many different doctrines advocated by hirdings, and at the same time all cla he guided by the same one Holy Spirit, - such we guited by the same one stoly Spirit, -- such stand, trembling, doubting no longer, nor ask-ing who is right? and which is the right way? Through the influence of the Brethren's pres ing, they have at last come to a knowledge of the tenth as it is in Jesus, and st is hoped, have become strong in the Lord and the power of his might. We can truly evolute with the palaent, our heavenly Father hath delivered us in peace from the enemy that was a gainst us, and God has sent forth his mercy and his

We have great reason to believe that more are almost, if not altogether, persuaded to come out on the Lord's side. Up to this date, eighteen have come into the church and one West Limn, Wisconnin, February 14th.

could soon build up a good trade. None but to sit under the sound of such preaching and still remnis in sin. As the nature of sin and its awful consequence were so clearly demonstrat-ed that some could help but comprehend it, and also the enjoyment and happiness that is ent to all the requirements of heaven

really ought to have been inducement enough cause every sinner present to come to Christ, forsake sin and scoure a home in the Paradise of God. We trust that the fruits of Brother Bauman's labor will be seen long. O, may it be as bread east upon the waters, that will rehe as bread east upon the waters, that will re-turn not many days hence. We believe we have been much profited by these meetings, and you do then grant as all noor of his Holy Spirit, that we may be shining lights to the world; and may it not be long till we shall be noted by the control of anywar. made to reloice because of sunners coming Christ in this community, and learn that the

ways of Christ are far squerier to the ways sin; and may the Lord abundantly bless the brethree and sisters throughout the brother-

God bless Brother Rooman, ton.

And may be ever keep in view His reward is in the beaven above

He left his home, his family, dear, To preach the truth to haugry souls; And all our hearts have been much ch And count it precious as pure gold.

Dear Brother Bauman, labor o

Then we, who've walked in all God's ways, ere we shall ever sing his praise, With joy unspeakable and unknown.

Brethree, pray for this little flock of breth-ren and saters. May God's blessings rest upon mall, is the prayer of your Brother in Christ, H. Shomasa.

## From Benjamin Sapp.

WE are here not as the lost sheep of Israel, for we have preachers, besides, we have also the word of God, which will lead us to the amo use word of too, which will out us to the true Shepherd. But the field is too harge for them to do justice, so we shought as the breth ren were passing along on the Hanibal & St. Joseph R. R., they might stop at Clarence station, Shelby county, Missouri, sixty-tour miles west of thincy, and preach to us and rest themselves a few days. We will fetch them from the R. R., and take them to it again. We are p here, so we can't prousse any thing much, but we feel it our duty to do something. We think there is a good opening here. If any of the ministering Brethren organising along and have time to stop, let them write us a few lines about six days before band, stating where they

will start from, and the time they will start then we will know what time to be at the station. When any writes, address Brother John Prange, Bager's Grove, Shelby county, Missouri, or Benjamin Supp, Cherry Box, Shelby county, Missouri If any come in from the North on the Northern Missouri R. R., they will change cars at Kirkaville, Missouri, and go

will change eurs at Kirksville, Missouri, and go east on the Q M. & P. R. R., and get off at Edna, Knox county, Missouri. Address Bröthe er William J. Coalebak, or John S. Hays, Hedge City, Knox county, Missouri.

## From John Hollinger.

West of Kaneas City, the tran consist-al of fourteen coaches; and the conductor said there were five car loads of congrants left in Kansas City, that could not be taken with our

We are well pleased with the country. The weather is nice. The people are plowing, sow-ing and making garden. Wheat looks well. Children are going barefooted. Masons and enrpenters are at work by trast with Joliet, Illinois. ork building-quite a con-

## From South Bend, Ind.

Doe Review—

MOSG the things of the post in a veries of a support of the post in a veries of a meeting, which we had in our course and we truly feel consequently against one of the review of the rev Ioun, was with us and proched fourteen ser- Chicago, III., and bear my own expenses. I do mons. Samers trembled, although only one not offer to preach any human Gospel, but to came out on the Lord's side. It seemed almost preach the everinating Gospel, and so tell the impossible for any yet out of the ark of subty message of the Marter, as may commend itself

the fearful predindice of our fraternity, on rego as our Commissioner has ordered, "Preach the Gospel to every creature." Are the cities of America worse than amount Corinth which the apostles were baptized with the Holy Ghost.

Then go ye in cities and every-where.

P. R. Wrightsman. March 8th 1879

## Fallen Aalcep.

RUMBAUGH — In Bikhart cenety, Jud., February 28th, abtec Culturine Beambrugh, 1994 71 years, 7 secules and 10 days — Peterral services by the Beetleven, free 2 Tim. 4 - 6.

166HO —Near Nebbernile, Hemilian county, Indiana, Tebenary 21th, 1879, Brooker John Gasha, aged 65 years and 15 days. Funceal servers by M. Breamms and Chaper, from Revelation 14-16.

MYERLY —Jameszy 23nd 1870, of dephilerie, Windred enly child of friends John P. and Annie B, Myerly agol 6 months and 20 days. Exem J. Mannia.

ages (Controlled to Swith Waterloo Charels, Blish Brish, Ce, Je, February 22nd, 1819, Brether Lea IX Shewellier, padd 47 ymers, Smith and I shy. The dominad was neight man. He tonglit trenty post term of related. He was a delibel briefler, herein-ned rampated by all who kiret him. The funcal version were constructed by the Brithree, in the presence of so transluly large companions from 27m. 1, 0, 8

HMCS—In the Kooon Chirah, Nonlegarary energy, Ind., February 17th, 1879, Duriel Histor, (Sen.), agel SI years, 10 reads set 31 days, He was here in 1705, in the State of Maryhad. He convolt Bubbants, Virgion 1 no 1800 to rearrich Mary Brightesten, 1n 1825, he march in Recently Olds, fa 1849, he march in Managenery county int, near Lodge, where he sided at the validacy of the writer. He was a smaller of the Berthere Chirch chiefe.

Primitive Christian, please copy.

WELCH.—In the Fairsion thereb, Ind., Position A. J. ter of Beather Thumas C. and since M. E. Welch, 18 years, 2 months and 20 days. Cameral by Be

WELCH, ... In the same charch and family, February 10th, 1879, states Margaret E , wife of Brother T. C. Walch, Her sufferings were great, but also been th Christian Swelltale. Funeral concessor improved Billioner, from Rob. 18, 18

DICK.—In the Manne congregation, become comply.

DICK.—In the Manne congregation, business results be left, 1676, faiter Resport Dirk, appl. To yourse.

It months with 6 days. Demonst accession improved from the last, \$10, by the writer.

The subject of the multir was of very quiet dops the subject of the multir was of very quiet dops within. But was believed by all who have bare, 500 from short last, yourse one, to be deep white which demonstant yourse one, to be deep white when the demonstant yourse one, to be deep white when the demonstant yourse one, to be deep existent with the demonstant of the yourse one, to be deep existent of the fairness of the property of the propert

LUNE,—In the Viscopie Octo Church, Shalipurey county, Bunti, Polomy 2014, dairy Eistatha, vigil and Brack Andrew 2014, dairy Eistatha, vigil and Brack Andrew 2014, and the Eistatha, vigil and the Church and the Churc

EUNGANECKER—Is the George's Creek congrego Fayette county, Pa., of commissions, sister. Mar-netts Leagencoker, eccount of Brieber Joseph I anacker, agod by Jewer, 6 months and 17 days. nuncker, agal bi years, 6 months mak 17 days. Shi was a very execulary mather offices children fortices of which nurves her, and also thatty-fa-translations. Being of a quite and inspiration her uses in the clarest of her children as pleasant as agreeatic for many years. She was fastical to all he have able to be desired as the total fast of the have their and bedefines as the testings of the children have their desires as the cut hings of the children. She bare har afficience undust a maraire. She called for the chieve, sayoung the security in full promose at the Father's wall. She died blee-the still vespee's brown.

Primitive Christian, please copy.

## Business Department.

DUTSIDERS' FUND

## Announcements.

DISTRICT MEETENGS. North-western District of Olso, at Eagle Creek clourch, Il speeck Co., O., May 2015, at 10 A. M.

athern Ind., in the Stony Creek District, three males cost of Noblesville, april 5th, 1873. outhern fown, at Mt. Etnu, Ashma Co., Iown

Apun Tia, 1878.
Corthern District of Ind., in Union Center District, at the Whiteheast investing-bease, one and one-half onlies suppliered of New Paris, Elchart Co., Ind., May 1-4. First District of West Virgquis and Limbys Crook church, at their meeting-house, at Big Spring. April 18th and 10th.

District No. 1, Virguna, at the Valley marcing-hume, Bolefourt Co., Va., April 18th and 18th. In Northern Kansus and Southern Nebraska April 1th, 18th, at Jewell Co., Kim.

In Thom Apple district, Michigan, in the Breth-ren's new ribanch, May 8th, at the A. M. Northern District of Hinois, in the Arnold's Grove Church, Carroll Co., or Tuesday, May, mith, at 8

turt, April 22rd, at 9 A. M. se Monticello Church, Whate Co., Ind., June 6.

139"In the Southen District of Ohio, at Don ald's Creek meeting-house, sev

urest of Springfield, Clark Co., Ohio, May 13th, 1879. D. B. H.

## W. U. R. R. TIME TABLE.

Principers of Chicago should level Lanaka at 1212 P. M., rum to the Wastern Limon. Jonathe 1212 P. M., rum to the Wastern Limon. Jonatheo, here they need was that the amountee for the Chicago, Milly univers and M. Fund principer I tallo, and thus result Christop of 1142 the same everaling. To result Limits from Christop, go to F. Worm Don't result Limits diverse the evening; was North to the W. U. Junction, change cure for Limits, and a review there at 1.27 in the normals.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

Lanark, Ill., March 27, 1879.

No. 13.

### The Brethren at Work. EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN.

#### SPECIAL CONTRIBUTORS:

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theiner...

Mexicon West Unity, Ohio,—Israel Kunkel...

Mexicon Huntington, Inil.—Borney Redigites.

Elk Lick, Pa.—S. C. Kross.

Mexico Cress Church, Ohio.—Dr. Wolff

as F. P. Lecher...

#### THE DIVINE AND THE HUMAN POWER IN THE WORK OF SALVATION

BY R. H. MILLER

FAILURE to distinguish properly between the dreite and the human power in salvation, often leads to the improver symblection of terms and indefinite ideas, leaving great truths out of eight and magnifying minor ones beyond what is their real importance. In the Scriptares the divine and the human power are blended together in the work of Providence and reon for the blexung and salvation of men, yet the work of God and the work of man is always distinct. In all the patranchs and prophets, we see the work of human agency, but not any plainer than we behold the works of Divin-

With the apostles the same is true; in the we see the work of human agency for the salva tion of man; but above the human, we see the power of God working, all and in all, for in the work of Divinity is the power to save. Paul may plant and Apolles may water, but God gives the increase. A proper distinction between the work of the Creator and the creature, is unpertant in a clear understanding of all the means of salvation. Man may use the means God has

This figure will illustrate the idea: Hum agency may prepare the ground and plant the corn, but a higher power must make it grow. human power cannot give it life-that must

comes from the fife within; so in conversion, to three; while it should only be applied to the grace in the Gospel. "Sunctity three through man may say the good seed, the word of God, works of Divinity in a general or anapsablied thy treth, thy word is teath," showing that it but God sanet give the new life which makes it grow. Man may work with all the means of grace to cultivate the new life till it grows on to perfection; but all its growth comes from the

A clear understanding requires that we note another thing on this point; Salvation is sometimes excribed to the works of sum; such as, saved by faith, laved by works, saved by prayer, Again, salvation is ascribed to the works of Diventy; such is, saved by the blood of Christ, saved by grace, saved by the Word, saved by his resurrection, saved by the power of God.

It is necessary bere to make a proper distinction in referring salvation to its enuse, and to the means by which it is given. When it is said we are saved by faith, by prayer, by haptism, etc., it is referring to them as means: like the avecuta the tree down, and the saw cuts the log off. They are only means, the thing done is averabed to them. man sawed the log off, we refer the work done to the power that did at; so, when we say saved

Some would set made all these means to given without them. Others would go too far in making the means of grace equal in impor-tance with the power that gives the meant and the salvation, unking the are and the saw equal with the man that made them and out the tree with them. The power to save is in God and tree is in man and must come from him. How because they have not nower in themselves to out the tree! Wenker, still, the man who gets aside the means of grace, because they have not power in themselves to save! How much more safe to accept all the divine power, and all the neans, and salvation given by them

There is mother thing to be noted here, that The term "essential," is often applied to the means and the cause without any distinction which leads to contusion and misunderstanding. Essential means important in the highest degree, and, when not qualified, should only be unplied to the works of the Divinity. The works of the Father, the Son, and the Holy Spirst, are only essential to salvation. The works of the erenture are not so important, or so great, and hould not be called essential in the same sense All the means of grace have their special design. There is a special design or purpose in faith, so is there a special design in repentance, and haptism, and prayer, and so with every means upornted in the Gospel. And when the term, 'essential" is applied to any of these means, it should be limited to their design and obje ecouse they are essential to that object only. and apply it to all the commands of the Gospel

To use the term, "essential" in a general sense, makes these as important as the blood of Christand would make every one of those not only a condition of pardon, but the power that merits pardon. Fuith does not merit or purchase pardon, repentance does not, neither does baptic not all tile works of the creature am merit or purchase salvation. It is the blood of Christ the work of Divinity, that merits and gives sulon; and the word "essential" cannot apply to both in the same sense. It applies to the works of the creature in a limited or special sense; as, faith is essential to a change of heart;

Sapetification is another tenn of general anplication; its primary meaning is to set apart repentance is essential to a clausege of hife; hapthe preparation for religious or holy purposes tism is essential to a change of state or relation. Sanctification is applied to the setting aqual, or consecration of the Christian to a holy life. It come from God. Man may work in the plant-ing and cultivation of it, het all its growth and in that limited sense, it should be applied it also applied to the use of all the means

There are other terms that we should have ful in using, for the purpose of giving a clear understanding; such as redemption, regardration, (kegotten again, new birth) justification,

conversion, pardon, salvation, sanctification-k. All these things are used to express some relation in the work of redemption; some of them are special and apply to a certain part of it; while others are general, and apply to the various relations in it; as, regeneration and begotten means the beginning of the new his. The wer sowed the good seed, some fell by the wayside; it did not begin to grow. Some fell on stony ground; some unong thorns; it began to grow, but perished. Some fell on good ground,

it also began to grow. This beginning to grow is regeneration, because generate, means the beginning of a new life; beace, regeneration sand life, which God must give; but without the

Justification and pardon, and the new birth the fellowship of the mints. Justification and pardon mean acquittal, and freedom from sin New burth means a change of state or relation quitted from sin while living in rebellion as, the presence is freed from prison, or change

his state when he is justified or purdoned. prison opened to him by the officer of the law the pardon is given him because the condition mlon are us his favor; he accepts and plead them for his acquittal. The power of the law gives him pardon and freedom. The condition Then we see that justification or parden and

change, and may be applied to any change is the work of salvation; to the beginning, the middle or the end of it. Its first or primary ap plication would be to the beginning of it, or to resenceration, the time when the new life has gins, for that is a change from death to life; all subsequent changes are only changes in the life already begun; and conversion should apply to The new life begins in faith that works by love and purifies the heart. The very beginning of new life to the great conversion. The change of heart is conversion; repentance changes the every other change in the Christian life as he goes on to perfection, may be called conversion

Salvation, or veved, are general terms, and condemnation or death. It may be applied to the beginning of she ness life, and it may be applied to the work of farin, or to the work of recotance or baption, in fact at is applied to almost every means of grace, but only in a secondary sense; it is applied to all the works of the Divinity in its primary or full sense.

the first, became that is prior to all others, and

the beginning of them.

s God who sanctifies his children, and that he does so, through the means of the Gospel. Sancword upon the heart. The condition of the heart is the subject of smetilleation; and as the means of grace affect the heart; the work of sanctification goes on as the Christian, "grows in grore and in the knowledge of the truth. Justification begins its work in faith that parifies the heart, and delicates it to a holy w tifies the whole man, or turns him over, son and the work of life in Christ is done. An error in doctrine, or a misanderstap

of these terms often is a cause of the imprope meaning to the support of that error; and this work sauctification has been used an that may by these who profess to be no body and pure they cannot sin. These chum the word sanety ficution teaches that idea, while the Scripture claim to be so perfect, and progr suplied that applied to God. Such an error dues not only turn that word from its Seriptural use, but turns the people away from the Ground means in Gol's Word. One great reason why those become are

properly used, is the error in dectrice which makes at necessary. One will settle on the word regeneration, found his doctrine, and build but stops satisfied; while he has only the begon-Another will take the term our sion on the same principle, apply it to a change of heart, and stop there to build his doctrine, and his church; he like the other, thinks noth know what else is to be found in the Gospel, He feels that he is safe where he is, and he has but little need for any word but conversion to prove that he is safe, and that word need not they have all the ementrals in it, and caring that little for any more, because they hold their safe-

But the true and Scriptural meaning of all these terms will destroy all these partial doctheir meaning; beginning with p generation, so on to postification, or purdon, the new borth, hundred years ago, so it should do now.

#### SHORT METER.

A SHORT meter tone is good; short meter wants to listen to a long, dry, prosy sermon? Nobody! Who wants to listen to a long, dry, testimony? Nobody! Who is edified by a long, dry, soulless prayer, so cold that it brings on the chills? None. Who likes long, dry, chilly, death-like recognizer to the street long, dry, shally, death-like recognizer to read them? Per have the time or positive to read them? Per happen one are every thousand that read the respers. Then, please give its short meter. Year sermont, existentiation, testimony, but open ally your articles for the Bustriers at Works, the min by short meter, fall of sharp points, wrist-tham by short meter, fall of sharp points, wrist-tham by short meter, fall of sharp points, wrist-

## MY HAND IN CHRIST'S.

Y hand in Christ's, he leadeth where he lists Through flowery fields or 'neath a gloom'

sky;
Mr faith is, he will bring me sately through,

The ills of life till I am called to die My hand in Christ's, I care not what may o

If he is mine I cannot yield to sin; His everlasting arms are around me here Then I can safely trust at last to win.

My hand in Christ's, I care not how death By pestilence in the day or in the night, I shall be safe beneath his gentle case, And dwell with him who's love, and trath

My hand in Christ's, who bore up Calvary's bright. The Cross, and gave his precious life up there To save a wretch like me; can I e'er doubt,

Or give myseit a victim to despair? No: I will cline the clover to his Cross. My.hand in his, I'll safely pass along, Though storms may howl, my home I'll gain

Mr. band in Christ's even down to death's cold flood:

He'll bear me safely through the dying strife And safe to those who've only gone before To where I com shall dwell in higher life

#### GREAT AND NOTED EVENTS OF THE SIXTH AND SEVENTH SEALS, AND THE MIL-LENNIUM

BY DANIEL SENGER

RY request, I will give an outline in condensed form. If I would comment as I should, it would make this article too lengthy. I will refer the reader to the Scripture on the events of those gunle opened the sixth seal, and, lo, there was great earthquake; and the sun became black assackcloth of hair, and the moon became as blood." Rev. 6: 12. Matthew Mark and Lukespeak of the same event in regard to the sun and moon. And many of the prophets also refer to these. History shows that that took place in May 19, 1780. By this we know that the sixth seal opened then.

the earth." Rev. 6: 13. This occurred Nov. 13, 1833. parted as a scroll." Rev. 6:14. This bas reference to the Savior's coming as a 12: 11. man-child to remove the woman. Rev. 12: 5, 6. But before he comes, the take place under the seventh seal spoken devil, heast and false prophets will take away the daily sacrifice, or scatter the holy people. This will stop the wor ship of God thirty days before the sixth seal closes Dan 11: 31: 9: 7 11 Thie will be the Roman power, the ten horn-ed beast spoken of in the 7th of Daniel, the fourth kingdom, which will break all others to pieces. Daniel 7: 7, 19. This is the downfall of Babylon. Rev. 18 or the destruction of the whore Rev. 17: 15, 16, or Protestants who stand in the shors of the Roman Church, making falling away must first come, and is now the true faith. There will still a num her remain steadfast to the ancient landmarks, but they will be looked upon with scorn and derision by those who have departed from them.

The man of sin is the two horned beast Rev. 13: 11; Dan. 7:8, 20, "Littlehorn The king of flerce countenance is the same, Dan. 4: 23. The ten borned beast three. words. Rev. 17: 18. Dan, 11: 21. The Those twe witnesses will have superior downfall of the literal Bulyine was a power. Rev. 17: 16. They will gath among the Jews after they are raised of on the property of the spirited. The spiritual will fer the deven from all quarter of the earth's from their graves, Sect. 12: 10, to the "closer Regulat, Innex."

stopped for 2,300 days. Dan. 8: 14. The 2,300 days commence thirty days before the sixth seal closes

Three great events will take place in those thirty days. The first is the takstated. The second is the Devil being east down to stand before the wo Rev. 12: 8, 9, 10. The persecution is the pain the woman will be in; thirteently verse. The woman, or church, will be in pain ten days. Rev. 2: 10. The third event is the Savior's coming in like manner as he ascended. Acts 1: 11. Not as a king, but as a man-child, to remove the woman, or wise virgins. Rev. 12 6. 14. The woman will be fed and nonro ished in the wilderness 1,260 days, or three and a half years. At the time of the Savior's coming to remove the woman, or church, the two witnesses will come, and the woman will fly into the

wilderness with two wings of a great eagle Roy 19: 14 There mission have last 1,260 days, or three and a half years Rev. 11: 3. These are the two olive trees of Zech. 4: 11, 14; Rev. 11: 4. The god of the earth is the man of sin, S Thess, 2: 3, or two horned beast. "Be hold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi 4: 5 The other one is Enoch. Those two have a work to accomplish yet. I will let this suffice on the events of the thirty days ander the sixth seal. The full ness of the Gentiles will be just at the close of the sixth seal, and the door of rcy will be closed against them. Then will be falfilled the saving of the revelator, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteons, let him be righteous still; and he that is holy, let him be holy still." Rev. 22

Just what they are at the close of the sixth seal, that they will remain. The door of mercy will be opend to the Jews at the opening of the seventh seal, when one door is closed, the other 'And the stars of heaven fell unto one will be opened. There are great and noted events to take place in the "And the heaven de- 1,260 days under the seventh seal.

60 and 30 will make 1,290 days. Dan.

of in the 8th, 9th, 10th chapter of Rev. The same is spoken of in Rev. 16, in a more condensed form. Terrible events will take place under the seventh seal in the 1260 days. "And power was given unto him to continue forty and two month." Rev. 13: 5; Daniel 7: 25; 12: 7. The ten horned beast and the two horned, receive their powers to do ders from the dragon. Rev. 13; 2. They will cause fire to come down from heav en, and cause an image to speak, to de ceive the people Rev. 13: 13; 14: 13 laws of their own to worship God. The Those two wicked ones will not be per mitted to do wonders in the thirty days coming very fast, not of numbers, but of under the sixth seal. The salt, or church must be removed first, then God will permit the Devil to give power to those

During the time of this dreadful ca lamity that will fall upon the inhabitants of the earth, there will be three against The Savior and the two witness. is the Pope of Rome. He will give the es, or Elijah and Enoch will be against little hore, the tee kings to conquer the the devil and benst and the false prophet, world. Rev. 17: 13. Dan. 11: 31. The Those two witnesses will have superior

two wicked ones to do wonders. And

that power they will hold 1260 days un

der the seventh seal.

fall at a midnight, like the literal. Then in the time that the beast and false end of the chapter. They will mouro the cry will be made, "Behold the Bride-groom cometh." All worship will be They will no doubt issue a proclamation look upon him whom they pierced." to the actions of the earth to deliver up The resurrection of the saints will be at the Jews; and those that will not do it, the end of 1,200 days; this is the first

will be chastised with plagues sent up- resurrection. The Jews will be resuron them. Rev. 11: 5, 6. These two rected at the end of 1,335 days. prophets, Elijah and Enoch, will posess two resurrections will be forty five days power to gather the Jews, as Moses and apart. Daniel was one of the old Jew-Aaron did from Egypt. The Jews will ish prophets, and he was told to go his no doubt accept those two witnesses as way till the end be; for thou shalt rest their Messiah, whom they have so long and stand in thy lot at the end of days, been looking for, on account of the power they possess, to do wonders.

After the Jews are all brought into Palestine, the heast will muster an army The next event will be the burying of two hundred thousand thousand, Rev. of the dead Israelites. It will take all 9: 16, or all nations. Zech. 14: 2. This the people of the land to bury them. will take place under the sounding of The alloted time to bury the dead is sevthe sixth angel. Rev. 9: 13.

The two witnesses will commence their mission in the thirty days under in her flight to the wilderness, then to 1,260 days less. Those tweaty days will days, add 265 to 1,335 will in the wilderness. Rev. 11: 8.

be great posts to the beast, as Moses and by years to build serumana and an Aaron were to Pharoah in Egypt. The ple. The Devil will be east into the beast will rejoice when le gets power to hottonies pit forty years before the beat will rejoice when the gets power to the second service will be set with the second wit the second with the second with the second with the second with are killed, the beast will fall upon the Lamb will take place in the time that Jews and take the half of them captive. the Jews are building Jerusalem. Rev. Zech. 14: 2. After the witnesses lay in 19: 7, 8, 9. This is the evening of the the street three and a half days "The world of which our supper is an emblem spirit of life from God will enter into The seventh seal closes when the 6,000 them, and they will stand upon their feet, years end. The seventh thousand is the and great fear will fall upon them which anw there " Rev. 11: 11. Just then a voice will be heard, "come up hither." Immediately after they are ascended, the Savior will come as Lord of lords, and Luke 23: 28, 29, 30. There will be a King of kings. Rev. 19: 16. The first surrection of saints will take place, and in the millennium. Jer. 31: 31 the great battle of Armageddon will be

fought, Rev. 16; 16. Ezek, 39; Zech. 14: Rev. 19: 11, to the ead of the chapter. There will be blood up to the horses' bridle. Rev. 14; 20. This batthe will take place at the close of the sounding of the sixth angel or the sixth

The sounding of the seven angels will The Savior's coming on the white horse will be at the end of 1,200 days, and armies in heaven will follow him, and blow the trumpets. And the dead saiuts will be raised, and the living, or woman that fled in the wilderness, will be chanced in the twinkling of an eye.

> There will be forty-five days occupied in the first resurrection, and hattle of Armageddon, and the binding of Satan to cast him in the bottomless pit. This brings out the 1,335 days or events that will take place in them. Dan. 12: 12. The next and noted event is the seventh angel sounding. Rev. 10: 7; 16:

The world is full of wicked people, hesides those that are in the army. The events of the seventh vial will destroy all sinners from the earth. It will fin- the descived ones together like the sand ish the work.

37: 11, 12, 13; Dan. 12: 2, 3.

that is, 1,335 days. This proves the tune of the Jews' resurrection. Dan. 12: 12

en month. Ezek. 39: 12, 13, 14, 15, 16. At the sud of 2,300 days, the land will he cleansed, The Jews will be judged the sixth seal by protecting the woman by the law. Rom. 3: 12; Dag. 7: 10. The resurrection of the Jews, the gather the Jews under the seventh seal. burying of the dead, the cleansing of the Their time to accomplish this is nearly land, and the judgment will occupy 965 be occupied in the flight of the woman 2300 days. Then the worship of God will commence again, and David will be in the winderness. The brank will kill 24, 35. Theo the Jews will build Jethem, Rev. 11: 7, and their dead bodies rusalem, Jer. 30: 18, and the temple east will lie in the street where our Lord was of Jerusalem, Ezek. 40; to the end of the crucified. Those two witnessess, will book. It will take the Jews nearly for be great posts to the beast, as Moses and ty years to build Jerusalem and the tem-

millennium. Christ and the 144,000 and the saints will descend and reign on earth a thousand years. They will be kings and pricets over the house of Isrnel. eovenant made with the house of Israel

the Devil is cast into the bottomless pit forty years before the 6,000 years are He will remain in the pit just a thousand years as the Word says. He will be loosed from his prison forty years before the 7,000 years end. God has two objects in view in doing so. The first is. Jerusalem and the temple .must be built before the millennium. gives the Jews time to do it, The second is, to prove the Jews forty years before the seventh thousand ends. Jews being tempted forty years in the wilderness was a type of the forty years at the end of the millenoium. The canon was a type of the heavenly. Satan will deceive a great number in those forty years. Those who will not leave themselves be deceived, will be united with the saints. The Jews were first, so they will come in last.

I will show where I get the idea that

The saints being kings and priests over the house of Israelin the milleunium, will draw into the camp, as the Jews let themselves be decrived. close of the forty years, Satan will bring of the sea, Rev. 20: 8, and enc The next and noted event will be the the camp of the saints, and fire will fall surrection of the whole house of Israel. down to consume them. Then Satan This resurrection of the Jews will take will be cast in the lake where the heast place at the end of 1,335 days. I refer the reader to the Scriptures on the res-cast in at the battle of Armageddon a urrection of the Jews. Jer. 30: 9; Ezek. thousand years before. Next comes the resurrection and judgment. Here I will

IllE man died. How much is he worth? Has he any debts? How much will his children inherit? This is the way man values. You ask what did he do for the poor, the needy, the oppressed, the sick and imprisoned? Did he do it out of para motives! Did he do it to benefit his fellow men, and serve

Vanderbilt died, leaving a bundred million dollars. How much has be laid up in heaven? General Grant travels met, because he was a great General. poor widows and orphaus? The Phur he is not as other men. The publican says, "Have mercy upon a poor sinner. The great revivalist is heraled forth in our periodicule, as being the means of bringing souls-ten, twenty, a hundred, two hundred-to Christ. Who gets the honor? God. If so, well and good. There his family; studying by the midnight light, having a kind word to all he meets. a tear for the oppressed, a widow's mite for the poor and needy; striving in bonds to do all he can for the church. I will sot n-k who gets, but, who gives the honor? God? God? For the minister cannot be valued by the honor man be stows, but by his self-denials and sacri

fires for the Word of God Heaven did a recompense as largely send; He gave to misery all be laid—a tear;

He gained from heaven ('twas all he wished)
a friend."

Such may be the case. One man may spend thousands for the spreading of undefiled religion, yet he who pays a widow's mite, or even "a tear," may receive the greater honor in the sight of God.

A hard, unkind word, or look may be imprinted on the memory, which years cannot efface. A smile or a kind word. in like manner, may take root; and while the former may, if developed, do an amount of evil, the latter may be the means of changing governments. Look, the mother of Washington.

The children's papers are valued at fifty cents a year. Give it to a child, and let it read it one year, and you cannot get near its true value. One article may be the means of saving that child, which would, in value, alone, according to God's, Word amount to more than the whole world

A great lawyer and statesman oncessid. "Whatever you get for an article, that much it is worth." But this is false. A had book, costing one dollar, may be worth not one cent, while a good book

costing the same, may be worth worlds

Has often located the heart that's and,

Let us, therefore, not despise small things, for we know not what a kind word may bring forth. Always, let us look at the motive. Do all to the honor of God. Some things you should never do, because they are sinful. Things that are good in themselves, may not be done out of a pure motive, and if not sinful. no good is derived from it. In other respects you can do a thing and not he benefitted, yet others may be; you yourself may not gain the plandits of heaven, but others will through you. Jane Tay lor's Poem on the Philosopher's Scales. may teach us a lesson on true and false There scales were not made to weigh sugar

Naught was these as hulky, but there it would

As a weight, he threw in the torn scrap of a leaf Containing the prayer of the pendent thief; Wheathe skull rose aloft with so solden a spell,

se time he put is Alexander the Great, With the garment that Dorens had made for And though class in armor from somials to

rown, The hero rose up, and the garment went down. A long row of alms-houses, amply endowed Next loud one scale, while the other was press

By these mites the poor widow dropped i the chest,
Up flew the endowment, not weighing an ounce,
And down, down the farthing worth came

By further experiments (no matter how) He found that ten chariots weighted less th

a plow, Though balanced by only a ten-penny mal;

A lord and a lody went up at fell sail.

When a bee chanced to light on the or Ten doctors, ten lawyers, two courtiers, one

Ten counselors' wings, full of powder and

All hesped in one balance and swinging fr Weighed less than a few grains of cut

A first water diamond, with brilliants begirt, Then one good points washed from the dirt. us of silver and gold could suf-One pearl to outweigh-'twis the pearl of

Last of all, the whole world was bowled in af

With the soul of a beggar to serve for a weight When the former sprung up with so strong a

When balanced in air, it ascended on high

While the scale with the soul in't so mightly

That it jerked the philosopher out of his c

## THE KINGDOM

[Synopsis of a sermon delivered by Brother Damel Whitmer, Nov. 10th, 1878, to the Whitmer congregation, South Bend Destruct.

e kingdom of heaven is likened anto mun which several good soed in his field; but while men slept, his onemy came and sowed bares among the wheat, and went has way."

AVING your individual attention and fervent prayers, we will consider first, the kingdom; second, the sow er; third, the field.

To form, or constitute a kingdom, reires a king, subjects and territory. A king is a monarch-sovereign-a su preme magistrate, whose will is supreme law to his subjects. The subjects are the people who are bound to respect and times prepare it for the good seed. Thus obey the king's laws. The territory is the good seed will be produced from

King, Monarch, Sovereign, or Supreme Magistrate, whose will is supreme law to his subjects. The followers of the are in duty bound to respect and obey The territory is the whol

world-the planet or globe upon which we live. The kingdom of heaven of which we now speak, is the kingdom of Christ on earth, which was set up when Christ's plan of salvation was fulfilled. which shall stand till the end of time.

when the earth shall be rolled up as a scroll, when the King shall stand with one foot upon the shore and the other as the sun in the kingdom of their Fathupon the seu, and declare that time skali be no more, when he will take his wor thy subjects to the kingdom triumphant

2. We will consider the sower of the good seed. From the text we infer that the sower was a good man, a good hus bandman, for he sowed good seed. He sowed it upon well prepared ground; he sowed it with anticipation of again reaping good seed of the same variety, just as the good hushandman does at this

age. "But while he slept, the enemy ame and sowed tares among the wheat We will here notice that it was a custom to take a sleep, or rest, at no the people of that age; so, while the sou er was resting, the enemy came and sowed had seed. This was a bad man, for be sowed bad seed in anticipation of destroying the good man's seed. The seed all sprang forth and grew up together, both good and bad. This being observ ed by the servants, they desired to root out the bad seed, but not so, said the wner, lest you also root out the good seed; but let them grow together until the harvest when the tares shall be burnt up, and the wheat gathered into my

3. We will consider the field. The field is the world, the territory of the kingdom. This is the field which the Savior referred to when he called the eleven together and told them that all power in beaven and in earth was giv n unto him. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

That it made a vast rent and escaped at the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even into the end of the world." Here the King promises to be with his subjects in the field, even to the end of the world. Then this injunction rests not upon the eleven alone, but follows all successive generations to the end of time. This, theu, includes the generations of to-day,

and we find this command resting upon us with just as much force as it did upon the eleven. Then, there is a great work for us to do. We are commanded to work in the Lord's vineyard. There are various kinds of work in this field: the ground must be cleared of timber,

stone, and anything else that may obstruct cultivation; the field must be put in order by plowing and harrowing before it is ready to receive the seed. That

is, we are to teach the world, in its wild acter and purpose of the King. If this be done so as to remove all unbelief and doubt, the field will be cleared of all obstructions; the plow of faith will break up the field; and the barrow of repen

the country, or space, over which the government of contrast king's authority extends. The same com- the world . He to a seweth the ponents parts, governed by like fune- seed is the Son of man; the field is the tions, are found in the kingdom of heav- world; the good seed are the children of The Son of man, -the Redeemer of the kingdom; but the tares are the chilbe world-the Lord Jesus Christ, is the dren of the wicked one; the enemy that sowed them is the devil, the harvest is

the end of the world, and the reapers are the angels." The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall east them in a furnace of fire; them shall he wailing and grashing of teeth," Here we have the Savior's own' language i regard to the final state of the wicked, and who dare deny it? It is not for any man to do, though he have the popular ity of a Beecher, only at his own peril.

Then shall the righteous shine forth " What a glorious thought! "When we've been there ten thousand yours. Bright shining as the sen, We've no less days to sing God's peni

May this be the happy lot of us all.

FOR HUSBANDS AND WIVES

HUSBANDS and wives who wish to live happy and enjoy life would do well to cut out the following and place it where they can read it once a

Be a Christian, and marry a Christian Never both get angry at o Never tount with a past mistake

"I forgot" is never an acceptable ex-

A good wife is the greatest earthly

If you must criticise, let it be done They who marry for physical charac-

risties or external considerations, will fail of happiness Never make a remark at the expense

of an other. Never talk at each other, either alone or in company.

Give your warmest sympathies for ach other's trials.

If one be angry, let the other part the lips only for a kiss. Neglect the whole world beside rath-

r than each other. Never speak loud to each other unless

the house is on fire. Let each strive to yield oftenest to the wishes of the other,

Always leave home with loving words, for they may be the last.

Marry into different blood temperament from your own.

Never deceive, for the heart once mis-

led can never trust wholly again It is the mother who molds the charac

ter and fixes the destiny of the child. Never find fault unless it is perfectly rtain that a fault has been committed

Do not herald the sacrifices you make to each other's tastes, habits, or prefer-Let all your mutual accommodations

be spontaneous, whole-souled, and as five as air.

The very felicity is the mutual cultiration of usefulness

Consult each other in all that comes within the experience, observation, or aphere of the other.

A besitating or gram yielding to the . wishes of the other always grates upon a loving heart. Never rellect on a past action which

was done with a good motive, and with the best judgment at the time

He who is ignorant of the way to the ea should take a river as a guide.

### The Brethren at Work. PUBLISHED WEEKLY.

J. H. MODRE. | EDITORS AN M. M. ESHELMAN, | Proprietor

MODRE & ESHELMAN, Lanark, Carrell Co., Sil

LANARK, ILL.. . . MARCH 27, 1879 BROTHER Archy Van Dyke, of Pennsylvania

Two persons were baptized one mile northt of Lunark hast week, and another on annits baptism.

The address of O. W. Hartness is Walls. Wallo, Walla Walla county, Oregon. Those wishing to know has address will make note of

BROTHER S. C. Keim informs as that Brother Daniel M. Miller reached Elklick, Pennsylvania Tuz Pipe Creek Church in Indiana is said to

be a large congregation, and composed largely of young members. May they become useful workers in the Master's vineyard

Wook next week. Parties descring sample cop-ies will please drop us a card. The paper will continue to increase in interest and usefulness BROTHER S. Z. Sharp expects to be at his

home in Ashland, Ohio, the 26th of March, and remann till April Sed. He is spruding most of his time traveling in the interest of the school

BROTHER W. J. H. Bauman, writing from Burr Oak, Kepras, under date of March 15th, Ny meetings here are interesting. I expect to

BROTHER Lewis Keb. of Decatur county contessing and awaiting haptism, making ten in all for that church since last May.

THE National Temperance Society, 58 Reads Street, New York, is publishing an immenmount of temperance literature in tract unbook form. We are in receipt of quite a roll from them, and find much profitable reading matter in the works.

We are sorry that a number of our reads failed to get No. 10. The paper was mails batted to get No. 10. The paper was mailed here promptly and in good order, and we can-mot imagine why it should full to reach the subscribers. We cannot supply any more of this number, as we do not have them.

We have just received and stored away in ou culture namer made to order, and much supernot to that which we are now using, hence after this week, our readers will find the BRETHREN

SOMETIME in April there will be commenced the Children at Work, a series of Bible les

BROTHER S. Z. Sharp writes: "We just eleed a verses of meetings in the Four Mile Church, Indiana. Two were baptized and many others land College also, with good success. We are

BROTHER N. C. Workman's address is change Norton, Norton county, Kansus. We wish him success in his new field of labor, and may the blessings of the Lord rest on the Maple Workman is now earnestly laboring

d blacksmith," died March 6th, at his home in ed biseksmin, mea-New Britans, Connecticut, where he was born in 1810. He was master of twenty-three languages, most of which he learned while work-ing at the anval. A desire to read the Script-ures in the original led him to make languages

In a single day, week before last, over three Kansas City, showing that there will be an im-mense emigration to the Western States this Spring. A number of the Brethren are also moving West, thus enlarging our opportunities for usefuluese in spreading the truth

New arrangements have been made for rur kee, and Atchison and Lovenworth. These trains will pass over the Western Union R. R. and there will be no change of curs between Milwankee and the Missouri River. The arangement will prove advantageous to trave

given to the men who do the work. There wal e no middle men in this arrangement to ge the best half of the money. We believe in ap-plying the money direct to the purpose for which it is intended, and not give half of it to some one for collecting.

Turs week we are compelled to omit the Binews we have on hand. To those who write notes of travel and church news we suggest the propriety of them making their articles as short as possible. We want all the church news we as possible. We want all the church news we can obtain. If carefully written, much news might be sent in on postal cards.

It is reported that the Governor of Syria h called a vailroad convention at Damarous of the more prominent men of Syris. The object is to propose the building of a milroad from Dawheat region of that country, and also to extend a road west from Damascus to the Med This will be a grand move to ---

Bhormen Jesse Calvert, writing from Hunt ington, Indiane, under date of March 13th, says: "We commenced a meeting at the Shoek ch, Clear Creck congregation, and closed March 10th At these positions forty-seven making in all forty-nine, and still more prom sed that they would come. I strived March 12th, found all tolerably well. I was gone on this trip two mouths and tour days A few over one hundred were added to the church at the meetings held. Thanks be to

BROTHER P. R. Wrightsman purposes to who will volunteer to preach in other cities? There are thousands of places where preaching is needed, and where it will do good. Brethren, who can sneed a week or two in towns and cit Work and distribute them among the peop Our readers have no idea how much good name phlets and tracts will accomplish if judic

OTHER George W. Cripe who has been h ing a series of successful meetings in the Oran's Creek congregation, Walush county, Indiana, says: "My wife and 1 left home on the last of commenced meeting, con-ticed nine precious souls. The brethren and webset. We held large revival meetings in this congregation before, number of young members are here, and all seem to be doing well. Seven of them are teachers. During our meetings this church Lot fell on Brethren Stephen Ulery and Perry Early. May the Lord bless them. Sohn Wright was their only minister, with A. Leedy as their

ticle on the "Great and Noted Events of the Sixth and Seventh Scale, and the Millennyam," by Bruther Daniel Senger, of Linn county, Lowa. He wrote the article by resuct of parties, who, knowing that he had given the sub-ject considerable thought, desired to see his

APTER this work the debate will be published in the paper, and not any more on supplements. Brethren from different points have advised us to do so, and thus give no one occasion to find fault. The expenses of printing the supplement ficient to justify this expense. readers not less than two weeks late. This is unavoidable, but by inserting it in the p will reach the readers much sooner.

#### BIBLE SCHOOLS.

at one place to be taught. Four things after into a school. 1. Persons who desire to be taught. 2. A properly qualified teacher Something to be told or made known. 4. A place of meeting. The thing to be made known in a Bible School, is the revealed Will of God. The persons to be taught are th whose understanding can be addressed. The teachers are those who have been "born o God," are "full of the Hely Ghost," "mighty

should be determined by circumstances Paul was "a lengther of the Gentiles." the most good, he called his learners together at one place. At one time be called the elders together, taught them, and then before les kuelt down and prayed with them all. Acts 20 28-28. Jesus went early in the morning "rate the temple, and all the people came unto l and he sat down and taught them." John 8:2. Terms was the tendent "All the monle" were the scholars. "In the temple," was the place of meeting, and "early in the morning the time of assembling. Surely the above ought to be a grand lesson for mat

Paul places tenchers third among those set part in the family of God to help those who need help. These teachers were required to in men and women were thus engaged in the prin their methods of teaching. Order and effici cy were chief points in their work. The intel bigent part of man is being dealt with in the and aptness must be observed.

Men and women may be taught at the ones by a minister, but for convenience and holy fellowship the Lord desires them to meet at one place. Being together quables the teachor to do better work, and with greater ease m in the case of teaching children the Will of God. They may be taught at lrome and should be so far as their parents can teach them; but the reasons that bring parents to the pub nsembly to be taught, hold just as good in the case of children. Every parent can instruct his children, but then there are others who can ustruct his children still better. Every parent instruct himself to a certain exte hen there are other persons who can take them still forther into the knowledge of God's Will

"Well," asks a friend, "how about Sunday schools? Do they accomplish any good?" Proper questions indeed, and without any apolgies I shall at once grapple with them. school, they sim to teach children and adults the great facts of the Bible and the precious comises of the same. The mand is drawn out, xpanded, and cultivated, not with taker scie d vain philosophy, but with Bible truth

Where this is done, there will be good results: bet if opinious and false theories have been set and maintained, then the life of the po will be wrong and the end miserable. good has been done in the Sunday achool is evdent; that evils have grown out of some of them is perhaps equally true. But the san may be said of meetings to worship God. Why nt Corinth when they had come together to ob erve the ordinances of the house of God, they went to eating and druking unworthilly. What did the apostle do? Did he say, Have no meet-No; but he set about to correct the evil, not by patting away all meetings of He should not occupy over ten minutes. While the kind, but by attacking and correcting the this ex-ceis is being conducted, all others may evils in those meetings. All good things are he willor attentive lateurs or engage in the

On another page will be found a lengthy ar- more or less abused. Even our Savint's works ould not escape the nituck of Salan's ages Some are ready to admit that in low many

> turned into fun and amusement to the injury of Bible truth and holmess of character It is a fact that too often they are run in a sort of mechanical way to the hurt of the dear youth These and knodred evil have coured many welldisposed persons to regard the Sunday-school as therefore, turned their strength against the whole work instead of attempting to root out the cyils which appear, as Paul did at Corinth Many meetings for public worship are conductod in a disorderly manner, yet we all have pru dence enough not to advocate the pulting away

of public meetings. Our nens and voices an not raised against public meetings because some ils have crept in, but against the evils alone Just that wise should we be in regard to meet mes for the study of the Bible. If they have seen conducted improperly, or if wrong teaching has been set forth, then let us try to remove the wrong and leave the good stand. Not one of us can afford to fight against truth or the study

But there is a proper and successful way of teaching the Bible to those who need to be tangist. To get at the matter promptly, I shall call the meeting for Bible study, a Bible School in the Scriptures " " upt to teach." The place because it is made up of learners who are seek ing information from the Bible. A Bible School does not suggest the teaching of traditions outsions, creeds. If traditions were to be taught then it would be proper to call it a Tradition School; if creeds, then a Creed School; if opinions, then an Opinion School. When persons come together to sing, it is called a Singing School. When they come together to study and recite geography, it is called a Geography School. Then, viace we come together to study and recite from the Bible, why not call it a Bi ble School? Surely this is the most appropri ate name: and I suggest that all schools when

the pure Word is taught, he called Bable schools

That this name should be adopted as expressive

of the hand of work we do, will annear more

learly as we proceed with our investigations.

I observe that by forming the pupils seto lasses, and assigning teschers to them, all beduring regitation. This has over been an obdvocates as well as opposers of Sunday-schools work could be done. If, then, we are so quick to exercise good judgment in training our chil dren for the duties of this life, ought we not to be equally wase concerning the training of the ound for the world to come? Certainly we reading in the midst of so much confusion. The by having a half dozen persons talking at the some time, would be put down as not just the some for that kind of work. The family where ourents and children all talk at the same time is not getting along very well. Thus you see m other things we adopt the best methods in

been so clow in seeking the best methods of teaching the Bible? Yes, trig? O may we be ere active in our Muster's vineyard, and not so much concerned for our own vinewards! I invite your attention to the following plan 1. Let all who wish to be taught, assemble

order to get the best results. Why have we

at one place, at a certain bour of the first day of the week. Those under seven years to o

front scats, and to be regarded as the first or primary class. Those from seven to fourteen years to be

egarded as the second class, and to occupy seab 4. All over fourteen to constitute the third

class, and to occupy seats behind class second. We will now suppose all to be seated in this way, and the time of instructing is at hand, singing and prayer having been attended to as on any other occasion. The teacher of the primury class now proceeds to ask the little boys and girls Bible questions and relate to them Balde incidents in the most efficient many

study of their lesson. As soon as class first has unto yourself position and power, but because Such a rebuke as this is sufficient to effect a story of their reson. As some a the action of the control of the control of the room and in the most sage from God to deliver. More concerning prophs; but the most senting agreems will not quiet manner hears them repeat the Scriptures Bible Schools will be given in the Chiblien in which they may have memorized. Winist this Work. May divine wisdom illuminate our unis bring done, the teacher of class second will derstanding, and help us to do the will of the be conducting his exercises. Here are many Lord in an acceptable manner. boys and girls who need instructions in Bible facts, and the great events that are recorded in that blessed Book. If the teacher be apt, he the attention of his class, but that of classified of sairstion just as good and as perfer also. He should spend about ten minutes in as he know how, and even went so far as to give which five minutes may be devoted to asking and anxwering questions. If, however, class third does not find it profitable to listen to the recitation of class second, its members may engage in the study of the levien. No danger of having the lesson too well. When the teacher of class second is done, he directs his pupils to decided upon, or if necessary, remain just where they are. I would appoint that a brother or sister be placed in each seat with the members of this class. These brethren and sistem are to be known as unbeteachers, and shall hear the punils recate the verses that have been committed to memory. And then, too, they may ie great helps in maintaining order. Now let as turn to class third while class second is re-

citing wrees. The teacher of class third should be very failiar with the lesson. If he would be successful he will adopt the subject plan. This is to assign a subject a week in advance. The first great subject is the Bible. Indeed the arrangement of the Bible, its history, &c., can not be well taught short of several lessons. Then proered with such subjects as Faith, Repentance, Buptism, Holiness, Happiness, Love, kc. Do not be afraid to teach doctrine. Our experience is, the more doctrine, the better the attendance, the better the school. Let the teacher occupy ton or fifteen minutes in giving oral metruction and then spend about the same time in asking and answering questions. Each pupil should ave peacel and paper, and when the teacher is giving instructions, carefully note items for fo twee reference. Be just as precise and careful other branch of study. Should the members of class third mem-

ripture? Yes, every one of them. The more you get fired in your mind, the better for you This is the great object of the Bible School Suppose the subject is Love, would it not be very profitable to memorize all the verses you containing the word love? Certainly i would; and if the teacher is ant he will hear you recite them in such a way as to do you good and all who hear you. Commencing with those on the first seat, each will in turn rise and repent a verse, so that all may hear.

I shall now briefly state some of the advantages of this method. 1. It is simply three short sermons in one hour, so arranged as to reach all who attend. 2. There will be less use; hence more can be taught, and taught better; and more can hear, and hear better This alone should commend it. 3. Where there a a lack of teachers for ten or fifteen classes ough efficient ones can be had by this plan and if necessary one person can conduct the whole school, prividing the sub-teachers do their duty in hearing the verses of elgases one and two. 4. There will be greater unity in things taught. 5. None will remain from school through fear of being arked to teach All the teachers should be members of the church, and by this method these can always be had. The importance of only believers at Christ being teachers, is perhaps not as fully regarded as should be.

These suggestions are submitted to the pray erful consideration of the beloved ones of God I should be pleased to have them tried. If they re found to be impracticable, they should not be received, for no method should be adopted that will cripple and mutilate the truth. I do not wish to be understood as maintaining that this method is the most nearly perfect, but I do believe it to be far superior to our present methed. Close observation and much study have brought me to these conclusions, and I give them for your benefit. Let us labor to do good work. Let us teach the children in such a way M. M. E.

### SOME STRANGE PROPILE

## the attention of his class, but that of classified $W^{\pm}$ presume the Lord mule the Gospel plan $\phi_{\rm class}$ . He shows that of classified bringing out the points of the lesson, after his only begotten Son, that whosever believeth on him might not perish, but have everlesting

life. He took the pains of having this perfect law of liberty curefully written and handed down to rising generations, yet the world, and much of the church are not satisfied. They would like to see a few things changed for their own special benefit. The road is too marrow and difficult, and then it is not popular enough They cannot enjoy themselves as they would like. They expect to live here but a short time

and want to enjoy themselves while here. They look on heaven as about the next best place after this world. They know they must die, and as they do not want to enter the other place-though if they had their own way about at they would much rather live on in this world -they conclude to make some kind of a preparation for beaven. They do not like to alter the Bible; to live outside of a church they think is not safe, hence they look around, not to find what the Bible tenches, but to find a church that suits their idea of religion. One man belongs to the Free Musons; he does not want to give them up, hence he must have a church that will allow him to retain his membership in that secret order. Another has been used to attending theatres and places of amusement generally; he selects a church to suit his wants. A woman has been bred in fashionable society -she still loves fine dressing and so must have a church to suit her mind. In this way the work goes on, and each one selects a church to

Of course, people did not have that priv in the apostolic age, for there was but one church then, and every body had to join that or none. But people are trying to improve (?) religion now; they want everything to their notion, and more than likely if they ever reach heaven, they will not be satisfied with the plage. Things will not be arranged as they would like. They have got so used to having things to their notion while here that they may find it difficult. to submit to the rulings of another.

Then there is such a thing as striving to ener in sud not being able. The Savior says: Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and then hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and guashing of teeth, when ye shall see Alraham, and Isaac, and Jacol, and all the prophets, in the kingdom of field, and you yourselves thrust out." Luke 13; J. H. N.

## AN EVIL, AND HOW TO AVOID IT.

LL concede that turning around to s is coming, and how he looks is a but hub-it annoys the speaker very much by exceing him to lose confidence in houself, his subject and his audience. We are, therefore, certain this practice is a harmful one and should be stopped. "But," asks my friend, "how can it he done?"

Nothing attracts the mind so much as curiosity; so, when any one comes into church, all are excited to know who, or, possibly, what it

A Presbyterian minister, in an eastern city, n as reading his text one morning when some one outered the church. All turned around to see who, or what, it was, that was coming. He stoppe I reading, waited until all gave attention and then said, "I wish you would give beed only as will make them better and wiser. Do not go to what I read: if anything but a buman being about the work to make a display or to hosp comes in I will tell you."

overcome the whole of any audience. Hence, we consider this method a partial, if not an en-

tire failure; for the very persons who most need to be reformed are the least likely to be imoved. There is another way by which this can be occumumently secured with all, and no one hav

the unpleasant task of rebuking, and no one the mharrasonent of being rebaked. A person, who descharges his duty by reproing his audience for indulging in this evil, of fends those who most need his instruction, and

thereby loses the influence which he might otherwise have retained, and still finls in effect ing the desired reformation.

If we can secure the same, or a higher standard of order without resorting to an offensive measure, it is always better to do so. If we can avoid giving an opportunity to do wrong, it is evidently better to do so, than to give the opportunity and then consume and reprove for

Sing it. Well, how is this to be done? How can you avoid giving opportunities? Would you have the sermon so interesting that all would be so abvorbed in it that they would not see, hear, feel or think of any thing else?" No; all cannot make their discourses so interesting as to do that-if they could, that would be the way; but it is impossible with so many that it is really of no practical value.

Let the prescher's stand be between the doors of door, and when any one enters all can see him without turning. Thus the whole trouble car be avoided and no one's feelings hart. S. J. Hannsson.

## OUR SPECIAL OFFER.

Much good can be accomplished an most any leasily by distributing the Binstruck at Work equality by distributing the Binstruck at Work equality among well-disposed outsiders. They all take great pleasant in rectang it, becomes invested in als continues, and therefore form a strong treated in als continues, and therefore form a strong treated in als continues. troth among their neighbors should a he address of doing buther or as

to truth among their neighbors should preceed to sist-the moving-orders among to figures said to be suffires of double buther or saids, who is to our extend startingbot them at the class of services that meltind of drung missionary work will be suited expectably serviceable in localities where non concentrations are huiding mp.

## MOOMAW'S PROPOSITION. HAVING for its object the preschang of the

fin eites.
The following sinounts have been subset of other names will be entered as they come

## Items of Inferest.

-A RAILROAD is to be built from Juffa to

-An international exposition will be held in Mexico in 1880,

—A FRIENDLY spirit prevails at present be-ween the Turks and Russians. -JAPAN, according to the geologists, has not enough to be equal to the annual yield of

Great Britain for a thousand year —Ds. Newman Hall declares that the churches of Great Britism have lost thirty thousand mem-bers within the last three years, by intemper-

-The temperance women of Chicago have petitioned that a thorough course in physiology and hygiene be introduced into the public -A more once owned by Martin Lather and

containing manuscript notes made by his hand, is owned in Maine. It is a Latin translation of Solomon's Song, with a preface and notes by Lather -"Science," says Dr. Holmes, " is a good

èces of farniture for a man to have in an upper chamber, provided he has common sense ou

-The Scriptures give four names to Christians, taken from the four eardinal gauss:
Soints, for their holiness; Believers, for their faith: Berthern, for their love; Disciples, for their knowledge. -Ir is proposed to construct a line of tele graph through the whole extent of the continent

of Africa, connecting the English South African colonies with the Europtian lines at Kartum. -A FLOOD of petitions is youring into the

Wisconsin Legislature, praying for prohibitory temperance legislation. Twenty-one were put in on one day, the signatures aggregating near--THE Mayor of Sheffield, Rugland, states

that in one district in that town there are 4,000 persons destitute and 400 families netually starving. The relief fund, except about £800. -Ms. Moody, criticising the self-conceit of some reformed drankards, said, "You might as well be full of rum as full of egotism." Ego-

tum is very intoxicating to some constituti and often makes men set very foolish. -Mas. Haves, in spite of prejudice and the imperious demands of tashion, has succeeded in banishing the wine-cup from the White House; and in doing it she commands the respect even

those who are less rigid in their persons -Ix Springfield, Massachusetts, there is a proposition before the board of alderman forbid-hing screens, blinds, curtains, or say other ob-struction to a full view to the interior of saloons or har-rooms. The liquor dealers are alarmed

-THE Church Missionary Society l assumed the cure of a new mission station at Gaza. Palestine, and has appointed A Schapira, a Christian Jew, to the charge. This sesiety also proposes to send out shortly, an expedition to the south-western end of Albert-Ny

-A WEEKLY newspaper is projected at Rome, to be under the immediate inspiration of the Pose. It will be published simultaneously in five languages, and will be edited by Connestabile, of Perugia, with Monsigneur Peori, the Pope's brother, as the power behind the throne

-A SEAL telegraph has been invented by an —A SEAL telegraph has been invoited by an English mechanical engineer. A wreter in Lordon moves his pen, and simultaneously at Brighton another pon is moved in precisely smillar curves and metions. The writer writer in London, the ink marks in Brighton. This put at the reverving coil has all the nppacasance of being guild d by a spirit hand. The apparat-ties is shortly to be made public before the So-ciety of Telegraph Engineers.

-Tue members of the Society of Friends in The members of the Society of Frences in
Philadelphin are taking netive steps toward the
formation of settlements in the West. It is the
intertion to form an association which shall
perclase tracts of land and sell forms and lots
to Friends, or those in sympathy with thesu, and to aid those whose mesms are limited in the and to and those whose means are limited in the erection of dwellings, etc. The association will be not rouds, and creek meeting-bourses and school besildings. In all deeds a clause will be inverted probabiling the sale of intoxicating liquous as a beverage.

## (Correspondence.

From S. C. Bashor

WHEN I last wrote to you, our meet were still in progress in Republic county, sas. We continued the meeting over Sun-Kansa. We continued the meeting over Sua-day, the 20th of January, without any immedi-ate additions, but think out labor will result in ame good. On Transich the 20th, we left Re-public county, for Jevell county, conveyed by come from the county, conveyed by Switzers, to which place we made our very con-ferent field of Deler 8.4 parts good servers; the control of the county of the county of the county of the county for the county of the county of the county for the county of the coun onemy giving ground; some five obtain to our number, through the instrumentality of Broth-er Bauman. At night we presched in the school-house close by. Next day were conveyed to Burr Oak in Elder Ives' district. Met at night in Burr Oak school-house. Preached to a seemingly interested congregation. Made

acquinitance with a number of members next day. Was not at this place by Brother J M Bailey and friend James Little, very glad to see them. Brother J. M. B. is a minister, but sorry to say that he has preached but little for a considerable time. Hope he will never give consistence time. Stope he was never give way to such would-he discouragements, but stand up and go forward in his high and honorstend up and go forward in his high and honor-ed calling. Here, at Barr Oak, we left Bretler Fahrly, and I was conveyed to the home of Brother Balley, where I remained until Sunday morning. February Zed. Visited some Bretl-ren and eojoyed the kind hospitality of Brother B, and fansilv, then leaving thus place in com-pany with Brother and Sister Balley, we arrivin the evening, at Brother Deeters on Linestone. Brother Deeter is the only working minister in this congregation, and as we formed his ocquaintance at Burr Oak, and were requested by him to come to his place and assist in a protracted effort to the upbuilding of the cause, we did so, and met with Brother Fadely again. We staid here until Wednesday, and then left as the weather scemed to us unfavorable for meeting and we were very auxious to-return to breed ones left in Republic county. Leaving Brother Fadely to continue the meeting, in company with Brother A. W. Austin, (deacon) we were soon at the home of Brother Detirick, where we found quite a number of members at tending church council. Stail over might with Elder Switzer, next morning I haurded Brother Switzer's wagon and soon we were on our way to White Rock City. Speut a short time look ing at Mill Property, then onward to Scandis and soon we were comfortably seated in our brother-in-law's house. Found that our little boy had been in poor bealth, but was better. Next morning Elder Switzer, bidding us all farewell, returned home. We stand here until Monday the 10th of February, when, in company with brother and sister, we soon arrived at the depot, where we bid them farewell, probably for the last time, and soon we were on our way What we saw of Kauses we can rec

as a good country; we found the people kind and soemble, we felt ourselves at home wherevren and triends for their kindness; it would have been a great pleasure to use to have remained longer in Kansas. Will say to those brethren and friends that desired me to settle down in Kansos, that I think I would better let well enough alone. I am bound for Colorado, at the Lord will. We are now making preparations to start the 24th, hope no one is disappointed.

Notes of Travel

W.E. left home November the 30th, and being pressed with calls, have continued our mes with simply an occavioual rest at home save during our meeting at home, which com-menced on the eve of January the 1st. W save during or menced on the eve of January the 1st. We labored, assisted by our home ministry, until the eve of the 9th, when we were relieved by Brother Calvert, who continued with us until the 21st. The attendance and interest were suto any previous meeting held with We felt that the church was much revived.

The eve of February the 6th came the time appointed for us to visit the dear brethren and appointed for up to with the stars bendines and blow while of the result sity, the bennes of the stars of the large of the stars of the large of the stars of the

ters will remember of sharing her kindness; and 22, 23. Home filled with attentive listeners, calls that cannot be attended, and more help is

and old, in attendance at the meeting, so that many regretted to see the Macting close. It ing with such flattering prospects. We founly trust, however, that the church there, by its united and powerful efforts, will, in due time. ther these wrestling souls into the fold.

My wife having spent many lonely hours in our absence, we made arrangements for her to meet us; she arrived on the 11th inst.; we thus brethren from the adjoining congregations, who visited the meeting; hope the Lord will so tovor us and them that we may be permitted to renew our acquaintance, if not in this life, we may on the other happy shore.

The church there seems to be exerting a large and healthy influence, being under the cure of watchful shepherds. We spent one night with Brother Henry Mohler, where we found his sged father, Elder Rudy Mohler, much afflicted; sgod father, Rider Rudy Mobiler, moreh affinition, weak in body, but, happy to any, strong in spir-it. The example of these faithful velerans of the cross is very encouraging to us who are young in the service. We let! sorry to find Brother Dr. Shellaharger yet in so much afflicion, but happy to find him bearing his affliction with so much Christian patience.

We felt some embarrassed, at times, during the meeting, at the absence of some of the home ministers; we feel that the interest of a meet-ing, ought to be such as to demand as much as possible, the presence of officials, the lasty and their children. At the date of this, we are with the Brethren near Bryon, Ohio. Interest cu-couraging. I. J. Rossauchaen.

From North Manchesier, Indiana.

Dear Brethren AM again before your many readers, who hkely remember the cry that went out from here through the BRETHREN AT WORK the 7th of last November, claiming souls were starving of lack November, classing souls were starring for means from on high. Happy to say, relief has come. Yes, the call has been heeded by brethren from the North. J. H. Miller and Wysong, from Millford, Indiana, accompanied by Brether F. P. Lechr and wife, from Michigan. Met with the members of North Munchester District on Friday, February 21st, held evening meeting at the house of Brother Abraham and Sister H. Miller, for the henefit of our dear old father, Henry Butterbuugh, who is deprived of meeting us at the sanctuary; reason, decline of Be is eighty-six years old, and is, as may be supposed, quite feeble

Saturday, 22nd, met at 10 A. M, at the meeting-house, as was previously appointed. There the brethren met many who sugarly united to the nectures met many who engery waited to meet friendly faces and bear them talk of heav-en and its enjoyments, which they did with power, as the Lord gave them utterance. After singing and prayer, Brother Miller, for a toundation to build upon, selected Psalm 61: 2, "From the end of the earth well I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." After gav-ing a full definition of the word "cry," he called our attention to Christ, the sure boundation, the our attention to Ubrist, the sure toomorbon, the electral rock, and all who bould upon that rock, will be led in safety, and will stack the test at the final day, &c. Brother Wysong selected and sung hymn number 785, suited to the co-nosion; prayer, then adjourned for evening. Met again at 7P, M. Good attention by all present. Presching by Wysong. Text, I Cor. 13, 6, 70, 26, for the recording is a numerical

present. Presching by Wysong. Text, I cor. 14: 8, "For if the trumpet give an unpertain sound, who shall prepare bimself to the buttle?" scane, who shall prepare numers to the battle? The brother in question having a severe cold, yet handles the subject nobly, leaving many (in we think) lasting impressions. Followed by Brother J. H. Miller, who, in conclusion, called our every attention to the necessity of being prepared to fice the wrath to come, or enemy, at the sound of the trumpet, and come inside of the walls of the great city, the house of the

show they came for this noble purpose. Our attention was called (by request) to hyem 339, "With tearful eyes I look around," &c. Oh! behold the sweet voice, "Come to me." Also hymn 67 was sung, then to prayer. Brother Wysong took the stand. Text, lexial 35: 3, to and Brother Miller, in conclusion, said he felt louth to leave us, and why? Let me answer, we believe he saw a beautiful and telling counte-nance on every Christian man and woman, also on our neighbors and children, all desiring spiritual food, as it flowed with great power from the lips of the man of God. Much more might be said, but let this suffice. Only this, we teel

be said, but let this suffice. Only this, we teel much strengthened and built up in the inner mean. May the good Lord bless our young lerethron and fibers labor, who engaged so cornestly in the cause of the Master during the short

Believing the ground is well broken up, a Believing the ground is well proxim up, and in good order for cultivation, who comes next? Closed by singing hymn 183. As yet, no con-verts. Now we leave the work in the hands of God. Paul many plant, Apollos water, but God must give the increase. May the Lord direct us all in the good old Gospel path, is my pray-er. D. S. T. RUTTERHAUGH.

P. S. At this juncture, Brother F. P. Luchr P. S. At this juncture, Brother F. P. Lockir artises, and invites young and old to meet to-morrow evening, February 24th at the usual hour, for worship. Text, John Hr. 6, "No mon comeb to the Vather, Aut by me" Pressing on the minds of the young that Jenus Christ was once a child like nuto us, more than he was divine, not polluted by the use of cigars and to buces. Also of the necessity of us meeting together and making a common stock of our knowledge, &c. Our little folks, with sparkling eyes, solaced themselves into prefect : eyes, solaced themselves into perfect admost super to hear what grandpu had to say. Closed for evening. Preaching to-morrow evening, February 25th. Very disagreeable, run and sow, but few out. The old sollier at the stand, saying the ground was well plowed, and ours the could not have now more ju would have the e could not plow any more, he would uli weeds, and finally carry water. Let us all take conrage by this, and renew our zeal in the cause of our Master. So close the labors of our brethren at this time. May the Lord bless

A Visit to Cherokee County, Iowa: A Sudden Death.

them and us, is my prayer.

LEFT my home on the 21st of February, for Aurelia, Cherokee county, Iowa, one hun-dred and sixty-five unles west of Waterloo, situnted on the Iowa division of the I. C. R. Here is a small church of twenty members Met with them the 21st at the Early schoolhouse. The next meeting was at the Leonard school-house, where we continued for one week with good interest. We lead our home at Brotia-er Keelin Leonards. On the evening of the 25th. James Brusson, who leved about eight miles from the place of meeting, and had come to attend the meeting, and on the evening, as stated above, he went with us to meeting, as before and come home, and came into the home appur ently as well as usual, but, inside of five tarn user, was steat. It does writeness is green as a struggie. The physician said death was caused by the stopping of the action of the near the was born in Singo, Ireland; and had laved is the Cashellic faith the greater part of his list hat he because disastitified and untited with the River Brathren, and dref in that faith. Litti. did we think when we met him that we won ant such was the case. The congregation was not very large. Such is life! We think that this very andden death should serve us a warning to us all. Let each one of us ask him elf the question, had it been me, could I say like Paul, "I am ready to be offered." Lafe is un-

stain, but death is certain. On the first of Murch we met with the Brett-

for will remainer of having her limitures; and 22, 23. Hence liked with statenics indicates, colisit total cannot be attended, and more being a mixture of the life of the limits. As a simple of the limit that the is now with the group to have the term, in a similar but the way must need the rest ground a reside level from the limit of the linitial of the limit of the limit of the limit of the limit of the nouses are well built. Aurelians musty located, with one railroad. Here we met and formed the acquaintance of Brother Exra Slifer, of Lanark, Illinois, who had been in the country west of Cherofore. He sad that the country is very good where be had been. Land can be bought very reasonable in either of these countries. The brothren requested me to say to our numistering brothren who travel West, to stop off at Amelia we closed our meetings on the evening of the foorth of March, having had thirteen in all, and preached one foneral, and on the evening well. Thanks to the train for home. Found all well. Thanks to the brothren and enters and friends for their kindness while we were with these. May the Lord bless us all, is the prayer them. May the Lora man of your unworthy servant.

WM. IKENDSRRY

The Time to Evangelize in Cities.

BEING deeply impressed with the importance of the Moomaw Proposition, I am prompted to take up my pen and break a long silence of this method of communication. My recent engagements in the home mission of our District, completely confirms my former amble opinion of the importance of city

ave been directed to, proved to be arranged for in churches, procured in town. And from the apparent adaptation of a peculiar looking, peculiar pour and common place talking preach er, with those strange features in the services, ic. to the minds of the solver thinking of all rities in our land, we arrive at a decided conaroon that the proper time for our city evan geham has not only come, but that the proper time has been let but too heedlessly pass by. ever since the church in America has had ovan gelists, and cities in "all the world" to evan gelize. (Leaving it to the judgment of the editors whether to insert), I will here relate, for example, the instance of evangelising in the town of Clifton Hall, Massouri, where never beiore, a brother had, perhaps, been seen, or even baard of, except by the person who sent us the heard of, except by the person who sent us the call. Here the most fashionable churrel in town had been procured, section at post, and all in style. The attendance immense, (said to be from twelve miles around). To this yest audi-ence, and in the most simple, plain and common D. S. T. B.

to relate the old, old story of the cross, and then on and on to the conditions of its avail to all until arriving at the proper point, where all (if nostible) of the neculiarities of the primitive and vehemently contended for; the subjects om educances of the church.

Now the results in so proud a plu

Now the result in so proof spine were many warm expression of approvid; to wit: "Never, since my childhood, dail leav this that simpleity." Them his messay you proche for you seem to have mothers of their horizon. I remombered what the brethern sold at the Datrict mercury. "Men," and they, "show all hands their lives for the came." A lady, of whom it could little be capteled from her gay upperment, and." "Don't Ley remain done of the oblapatiles?" in if from realing the Scrip-ers, she had imagine the referred the promitive arms, she had imagine the referred the promitive Christians. At haptizing in the suburbs, a de during the prayer, regardless of their oth, salk and satin. Here also one said That's now according to my notion of the

Brethren and sisters, do not withhold your loverful donations from so good a cause, sug electral donations from so good a came, sup-nosing the cause to be parmature, or that the pride and vanity of caties have advanced beyond the reach of the simplicity of the church and her doctrines. For we find the power to be with God and his Word, while the service of his came for the execution of his power to save, is vested

wheel of the great work, perhaps the greatest opportunity ever offered by the chorch to do wondrom good. C. C. Roor.

#### From D. S. Replogle

FEEL like priming a few thoughts for your paper this Sabbath day, as I was deprived of attending meeting on account of the inclemency of the weather, and the meeting being eight miles off I was made to say; God pity the preachers. Many had to leave their homes this morning to fill their appointments, and, no doubt, some of them met with small and, no doubt, some of them user with sham congregations. This makes as sympathize with the ministers who are placed upon the mults of Zoko to preach the everlishing Gospel. I thought we might do much good to them, in being engaged in prayer in behalf of them, that are might be with them in Spirit, that we that are might be with them in Spirit, that we singlit say with Paul, "We give thanks to Gol allways for you all, making mention of you us our prayers." In this way we might help them to preach. When we take notice sometimes, now carries and anconcerned some lay is bernare in tending meetings and helping their that the love and the sympathy that they should have does not somplied itself as it should "Works without faith is dead," says James, am merely lausting at some things which way of admonition, I will freely do it. A great seamy things are done nomelimes among on embers that are done thoughtlessly, especially the following the followi ing is one of the things I wish to mention: A short time ugo there was a meeting appointed conter that did not belong to our church We had the pleasure of attending said meeting, cutering the house we found it well filled bearers were some of our young members that were engaged in talking and laughing while preaching was going on. I felt grieved to see this; but, no doubt, these young members were off of their guard, and were not thinking what they were doing. Such conduct is wrong other meetings, they should behave just as they do in their own. God sees our integers no matter where we are. We should be very careful how we let our light shire, showing to those with whom we associate, that we have been converted to Christ, and are to live lake Christians should. I don't think that there are any professors of religion watched closer than our members are, and why is it? Because tom oftr members are about my the present we profess to be a peculiar-prophe, a separat-prophe from the world and try to be lead and governed by the Bible. It should be 'our de-sire to do good where we go to best preaching let preach who will. We can always learn comething good by it. No man that preaches from the Scriptures but what will tell us some thing good if we want to be honest about it I submit these few thoughts for our young bers especially, who may chance to read it

May God's choicest blessing rest upon all D S RESTORES

## From Umstill County, Oregon,

v Brithrens TE have a very large field here for mission-acy work. There are many hungry souls to be fed with the brend of life; and how can they be fed without some one to distribute? can they be fed without some one to distribute? We need presching. How can use hear with-out preachers? Rom. 10:14. We had three or foor discources last Fall by Elder David Brower, as he passed through this part of the country, which I think left quite a good impression. We have only five or ix members in the bounds of a hundred or hundred and fifty niles square. These are father Bashow fifty niles square. These are father thanks ifty miles square. These are father Bashor and wafe, Brother Craddock and David Kiester and sets, Buchler Cradador and Dwel Kirster and Victor (as the first plantage in a for days for Willamette Valley, where they expect to make their permanent shows. We loop to hear or set, some of our Berther ree emigrading to this valley, and settline ree emigrading to this valley, and settline in the set of the set o

to encourage them to put their shoulders to the almost all kinds of fruit and berries, other than the tropical fraits do well. We have never had any thing like a total failure in grain country are very good. Many get land by

scaking one smell payment and getting from one to live years to make the final payment. There are very good chances for renters in is valley. This is also a very good place for this valley. This is also a very good place for people that have to labor for a living. Persons, thinking of emigraling to this valley, would There is always a great demand for labor dur-ing harvest and threshing scaron, which com-monly lasts till about the middle of October. A man, two horses and ungon commonly gets \$2.50 to \$3.00 per day; men \$1.50 to \$2.00 per day; women get, as cooks, from \$1.00 to \$2.00 per day through barvest.

### D. PERRLER. Brief Notes

T is my desire upon the prepresent to you a few brief notes of the M. Eshel man, chtor of the Chiblera at Work, who treated na with a "feast of fat things" during the first week of March. First, I will say in behalf of the Clarence Brethran, Codar county, wa, that Brother Eshelman has our since

hanks for the effective service rendered during He arrived at Clarence the last day of Febmary, and in the evening of the first of March, met at our school-house for worship, where he respectable, quiet and attentive congregation

lowing points we gleaned from the discourse which, in our judgment, were quite instructive in our judgment, were quite instructive:

Portical, or song part. Low part.

The New Testament was divided for the

Facts-statements, or things done

Commands-thinus to be done Promises-things to be hoped for Very practical limits were given upon the bove pounts, which were wall received by the

But our dear brother will please exproper. But our dear brother will please ex-cuse brief alimsons, as our object in giving points as set forth above is to early and assest others of our dear brethren who still think they one leave has to present truth to their audisuces in a manner that will have a tendthey one pronounced that will have a bend-ungle in animate that will have a bend-ungle in instruct and write impressions upon on. Many more are counting the cost, we we hope and prop that they will come before we hope and more that wills of the religion of the contract of the contrac

services, when Eph. 6: 10 was read, and the subject of the Christian soldier was deduced

The Curistian's Captain.
 The Christian's armour,—breastplate, belinet, shield, sword, abod; and with their uses as applied to the warfare against the "wiles" of the Devil,—glorious Christian graces pro-voked for the Christian's triamph.

III. The Enlishment-getting into service putting on the armour, -faith, repentance and imption. Faith changes our heart; repentance

changes our action; and haptism ch The applicant desires a knowledge of the

Must make application. Must be examined or inspected—visited— night, questioned like Philip asked the

The applicant must be willing to accept

In God's word—the sincere milk of the

with the

Now, boar Brethers, the prophet bells as a proceed and about the Louise and Commonder of the Commonder of Com the missionary work of the church be so arranged that concentration of effort may be usily effected. There seems to be so much

o much parale, so much planning, and so little storming the enemy's work. May God bless the work of the Christian soldier. More nce, Cedur Co., Iosca

## Killed by a Cow

() UITE a melancholy affair occu Falls City, Nebruska, on Sunday, Febra-23rd, by which Mrs. Rhoda Ann Heikes lost her life. The circumstances, in short, are learned, sever to let a dog accompany any one when going among cows that have young calves:—This unfortunate woman went to a neighbor's house on the day abore massed to make a call. Funding the neighbors absent, except the children, she spent some time with them. During this time she accompanied the neighbor's children to the barn to see the onlyes.

She was, also, followed by her little dog. While at the burn, the cows came up, and seeing the dog, attacked hum. The dog ram to the wom-an to escape the fary of the rows. The latter an to escape the lary or the town. Inc. into thereupon attacked the woman, threw her to the ground and vented their mad fury on ber m. She received injuries from which she died on the following Saturday. She remained speechless and unconscious from the time she received her injuries until death.

Deceased was the wife of Frederick Heikes

Her oge was 49 years, 4 months and 12 days Faneral services on Sunday, March 2, from 1 Cor. 15: 26, to a numerou and neighbors. JONATHAN LICETY.

#### From Kosciusko Co., Ind

N the 28th of February, my youngest broth O er in the flesh, a minister, with Brother Jeseph Amick, both from White county, this State, cause into our congregation, and remain-ed with us one week, and labors d brithfully in the cause of Christ. There was great interest manifested among the Brethren and people in general. The immediate result was, four pre-cises souls huptized and one reclaimed, which made great rejoicing among the children of God, and, we believe, with the angels in beav-en. Many more are counting the cost, and

it off too long, for the door will be closed ere therefrom. Some general remarks on soldiery long, and if you have not made your percess were presented, and special attention called to the following:

1. The Carristian's Captism.

with God, you will stand without and knock, and you can't enter. Come while it is called to-day. Yes come to Ulrart, is the heart-self. wish and prayer of your unworthy servant,
Davin Bicutalingings.

## From West Unity, Ohio

Will give you a sketab of a happy meeting which we had on Bunker Hill, in the Reformed Church, seven miles north-east of Bryan: We had good order and attention prod to the word. Meeting commenced February 22nd, and closed March 3rd. Four came out on the Lord's side and were haptized. Many more are counting the cost; hope they will learn right from wrong.

The meeting was conducted by Brother L. J.
Rosenberger. Some of our brethren here
were present in time of the meeting. Good

the terms of duly.

5. Passed in—takes the solemn pledge to continue fulthful until death.

May the bord bless him and his labors where er he goes.

freshing which will be long remembered

March 9th 1879

#### From Elk Lick, Pa

O<sup>N</sup> Salarday the lat, two more were added to our number by baptism. The ice was about eight inches thick on the raver, which is unusual for this time of year. About one hundred spectators were present. The reason was the applicants were eithered of Salisbury, and the number was swelled from the village by the corners. We have our church located in the village, and have regular preaching, prayer meetings and Sanday-school. Many are awakening to the dortrine as presched and practiced by the Brethren. I would earnestly adress the Brethren, wherever it is at all possible, to build their churches in towns and villages, as the greatest number can be collected, therefore the

greatest number can be consecutive greatest power for good.

Two of our meethers asked for certificities of membership. They remove to men Hagerntown, Maryland. May God's blessing go with two. Maryland. S. C. Kenn.

## From F. P. Lochr.

THIS evening Brother George W. Cripe Commences a series of secretage in the Ogao's Creek church, war this place. I shall Ogan's Oresic church, near this place. I shall be with him still the maddle of next worsk, then visit the adjoining church near Dodgertown, My address will be for some weeks, North Mauchester, care of A. Lecky. I desire to be at their Sunday-school and Missionary Convention. I cannot yet see that it is a work of the Devil, as some seem to look at it. I have been in the mission field for a number of years, need in the mission need for a number of years, and have not yet got rich nor proud by receiv-ing salary; nor uplatfed by teaching little children in Sunday-school and talking to young men and young women, that they might beto me their love and respect. If we old men had been kept from had society when children we could have sooner got rid of had habits.

North Muncle-ter, Ind.

### From Silver Creek Church, Ohio. ve Brothern

OUR series of meetings began at Primrese meeting-house on the 25th of February, and continued until March 3rd. Brethren David Rittenhouse and Jacob Shanour, our home ministers, inhored namestly for the salhome ministers, inhored cornestly for the sal-vation of souls. We had two oblitions and good interest. We hope the seed sown may bring forth fruit some thirty some sixty and some a hundredfold in due time. May the Lord bless them sud crown their efforts, is our Dr. Woter

## Building a Meeting House.

THE Brethma of Beaver Dam congregat Kosciasko county, Indiana, contemplate We would like to have the best and most con venient style of seats for Communion meetings, some to change into tables. Let me hear from the Brethren. David Brethrenge. the Brethren. D Serastopol, Indiana

## From Phebe A. Frantz

BROTHER John Fitzgerald, of Dark county, Ohio, and Brother Oliver Yount, of Tip-pecance, Ohio, came to us on the 22nd of Februsty, and commenced a series of meetings, which lasted until the 8th of March. They 1. In Ged word—the sincere mint of the second properties of the second properties of the Ged for the second properties of the Ged for the second properties of the Ged for the second for the Ged for the second for the Ged for the second for the density.

BOTTER JOHN THE SECOND SECON

ness of life. Many more good impressions were made. Some said they would come soon. Hope those enod resolutions will be carried Those of us who are in the church of Christ should be more zealously ougaged for these who are left behind that, they, too, may feel the load of sin and come to Jesus. Mem-bers should not be cold and indifferent during these meetings, but should be lively workers Oh! that all our beloved fraternity could realize the blass enjoyed by those who live not for themselves only, but for him who lived and died for a rebellions race, and left a pattern to be imitated by all that are born anew by a spiritual birth. Yes, if it were only possible that all such could see and understand that all they have and are is the Lord's, whether they be intellected or temporal gifts; and that all the members of that mystical body—the church of Jesus Christ—are in duty bound to zerve each other even as the members of our natural body serve each other. My dear young associates, I entrent of you to come to Jesus, beed the many good counsels given by our beloved brethren while with us. The wise man, Solomon, said, "Remember thy or in the days of thy youth, while the evil days come not, nor the years draw high when thou shalt say, I have no pleasure in them." Would it not, then, to wisdom in es all to prepare for heaven? For the things of this world are transitory, and will all pass away; and even while here the Christian's cu-

## joyment is far beyond that of the sinner. New Carlisle, Ohio, Wisconsin Mission Field

MUCH has been said on the subject of mis All sionary work, but a little less snyrsty and a great deal more stoing, would result in much more good. Talking about missionary work, and plans as to getting the money necessary to defray the expenses, does put me very much in mind praying for the poor and not giving them the ercussaries of life. If Paul's plan is adopted we will have plenty of missionary money and to spare, as the Lord has prospered us all very well. There is one more feature in the missionary movement, that could be greatly improved. Do not wait tell you are sent by have to pay your own expenses, and then feel had because you are not sent. If you think you have a calling in that direction, go and try your telent with the full assurance that if try your tasest with the fails assurance that it the chitris don't pay your expenses the Lord will. Not every proacher is calculated for a missionary. A man may be a very good local preacher, and capable of doing much good at preactive, and expanse of somp meeting good at home, but as a missisonery, be a fullure. Two preachers should go. Both preach-ers should be of a talkative nature, friend-ly to all men, mighty in the Scriptures, always ready to meet the adverse power with hamble halders of the preachers. boldness. In presching, one should be a powunder, the other a good exhorter; the expounder to speak first, and the axhorter to follow. Often a sermon is spealed when the preacher thinks he has a prophecy, when he

Missionary life is very hard, especially in the Winter season. Men of a strong constitution and a ready mind should go. The constitution to meet the changes of heds and different tensperature of alseping rooms, and a ready mind to navet a false teacher. Any brother who has an experimental knowledge of missionary labor would rather give a few dollars towards it, and stay with his family, than to go himself, even

if his expenses are mid. Brother D. M. Miller, in company with a deacon, left his home on the 24th of December, 1878, for the Wisconsin Musson Field. Went on the curs os far as Mineral Point; left Min-eral Point on the 25th, for a seventy miles sled ride, with mercury two degrees below zero and cold increasing. Arrived at Brother Abraalet ring, was an arrived at Brother Abra-ham Studebaker's six miles north of Mucoch, late in the sering. Let Brother Studebaker's on the morning of the 26th, (mercury sixtem degrees below zero), for pleasant Ridge, some miles farther north. Arratwenty-seven miles farther north. Arr.v-ed at Brother Stoat's late in the afternoon. Brother Miller preached his first sermon that evening at Brother Stout's, to a small audience Sugar Tree, four miles farther north, was the place intended for Brother Miller to perach, but the house was occupied by what was called a "Ministerial Association," which was to last but a few days; but when Brother Miller would bed a few days; but when Brother aniner wome that no interest in the Association, they pro-lenged it nearly all week, apparently to keep Brother Miller on of the bosse, consequently there was some time lost. But the Methodist opened their house to Brother Miller, mear Three sermons nec Brother Stout's, where he but several meetings,

and preached the Gospel in its primitive purity, to a large and attentive audience; so much so that many declared that they never heard the Gosple preached so effectively. Even some of the members of the M. E. Church said it seemed to them that they had never heard preach-ing before. From there he want to Rock Bridge, some twelve miles east, where there are a few members, scattered and a church partly organized. Had moreting in private house for a few evenings, and on Friday at two o'clock

P. M., preached a foneral sermon at Wood stock, in the Disciple meeting-house. Th people of Woodstock invited Brother Miller b prople of Woodstock invited Brother Miller to preach there that evening, and offered their house to him as long as he wanted it. If preached there that evening and the next day (Saturday), at eleven o'clock, to a large and attentive sudience, and made some good impresions-so much so that they requested him to con ed him to Sugar Tree. He had quite a number of meetings at Sugar Tree, awakened quite an interest; a few were buried with Christ in haptism, and more were induced to search the

Scriptures. It now came to the point that it was necessary for Brother Miller to continue his labors at Woodstock and at Sugar Tree, and the time being here that duty called him After arranging matters at bome, Brother Miller again left home on the 16th of January, 1879, for Wisconsin; and made Woodstock and Sugar Tree the base of his labors. He found the people at both places very intelligent kind-hearted, well-behaved and truth-sceking.

After laboring one week at Woodstock and as week at Sugar Tree, Brother Miller tound that the company of a deacon was not sufficient that something more was needed, so he called Brother Martin Meyers to his assistusee. As soon as Brother Meyers came, the dencon went home. The Brethren with their combined efforts, and the help of the Lord, have done much good; in fact the work is just begun, not only at Woodstock and Sugar Tree but at different places where they have preach-

ed while in Wie The Brethren arrived home on the first day Murch, with the expectation of going back Wisconsin, if no opposition; for the way they left things a continued ministerial labo is needed; and those that began the work are best adapted to carry it out. When they left Wisconsin, they had quite a number of appli-cants, and many searching the Scriptures. The Tract Association should be made me

live. We found a great demand for tracts in Wisconsin. Many more should be sold than what are, as many are willing and able to pay for these. Every missionary should take so many tracts with him as he conveniently can. make it known that such as are able and will-ing, would be expected to pay for them, and the money appropriated in publishing tracts and sent to the poor. Many of the Brethren have no idea what an

amount of good can be done by distributing tracts. Even the BRETHERN AT WORK is doing a great deal of good. We had about a doc-en copies of them with us, and distributed them one evening ofter meeting. In a few evenings after, we were asked for more papers and were sorry to say that we had x but those distributed want from hand to hand and were a great help to the missionary work because they and the preacher agreed, and the two agreed with the Gespel. So much for papers that are free of contention. A Gospel paper and a Gospel preceder always do good and true work. D. F. Eax.

#### ... From Morrill, Brown Co. Kan.

IT may be interesting to the many readers of the Burrary av Worst to size I may be interesting to the namy readers
of the Braktraken Ar Wount to give
a short report of the meetings held hare by
Brother C. Forney. During these meetings,
Brother F. preached a series of doctrinal sermeas—rather in reply to an attack much by
one, J. M. Stephenson, a Sombleeper—against one, M. Sephenson, a Sommerper—against our faith. It will be remembered, also, that the aforesaid J. M. S., also make a personal attack on Brother Moore, reflecting on his (Moore's) acholarship, which was again reported to Brothsenonamp, when was again reported to proth-er Moore, and the latter replied in an editorial, which was read during our meetings. Brother Formey made a gallant defeore, and made some powerful criticisus on the grammar adduced powerful criticisms on the glamman by J. M. S., in his analysis of the commission. The immediate results of Brother Forney's preaching were, four additions by haptism and one reclaimed, besides many convincing im-

These sermons necessitated Stephens These sermons necessitated Stephenson to train at two in the evening.

U. Junction, change curs for each another series of sermons, or rather a ser at 154 is the morning.

ries of abusives on the faith of the Brethren That his arguments were very convincing, your readers are invited to consider the following He said he come along where the "Dunkards' were baptizing, and it reminded him of a lot o ducks dipping for worms. His sermons on the supper were equally ridiculous, and upon the whole, his attacks and the reply of Brather Forney, only served to strengthen our cause. These latter sermons of Stephenson we did

not doen necessary to reply to, as they were self-convicting. JONATHAN LICHTY. self-convicting. March 10th, 1879.

Programme

THE following propositions are to be considered by the Sunday-school Convention, to be held April 21st, at the Spring Greek Church, Kesciusko Co., Indiana, commencing at 2 o'clock P. M.:

Prop. 1st.—The influence of Sunday-school

Prop. 2nd,—The propriety of Brethren hold-ag Sanday-schools, by John Wreght and Jo-Prop. 3rd .- The manner of conducting Sun ay-schools, by J. C. Murray and W. S. Toney Prop 4th.—The best means to secure the at

tendence of parents and children, by Dorsey Horigden and J. S. Snowherger. Prop. 5th.—How can opposition to Sunday-schools among the Brethron be best overcome? by J. R. Grumme and J. S. Suell.

Prop. 6th.-Singing, by Benjamin Neff and William Summer.

The above named brothren, with two excep-tions, have accepted the duties assigned them, and will be expected to be present, and give the cause their support. All others have the privilege of taking part.

privilege of taxing park.

Taose coming by milroad either to Collaner
or Pierceton, to attend the Sunday-school or
Missionary Convention, will be met with conweyances on Monday, April 21st, by giving disnotice.

A. W. EOWMAN, Cor. Sec. otics. A. W. Bownan, on North Manchester, Ind., March Etth

## Fallen Anteep.

OLLINS,—he his bounds of the Panher Creek Charch Woodfred Co. Hi., November 18th, of thickbons, hi the Ebs. cally daughter of David M and mater Seva Collins, epsil 8 years and 7 musely. Functed by the Brechees.

OVER.—In the Buffolo Valley District, Union Co., Pa Masch 18th, Sister Jam, Wife of Elder Charles Boyer aged 61 years, 9 months and 29 days. Disease ensees J. E. Buyerk.

nd order decomprocess and kept growing worse so nd at last was relieved of all her pales and help!

(Primities Christian, player copy).

Campball and Percell. - A Dobate on the Roses for Medicals on the Roses Includingson Price, \$150 O Christian Byglien, ... Which is Antecedests and Cross-quescov. By Alvanier Complett. Cloch, \$1.25. Teach Price Tailly Price Complete Services of effort people. They contains contry greated as of our people. They contains contry greated as re-trieved by Price 16 ors, per pastages—25 in a pack again of 50 cm per pastages—25 in a pack again of 50 cm per pastages—25 in a pack again of 50 cm.

Any of the above works sent post MOORE & ESHELMAN. Lauark, Illinois

## W. U. R. R. TIME TABLE

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12:13 P. M., run	to the Wester	n Unsore d	unction
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pot take the C	deago, Milso	toker and	M. Pan
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## Business Department.

POOR FUND

## Announcements.

a Northern Kamer's and Southern Nebruska, April 7th, 1838, at Jewell Co., Xun.

n Thorn Apple district, Michigan, in the Breth ren's new church, May 5th, at 10 A. M. Northern District of Illinois, in the Armel's Grove Church, Curroll Co., on Tuesday, May 18th, at 8

A. st. iddle District of Indiaga, m Sugar Creek Dis trici, April 2nd, at 9 A. M. outhern District of Olio, at Donald's Creek new t

CEPT The District Meeting of the Northern District of Misseari, for 1879, will be held at the Smathfork Meeting-house, one mile morth of Platesburg, May 5th, at 9 A. M. Also a Love-fract in connection with the District Love-fixed in connection with the District Meeting, at same place on the evening of the previous day, (Sunday the 4th), to which the usual invitation; and the special request of our leading Brothern is, that a full representation of all the churches at District Meeting be so heited. C. C. Roor, Clerk. The District Meeting for Western Dis

"The Dystrick Massing for Western Dis-trict of Pa, will be held, Lord willing, in the Brethren's new meeting-house, Donning's Creek Branch, Bedford Co., Pa., on Tuestay, May 20th, 1879, commencing at 9 o'clock A. M. The meeting-house, in which the business sension wait convene, is situated about three uniter west of Planaustville; five units north of New west or Plansintville, five miles north of New Paris; twenty-tino miles south of Johnstown, Cambria Co., Pa. Brethren coming on the Bottord and Bridgeport R. R., will stop off at Man's Choice, fourteen miles from place of secting, at which place the delegates will be sect with conveyance, if notified in due time Any forther information can be had by address
Brother John B. Miller. New Paris. Erdford
Co., Ps. Jessen I Cover, Cor. Sec.

LOVE-FEASTS In the Musicello Church, White Co., Ind., June 8,

Top"We, the Brethren of Wabash Church, Indiana, intend holding a law shoot June 7th, commencing at 10 A. M. brethren coming to Wakash on the Sila, drop me a noise, and I will meet a on there. N. F. BRURASER. Primitive Christian, pi

199" We, the Brethren of Loraine. Adams Co. III., intend, the hard willing, to hold our horse-bast on II. W. Stie, e. charm, on Sun-Liy even iz. May 1th "... chin., will comrespond to put if od till Sunday, May the shear was get help from the ministry. A beauty navisation is extended to all the feel disposed to come. Brettren and sisters come.

disposed to come and want your influence.

H. W. STRICKLER

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

## Lanark, Ill., April 3, 1879.

No. 14.

## The Brethren at Mork.

EDITED AND PUBLISHED WEEKLY

I. H. MOORE & M. M. ESHELMAN

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Three Great Panally Krents.—T. K. Flunk.

Product Lake & The Pount. Three Great Family Events.— T. K. Ph. Brubher Leeb to the Point.
On the House-top.—Frankful Royer.
Flowers—Loadella F. Koho.
How to Adjust Dulkraitzes—E. Kylc.
Stem and May Debate.
The Trinity of the Goldhend.—D. Longe

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### STEIN AND RAY DEBATE

Prop. 1st-Brethrew(or Tunker) Churches per sess the Bilde Characteristics which entitle them to be regarded as Churches of Jesus J. W. STRIN, Affirma

MR. Stein still holds that an unpardo child of the deval can put on Christ For the Serintures for norder before putting on Christ in baptism read Luke 7: 50 John 3: 15, 16; Acts 10: 43, and Gal. 3: 26,27. One wilfully and persistently refusing hoptism, or any other command, shows that he is impar doned-condemned-not for want of hoptism of the only begotten Son of God." John 3: 18. The man that can, with the facts of history be fore him tay that the ancient Novatuans and Waldenses were Tunkers, is to be pitted. He is Youl angient Novati in or Waldensian document which contains "trime jumersion," first washing or kissing, as a church ordinance. These ancant numer-es held only two racraments-

Support," or communion. They had no "full meal" Lord's support. See Jones' Ch. Hist. p. But the Tunker-have as many saving church onlinances as R me 2. The ancient Novatians and Walds haplized those that professed to be true believer and "real sulants." See in Jones Ca. Hiet.

This sounds like the prayer which says: "God. I Hunk tites, that I was not so other men are,

church ordinances-"baptism and the Lord's

nesses regarded the "confounding the work of the Holy Spirit in regeneration with the external rite of kaptism" as a mark of antichrist. But the Tunkers make "haptism and regeneration

These audient Waldenses would have regarded the Tunkers as belonging to the army of auti christ, yet Mr. Slein says that they were Tunk-Of course, he may find, amongst all the stre

of slamier poured out upon these aucient witly every hereay in doctrine. But where in their orn documents is the proof that the agreent No vatians and Waldenses held the Tunker fath and practice? Those Baptasts who "have practreed feet-washing, laying on of hands, and the salutation with a kee," did not make saving irch ordinances of these customs. Why cunnot our friend see the difference between a soci

M: S. thinks that it is hunful, but "not exister it, like buptions, to all equally, without rely formality or hypocrasy.

We did not charge our friend with either of these; for those that receive the colored members with the voluntary loving kiss are not le

burises, who charged Christ with casting on derils through Beelzebab. We have not charge d It cannot be shown that it was "already" u

the heart of Judas to betray Jesus till after the absolute certainty, that the feet-washing occur red at the Bethany supper. Our positions re-He claims that he "did not aim to unisceptesent" ue when he charged us with holding

(which we do not) that "the disciples ought not ness" where is "weeping and grassling of both." Matt. 25: 30. Even if he has no regard for truth, he ought to fear that labe. Rev. 21: 8. We have on different occasions "washed the saints' feet" according to the example of Jesus; But it is not our custom to boast, like the Tunk eve, of our works. However, we do not enter washing a church ordinance, to save the soul. Must we make a saving church ordinance of training children, because we are required to bring them up in the nurture and admonstron of the Lord"? Where is the proof that "feet-

washing was put into the apostolic church by What apostolic church practiced it? Mr Stein charges that we claim "only two christian ordinances": We said: "two church ordinances." Why does he continue to fallerly state our posetions white they are in print be fore his eyes? Is that the Spirit of Christ?

Mr Stein'states another reason why the Tank 'My second reasor why the Brethren posses but 'peace,' 'long suffering,' 'gentleness,' 'good-ness,' buth,' 'meekness,' etc., toportant fruits the Spirit, are manifest in them. They are undignities, comquer by returning good for evil, and holdwar to be incompatible with christma

of all that I possess." Lake 18: 11, 12. We do not believe that the Tunkers are as hely and sinless as they boast themselves. We agree

2. That no christian has the right 80 prop nal secap 3. That no church of Christ has the right to

propagate or defend her principles with the car-

4. But in the parcent age of the world nocornal weapons in self-defence as they have to exist. This is taught in Rom. 13: 1-7. The venger to execute winth upon him that does

As the political power is ordanical of should come as a band of robbers-an arm daty of the government to pumsh with carnal weapons such a company of evil-sloers. Must our government sit down and allow men, we hiar, See, without an effort to ponish the evil 5. As it is the duty of political governments

Mr. Stein asks: "How can warrors be Chris

had captured Lot and his family; and Melchis shoughter of the kings." See Gen. 14: 13-24; Abraham? Moses, who talked face to face with God, and brought down the tables of the law armies of Israel in buttle against the idolatrons Antalekites. Are the Tankers befor than Moses? Cornelius, the centurion .- soldier em tain-a devost man of prayer and alors, was the first gentile convert. While John ti e Baptist the barbinger, was preaching and kopticum, "The soldiers likewise demanded of hum, saying, and what shall we do? And he said unto them, for one to serve as a soldier, John would not have endorsed their continuance in the army

with the reception of "wages" as soldiers. Neithdisciples bearing arms as citizens of civil govlaws on the subject have violated the word of Mr. Stein claims that the Tunker's par-

of the Tunbus "offered" "the government its ebellion." Also Mr. Stein quotes Origen, with approlation, where he chains that Christians fight for the king by praying for the success of pathy with the government in the nur "to pest lown the retellion," their parments were soiled only blood as really as through they had been the army. The Jess, in the Sar ere guilty of the blood of Ahel, (Matt. 23

We state our Teath Negatives The Junter

extertioners, unjust, miniterers, or even as this publicum. I first twice in the wrek. I give tither, "Howe they a something in 3, Mr. Stein says "Have they a republican form of church government? So have eve, only that with up, for the sake of more thorough discipline, every part is subject to the whole." This continue the work of popery. The Tunker committee in arrang local organization, or part of the church of Christ, is subject to the whole body "! Mr. J H. Moore, in BRATITEEN AT WORK for Jun. 1st. 1877, agra; "The special object of this National because they have rejected the Bible as the only rule of faith and practic

# Utems of Unterest.

THE Baltimore and Ohio Ruilroad inst year carried 18,824,329 bushels of gram to the sea-

And the cotton grown in North Carolina will on 200 a year, by more than a unilion dollars. Tax Philadelphia Bible Society has reduced

STILL amother famine is reported. This time it is in the most fertile portions of Bolivia. In one small town 206 persons duel from want of

Stir for \$40,000 has been brought against

failure on the contract Boston proposes to dispense with byson socks, and to "throw up" the verses on to a

A TEST of Mr. Educa's carbon telephone has been made in England, by which a conversation almost in a wheeper, between persons in Lon don and Norwick. 115 miles apart, was carried

Tuese is a proposition before the Missouri Legislature to divide that State THE agritation of the Chinese question will be

samed at the opening of Congress.

The Eastern press gives the assurance con will surely open by the middle of April The average New Englander wants to live through the shad season.

ALEXARDER the Great, seeing Diogenes looking attentively at a parcel of human bones, a-k-of the philosopher what he was looking for. "That which I cannot find," was the reply, "the

THE Denvir Times mast "Reports from the er now prevailing, and cattle and sheep are threemg upon it after there long and bitter exp ence with cold and storms.

On the 12th of March. Szegdin, the second conmercial town in Hungary, was destroyed by a fluod caused by the overflow of the river Th-iss. The river burst its last dam, and the waters rushed in with great torce, destroying the town and rendering 80,000 people homeless. The out-tering is terrible. A hundred square miles in the crops in the district are destroyed. It is not Churches are not churches of Christ, in come common presums nave once drowners. In the common Compress of the common LOOK TO JESUS.

BY A. W. SOUTHWO

Look to Jesus, He's the Savior Look to Him in earnest prayer; not to Him in faith, not doubting, Thus you can His blessing share.

Look to Him when round the table Look to Him by giving thanks

Look to Him-implore His blessin Lift your souls to higher ranks. Lock to Him when day is dawning Look to Him before you sleep;

Look to Him in every ordinance And His precepts all obey: Look to Him when you'r in darkn Look when in the light of day.

Then that way, you sare will go: For, as men look, so do they walk.

Look to Jesus, look to J ook to Him in every thing; Look to Him the only Savior And yourself an offering bring-

Look to Jesus, then you shall live. Look to Him and be ye saved; Look and try to gain salvation,

Brother, look, oh look to Jesus. Look to Hun, the Friend that's true

LAW.

BY MATTIE A. LEAR.

"For the law of the Spirit of life in Christ Jeare hoth made me free from the law of an and

HERE are three laws alluded to by the apostle in the above passage the law of the Spirit of life, the law of sin, and the law of death. The law of death was that law that was promulgated from Sinai. The apostle in the preceeding chapter, after extolling the law of Moses, labors to show his brethren, that though the law was holy, and the commandment holy, and just, and good. yet it was not sufficient for their needs It could not deliver them from the law of sin; yet it had its office to perform in the great redemptive plan. was to reveal or make manifest sin, "For by the law is the knowledge of sin. Again, the apostle says, "I had not known sig but by the law, for I had not known lust except the law had said, thou shalt not covet. But how, it may be asked, is sin re

vealed, or made manifest by the law By exposing or bringing its crim-icality to light. Paul says, "I had not known lust except the law had said. thou shalt not covet," i. e., I had not known that those eager, longing desires after wealth, fame, power, etc., were sinful, had not the law taught, me this I never could have learned the lesson of submission from the book of nature.

The law gives the knowledge sin by contrast. We there behold, as in a mirror, the purity and holiness of God, and his just demands upon us. The sinner thus armigned before this bar of purity, sees himself in all his loathesomeness, hence says the apostle, "I was alive without the law once: but when the commandment came, sin revived and l died; and the commandment, which was ordained unto life, I found to be unto What, the law which God had ordained to life, be unto death! Why this strange subversion of God's purpos es? What caused their effects to be so opposite to his designs? "Sin." the aposby the commandment, deceived me, and he found him in the once despised Naz by it slow me." Hence the apostle, in arene; then he breaks forth in the cheer

the language of our text, calls this law, ful strains contained in our text: "For the law of death. This was not the original the law of the Spirit of life in Christ Je-

through which it wrought death, Again the apostle asks, "Was then that which is good made death unto me! God forbid. But sin, that it might ap pear sin," that its hideousness and blad ness might be revealed, "working death in me by that which is good." The agent must indeed be bad that can use a good instrument to perform a wicked purpos Continues the apostle, "That sin by the commandment might be exceeding sin ful," i. e,, that sin by means of the com mandmeat might be shown to be ex

ceeding sinful. But what is meant by the law of death spoken of in our text? Law, is some mes spoken of in the Scriptures as that which hath the force of governing and controlling our actions. All those who are in a state of pature, or unregenerated are under the dominion of six.

What a terrible picture is drawn by Holy Writ of man's rapid decleasion un-der the sway of sin. We read early in the history of the race, these terrible lines: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Further on, we have a terrible picture drawn by Judah's prophet of the sad condition of that chosen people after they had fallen under the dominion of sin. Hear Isaiah: "Ah, sinful nation, s

people laden with iniquity, a seed of vil doers, children that are corrupted they have forsaken the Lord, they hav provoked the Holy One of Israel unt anger, they have gone away backward Why should ye be stricken any more Ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no coundness in it; but wounds and bruises, and putre fying sores; they have not been of neither bound up, neither mollified with

ointment." The following is David's description of man under the power of sin: "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." To this terrible picture, the apostle adds the fol-lowing: "Their throat is an open sepul chre: with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and tterness: their feet are swift to blood; destruction and misery are in eir ways; and the way of peace h they not known." From this terrible thralldom, man could not extricate him self, hence the apostle in giving his own experience says, "For the good that I would, I do not; but the evil which I would not, that I do." As man could not break his own fetters, and as the law given by Moses could not deliver him. something more powerful than the law, or man's own skill must come to his relief, or he must remain a captive. The apostle, when he realized his wretched condition, and then was made to feel his own impotency, and the impotency of

the law, cried out in agony, "O wretch-cd man that I am! Who shall deliver me from the body of this death?" shall deliver me from this awful burden. the stench of which is constantly in my nostrils? But Paul at last found the De liverer; not, bowever, in the school of science, not at the feet of Gamaliel, but

ical design of it. It was not ordained sus bath made me free from the law of or established for that purpose. It was sin and death. For what the law could ordained as the instrument of life, but not do, in that it was weak through the sin had made it the instrument or means flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, con demned sin in the flesh."

We will next try to consider the law of the Spirit of life. Life, oh what mean log in that word! We, who were dead in trespasses and sins, bath he quicken Fro. And not only have we been quick

ened, made alive, aroused from our leth argy, but we have been made alive in Christ Jesus. We have not only been made to hate sip, but we have been broughtinto fellowship with God through the Spirit. Blessed truth, this law the Spirit of life in Christ Jesus breaks the object of charity, it then has the face the fetters of sin, and releaves us, not ou-

ly from its power, but also from the love of sip, the contamination of sin, and from the guilt of sin. It is a complete and perfect deliverance. No wonder the apostle says, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are What a debt of gratibecome new. tude do we owe to our great Deliverer! was weak through the flesh." The law was rendered insufficient, having to act through the agency of the flesh. The flesh instead of seconding the operations of the law opposed them; for Paul tells us, "I know that in me, (that is, in my flesh) dwelleth no good thing." The law thus weakened and trammeled, was not sufficiently strong to grapple the giant sin. But oh, what is the next won derful announcement! God sending bi own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh One at last is found, able to grappile with this terrible monster. Christ came in the

men know that ye are my disciples, if ye very stronghold of sin, namely in the sh; and having come he laid hold of the strong man, bound bim, and then spoiled his house-robbed him of his conquests, took from him his dominion,

and overthrew his authority. But why was this stupendous work wrought? The apostle tells us in the

fourth verse, "That the rightcousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.'

The above constation does not very well agree with the "faith alone" doc trine taught at the present time. Paul tells us that Christ conquered sin, why? that we should be released from all obligations! No; but that we might be renered capable of fulfilling, or secom plishing the righteousness of the law Nothing could be more erroneous than the opinion that Christ has done all for us, and therefore we have nothing to de The fact is, Christ has only removed our disability, and consequently made our responsibilities many fold more. Our heavenly Father does not require imp sibilities of us, but he does require that we do what we can. As the righteousness of the law could

not be fulfilled, or accomplished by those who lived under the law, because of their disability, it would be reasons to suppose that if God removes this dis ability, he would then require that w obey his holy precepts; and such we are

> THE POOR BY CHARLISTEE T. BOXE

suppose an afflicted brother, and one ca-pable of doing so much good in the N reading the Scriptures, we find church would not only be supplied with much said in regard to the duty of stamps to convey his excellent writings Christians towards the poor. "The poor to their destination, but that he would

ye have always with you," showing plainly the church will never he with out its poor. Next, what is our duty towards the poor? We must not say, "go, be ye clothed and fed," but must 1 after their comfort. Some require them to make their wants known. Must we wait for that? Some of them, and the best poor members we have, would live on bread and water before they would apply to the church, or their brethree

It is the duty of these that God he blessed with abundance, to seek out the peedy and privately bestow their alms "Let not the left hand know what the right hand doeth." If we are applied to for alms, and give them, it seems a matter of necessity; but if we seek out of a free gift, and "God loves a cheerful

The eves of the Lord are ever watching over his poor, and he has placed here purposely that the rich should have the blessed privilege of relieving their wants, and we unto those who fail to do their duty in relieving the distressed. God could easily feed and clothe them himself: but he has arranged it that those What the law could not do, in that it whom he has blessed with plenty can bave the pleasure of conferring favors on those who are not so well supplied. Nor is our duty done when we supply the wants of the body; they have spiritual needs too, and while we are contributing to bodily accessities, let us do it kindly, tenderly, let them feel that it is done from Christian and brotherly love. Not give it to them as if we would say "be grateful for that or you will get no more;" but go to them with loving ten derness, showing that you feel for them both temporally and spiritually. Our Savior said, "by this shall all

> have love one for another." If this love is not felt and exhibited towards our poor, our gifts will amount to nothing The apostle says, "though I bestow at my goods to feed the poor, and have not charity, it profiteth me nothing." This text proves that giving is not all, but there must be with it a feeling for their interests. A loving interest for their welfage, is as much required as to say ply their wants, and such feelings will be more highly appreciated by them. This thing of a committee being sent

to investigate, if they are in need of any thing, and then delivering a report the church and a general consultation over it, is both uncalled for and unscript ural. Some suppose that they do not properly employ their time, or they would not become a burden to the church and many other such things concerning their needy condition. Do we ever read of such a church rule in the Scriptures? Do we ever read of the churches of an cient days sending brethren to see if this or that family were in need? If there is such Scripture, I would like to see it. There is one afflicted brother, C. H. Balsbaugh, who has several times made his wants known through the columns of our periodicals—a brother that is wear ing his feeble life sway in the work of the church. The last we heard of his wants, he had a number of letters to mail, and was waiting for a raveo to bring bim a beakfull of stamps that he might send them. If there are no ravens in the Brotherhood to attend to him, it is bad for the rest of the poor. One would

and the different circumstances we are placed in, does not make our duty any the less. Our dear afflicted brother, though he has but little of this world's goods, is rich in spiritual gifts, and it is the duty of those upon whom God has bestowed abundantly of the bodily comforts of this life, to aid him in exercising the gifts hestowed ou him. Every one is to be judged according to his works; and where much is given, much will be required. Let us all, therefore endeavor to be faithful stewards, and improve the talents given us.

### FLOWERS THAT NEVER WITHER

THERE are flowers that never wither, There are trees that cast forever

With a lulling sound of rest, Where the west wind, sofuly blowing, From the far lands of the blest Thitherward our steps are tending Oft through dim oppressive fears, More of grief than pleasure blending

O'er us because a cheering ray

Thus the Father who both made us Tenants of this world of care, Knoweth how to kindly aid us Toward the home it doth inherit

Far beyond the more skies. Down within this heart of mine Where emotions the most kely Ever make their sacred shrine

And it tells a thrilling story Of the erest Redeemer's love

Oh, this life, with all its sorrows Hasteth onward to a close! In a few more brief to-morrows Then o'er death the part immortal, Shall aublimely rise and soor, There to dwell forever more.

## AN EXHORTATION TO YOUNG MEMBERS, OR MY FIRST EXPERIENCE IN THE

BY O. W. REIN. Dear Brethren:

WILL you permit me to speak to the young brethren and sisters through the BRETHREN AT WORK? I wish to speak more particularly to those who have lately come to the church. Let us consider well what we have undertaken let us go with full determinations and prayerful hearts; let us be faithful in all

things. We must pray always. About five years ago I began to think I had better spend the remainder of my days serving the Lord. Since that time I have had to fight hard. I thought when I came to the church, or give up my former habits, that I would have no ork to do, but oh, how sadly mistaken I was! Shortly after I made the good confession I thought I would eskept up quite faithfully a little time, but that to become a Christian did not ner me, I need not pray so much, and my it would not deprive any one of this will was agreeable with it. The next world's pleasure. According to his log appointed time for my family prayer, ic his members can go to shows, gamb appoints were the state of the

have every necessary comfort bestowed | though not pleasantly, till the next apon him. Every one has a work to do, pointed hour had come I felt less inclin ed than before. Everything was wrong, and nothing right. The day passed without prayer. So on until prayer was en-tirely abandoned. What then? I went on in this way, perhaps a year, and it was one of the most disagreeable periods in all my life. I was so far gone that sometimes I was heard to denounce religion in every form. I would argu that if I was an honest man and mora

I would pass. My brother, living near me, would often say to me, "you dou't pray enough." "Well." I would say. how can I pray when I don't believe in prayer?" and would turn bim off in this We had no preaching by the Brethreu, though plenty of preaching that would allow one to do as he pleas ed. This kind I did not like, and dur ing this time I had become very much troubled. Nothing went right, being troubled almost beyond endurance, a thought struck me that I should kneel down and pray, being the first time for some length of time, and let me tell you. my dear brethreu, I feel that my pray er was heard, for since that I have en joyed a glorious season, doubts removed, and faith stronger and brighter. I feel to bless my dear Savior, and now when the tempter says, don't pray, it is not necessary to be so carnest about this thing, I will say, I will pray, let come what will; and, thank God, I have come out more than conqueror. Let us not think that we can go on and have no work to do; for when we think so, along will come the tempter and lead us on the other road.

I now believe that if we come to God and earnestly pray, we can overcome all temptations

My dear young brethren and sisters, come us in any shape, but let us each one search the Holy Scriptures, and find what is that good and perfect will of God, and let us practice just what we preach, and let those who are without see that we are Christians; and let us not be afraid to speak boldly for Jesus and be obedient in every thing; and when we have done all in our power, let us then consider ourselves unprofitable servants. We must overcome our carnal nature in all things which are contrary to our Master's will. It is not one nature to begin to serve him, not our nature to pray; and it is our nature to return evil for evil, and the one who smites us on one cheek, our will is, to give one in return, but we are told to turn the other also. This at one time looked impossible and hard to do, and

perhaps is, until we get just right. If a man will tollow the one who gave us the example, he will never he overcome hy such a circumstance. I think if we are Christ-like, we will have no need of any thing of this kind. If we will examine the Scriptures, we will find that we must put down our nature. If our coat is taken, we must not forbid our cloak being taken also. I know of some professed Christians, who, when they are offended, will draw their coat, ready for a fight, and read a lesson in God's Word twice a day, but some how or other this they cannot find; I do not wonder as tablish regular family prayer; this was them, for I heard their pastor tell them ng came the wicked one and said to a denial in this matter, that he thought

pearance of evil and mind not worldly hings, love not the world nor the things that are in the world. Let us press onward and upward and at last be eternal ly saved. May God bless us all, is my

### THREE GREAT FAMILY EVENTS. First. When a Child is Born

BY T. R. PLANE

THE birth of a child is a great event, whether the parents be rich or poor, high or low; whether the little helpless stranger is born to wear a crown, or to beg in the streets, and die in a poor house-it is the same great event in all cases, and under all circumstances—it is a new creature. God then breathes in to the infant form an intelligent and im-mortal spirit, which knows no decay and will still be young when the mate rial beavens shall have waxed old as doth a garment, and vanished away like Every birth is adding one more to the innumerable throng which will arise from glory to glory, or sink in the blackness of darkness forever. Nor is the momentousness of the event in the least diminished by the fact that there are many thousands of such creatures

Little as the birth of a child is noticed. out of the family, who can tell but it may be a more important event in its eternal issues and relations than the creation of a star that sooner or later may be extinguished forever? Extremely improbable as such a supposition is, who can tell but that the material beavens will somewhere, in the progress of eternal ages, be annihilated, and others, unspeakably more glorious, be created to shine in

their room? But what God has plainly revealed, we are certain of, and he has told as that the human soul is immortal. We read in his Word, that he "will render to them by patient continuance in well-do ing, seek for glory, honor, immortality, eternal life," that at the resurrection thi mortal must put on immortality; that the gift of God is eternal life through Jesus Christ, and that the wicked as well as the righteous are heirs of immortality. This pledge of its immortality imparts an amazing interest to the birth of a child in any family, of whatever condition, it has an immortal soul. We do not say that God could' not annihilate it if he pleased, it is enough to know that he vill not; be made it to live forever, and it must, it will. The child, as it grows up, may wish he never had been born, and that he could blot out his existence. but he can no more cease to be, than be could come into being by his own act Willing or unwilling, every rational soul must live forever. Nor is it merely its immortality which stamps such an amazing importance upon the birth of an inwere a mere animal existence only care ble of eating, drinking, sleeping, and waking, without an intelligent mind, without a conscience, without memo without the power of reflecting upon the past, or auticipating the future-it would matter but little whether such a mere sentient being were to be aunihilated in a few years, or to exist forever. There would be no accumulation of knowledge: no account to reader, no soul to be say

ed or lost. But the precious halo that now sleeps so sweetly on its mother-

bosom is endowed by its Creator with

intellectual and moral taculties, while

less infant may yet be a Newton or a Milton, who can sell? It will soon he come a thinking and responsible being; and will live, not in the present only, I in the past and the future. Beyond the grave it will remember its joys and its sorrows here, and will be forever look ing forward to increased happiness or greater misery. What, then, in compar ison with the birth of a child, are any of those events in family history which are commonly looked upon as great? What to a poor man, the sudden bestow ment of au independent fortune, or beng invested with the highest honors of the State? O happy mother! dost thou know what a treasure God has given thee? Hast thou begun to conceive what a priceless jewel he has put into thine hands to be polished, and what amazing responsibilities are wrapped up in the precious gift? Oh thou delighted father! dost thou know that an immortal spirit is committed to thy training, and hat its eternal destiny may be decided by what thou doest or by what thou neglectest to do? Regard it as thou may est, the birth of the child is the first of the three greatest events that can take place in a family.

The second is when that child is born again. This indeed may never happen in your family. Alas, how many large families there are in which there is a reason to think that any of the children are born again. But we have every ev-idence that the birth does take place in some-in many. The necessity of such a great moral change is explicitly declared by our Savior in his conversa-tion with Nicodemus: "Verily, verily I say unto you, except a man be born again, he cannot see the kingdom of God." It is a universal proposition, the word "man" here is to be understood in its general sense, as comprehending the

BROTHER LIEHR TO THE POINT.

OCCASIONALLY old Brother F. P. Lochr hits the nail square on the head: Here is one instance clipped from the Primitive Christian.

And you, my brethren, that fear a split in the Church, rest easy, it cannot be done, though every limb of the body may be amputated or lopped off. So long as the hand remains on the body, the pulsation of the heart will not cease. nor the vibration of the nerves stop for a moment. Prophecies of the rupture of the church have been repeated again and again to my recollection, since Brother Henry Kurtz darkened the horizon of our good and cantious brethren, with that abominable (!) sheet the Gaspel Visitor. Even my little self remonstrated with all my little might, for nearly two years, as my remonstrances in the first two volumes abundantly show. with all our forebodings and fears, no split in the body took place. From time time some wandering star appeared in the constellation of the chruch, but did not affect its growth; they were but shooting stars that left no trace.

shooting stars that left no trace. There are many alarm gues being fired just now, but so long as they spill no blood, but ouly cause fisch wounds, they are doing good service, for there is still too big a growth of fiesh, and a large portion of it ould be dispensed with, and the booly might guit spirinal capacity. When I look on the bright side of the future I as when the capacity. capacity. When I look on the side of the future, I we that ugly side of the future, I see that ngty trace pel Visitor shining and illuminating many benighted hearts. It has multi-plied itself into many branches, each bearing at least a little fruit, if even part well I will let it slip for this time, which where pleasure could be found. If I will be developed and ripen into angel was an easy matter. Time passed off, mistake not, we are to shun the very any lie fruitton or couldes wee. This belte that which is sower.

## The Brethren at Work. PUBLISHED WEEKLY.

J. H. MOURE, A EDITORS AND M. M. ESHELMAN, I PROPRIETORS

# MODRE & ESHELMAN, Lanark, Carroll Co., Ill

TANARK H.L. - . APRIL 3, 1879.

ONE was haptized in the Cherry Grove Church the Stat of last week. J. L. FRANTA'S subdress is changed from De

graff, Ohio to Bellefontmue, Ohio Du P. Fahaner's address is changed from to Indiana Street, to 431 Oakley Avenus

BROTHER J. W. Stein's address is now changed from Newtonia, Missouri, to Mt. Morris, Ogle county, Illinors.

BEOTHER J. W. Stein, with his family, is ex-pected to move to Mt. Morris, Illinois, in about two weeks.

ANY one having "History of the Modes of aptism," by James Crystal, and desires to dis-BROTHER Daniel Miller has been preaching

Meyersdale and Satisbary, Pennsyl He is also expected to preach at Berliu and oth-or points before his return.

BROTHER Paul Wetzel, formerly of Lena Illinois, but now of Grandy Center, Lowa, gave us a call last week. He was here on banness, hence could not remain long enough to

BROTHER J. P. Hestrick still remains in charge of the Philadelphia Church. His resignation was not un epitel. Of late he has been holding some very successful meetings.

along the Baptist line, for one of our exchange says the correspondents of the Baptist Banne vigorously discussing the subject of feet-

AT a meeting, beld by Brother Silas Roover, at Indian Creek, Penusylvania, sixteen were added to the church by huptism. Four of them were prominent members of the Lutheran Church, and one a Baptist.

Titts week we have received notice of four persons who have been convinced of the correct-ness of the Brethren's doctrine by the reading of our pumphlets and the BRETHREN AT WOR This shows whether pamphlets and papers do

THE Inter Ocean says: "There is quite an augustion of Measuranters into Elkhart county, Indiana, they having purchased a large tract of land in that county. The Harrisburg (Pa) Patriot speaks of twenty five families as ea

Tax Primitive Christian says: "The Breth ren of Altoons, Pennsylvania, think of organizing and there is some prospects of our esteeme Elder James A. Sell locating in their midst. Such an event would be fortunate for the Altoons Brethren."

Ann there may members living in St. Louitheir names, number and street. Some of one musisters frequently stop in the city, and it members are living there, arrangements can be

Limester county, Pennsylvania, says that more plainly dressed people are to be found in that county than in most places. In addition to a large number of Brethren, there are a good

THE Inter them rep ats that there were The Inter teem reports that there were shocks of earthquake in Northern Persin during the 22ud and 23rd of March. Minach was much damaged and the objectnt villages of Tark and Minuman totally destroyed. Out of 1,100 mhab stants only a few excaped death.

WE have on hand more corresp church news than we can possibly find room for in this same. We will try and find place for it all next week. This abundance of news ows the great interest taken as our pap Give us all the news you can, but condense it as

Those who send us poetry for publication should not feel disappointed if their compositions do not appear as soon as they would like We get enough poetry for about five papers and of course some of it must be rejected. I some one would start a poetic journal we could

UNDER date of Murch 19th, Brother John Metager says: "The Lord willing, I expect to start for Bond county, Illinois, Frelay morn-ing, to assist the Brethren in their quarterly church meeting. Expect to return home next week. Please correct a mistake in No. 10 about

Mrx who are lying around loose, waiting for something to turn up for them to do, are not made of the stuff that reforms the world. Such creatures may dream of emmesses or hap-piness, but are too hay to ever reach them. Such persons should read the following lines,

usd then go to work:
"It is neither both nor wealth nor state.
But the git up and git that makes med great

Speaking of the good that tracts may do, Brother Thomas C. Wood, of Campbell county, Virginiu, says: "You have added stars to your crown, for it is through you, brethren, that good as been done among us. Your paper and tracts have done the work; but, brethren, there yet is 100m. If we had you here to stund before this people, and let them see you face to face, the result would be far better."

BROTHER Levi Shaffer, of Sciola, Montgomery county, lowa, has been appointed Correspond-ing Secretary of the Maple Grove Colony for the State of Iowa, and Brother N. C. Workman or Norton, Norton county, Kansas. All letters of inquiry addressed to either party will be terr of inquiry management to enture party and the cheerfully managered. Persons writing should enclose stamp for reply. Members can be re-ceived into the colony at either point.

DEFERVED nature easily understands how it was necessary for GoV to do something to save man, but not how it is necessary for accept God's terms of salvation. 6 God mre roule an uncoaditional promise to any peopl of which we have any record. Therefore, to expect unconditional salvation is to manifest a spirit of ignorance, instecility, infidelity, or fiend

An impostor preacher has been troubling the As impostor present has seen tromming the Brethren in Wood county, Virginin. He gives his name as Wm. H. H. Green, and is shoot twenty five years old, five feet and eight inches high, weighs about one hundred and sixty pounds; has black bair, black cycbrows, gray eyes, a very small candy mustache, and a r sear above the left eyetrow running herrizon-tally across the forehead. Keep a look out for

ELLA Farman, the editor of the Wiele Annil. has an interesting history. In early life she and a lady friend undertook to run a farm, and actually succeeded. Ella wrote for the papers and made the money to pay for the farm, while the lady friend did other work. On this farm she was found by a feeding publisher, who to since the has been the editor of the little Wister Arrake. Jewels are found on farms as well as

Sour years ago, Brother Robert Edgecomb informed us that there was living in New Or-brans a wealthy woman, who was very anxious to have the Brethren come into that city and preach, and even proposed to heard one a whole year it he would come and labor with them Now, if Brother Edgecomb can give us; Surther information about this woman-wh she is, and where she may be found-we will make an effort to have her request complied

THE Supreme Court of Indiana, having decid-The Supreme Court of Indiana, having decid-el that a subscription under on Studay's such binding in law, may compel the hubiconside charches to either pay for their houses befor-tive are designed, or else desirate them on some other day, for if they take subscriptions on that day they are not lineding. Likely it may do away with this money business on

It is predicted that the financial difficulties and general depression of business in England and Russia will cause a large increase of emi-gration to this country the ensuing year. Should the emgrants stop in esties it will only aug-ment our difficulties. If possible they should be per-unded to help fill up the unsettled por-tions of the West, and thus obtain for them-

Ancumestrop Purcell, of Cincinnati, has failed instactally, and is found to be in debt about six million dollars. To relieve him the Roman Catholic priests proposed to get up u grand letlaboring to have the laws changed so that they This is another of Catholic corruption

MINISTERS should be careful and not tell ories when preaching. We conclines hear a minister say, "I will now bring my remarks to a close," and then by seeaches about a half ion that he will soon be through, but much to their mortification, nearly wears the congrega-tion out before he stops. Such actions injure the cause, and causes many honest people to lose confidence of the brachts of religi

THERE is not enough of distinction between the church and the world; there is not enough of difference, not that the world is too good has not reached that point which duty demands she should attain to. The church ought to be as separate and as distinct from the world as the Jess are from other people. Members ought to patronize each other in every just way, and thus form a stronger bond of union.

Sixce other religious bodies call themselves by the same name that the Brethren have adopt-ed. Brother P. R. Wright-man has written and had published in the Primitive Christian an actucle tuggesting that we call ourselves Trimbe Baptists. This might do well enough if trim immersion were the only peculiar feature about our faith and practice. Why not adopt some Bible name? It is best to call Bible things by Bible names. The Apostolic Church and Bible

THE BRETHERN AT WORK is widely real in Lauark, and occasionally it makes a sensation. But here is a letter showing what the paper is doing in a mild way:

"Messers Moore of Enhelman:-I have been resoling the BRETHREN AT WORK, and like it very much. Although I am not a member of your church, I have been watching it closely. and I do believe you are serving God in t way that he commands. I have been attendi your Sunday-school in this place for the last few months, and it has been the means of lead-ing me to scarch the Scriptores more than I ever have before. I wish you well in your good work." SABBATH SCHOOL SCHOLAR.

Even learn to respect the aged and infirm. To do otherwise, shows had breeding. The hest rivelized nations show great respect to those French will pay more regard to an aged wor French will pay more regard to an aged woman than a pretty young one. They think young people can help themselves, but when it comes to old geople they need help. Even the Chiuses and Japaness are polits and gentied toward the aged persons among them. It you would be refined and polite, learn to respect those who are older. A little treable on your part will add to your culture

on fill the house with people. They are no aring whether their hearts are filled with any caring whether their nearts are fined with any-thing good or not, just to the congregations breep large. They want a fine preacher, the best of meric, and all though done up in the latest style. Veryly, refuses is gotting low on it resorts to such though, and value large congregation as of more importance than a heart filled with the Hely Ghost. What we want is preachers who will feerlessly preach the man Memonite, Oznih, and liver Brethren, with; at least, if we cannot supply the cull with work and fill the hearts of the people with the latter of Pennsylvania avery a practice, we may likely do something with work of the Lord. We want men who are not Lanux is a side discourse on fort-washing. The afraid to stand up for the right.

THE great trouble with some would be reformers as they have never been reformed them-selves. They pretend to be leaders while in fact they need some one to lead them. Reformwell if they would spend more time cleansing should commence at home

It is a grand thing to save one sinner, but it is a grander thing to go to the beginning of life, stand by the roudside, and turn back the It takes years to train a generation, the Master's vineyard. Gather the children around you and tell these Bible incidents, and re their minds with useful informat

In writing articles for the paper, you can save us numric trouble if you will wrate them just as they should appear in the paper. If you write an article on a subject (1) place the subject at the beginning of the article, on the first line line; (3) Begin the article on the fourth line If you and us a letter of correspondence, see that you have it just as we print such matter. By looking enrefully through the paper you can

THE following is the exact copy of a letter Deur Editors:

"Deer Eddors,"—
It is by the law of God that I can write to you,
I have find no paper since the 3rd of January. I
have find no paper since the 3rd of January. I
rould like to know whether you send it, or a hethrit is mishaid in the mail. Please send ne one
Why I Loft the Buptest Caurela' and one 'Origin
of Single Tumartion'."

'Why I Laft the Baptest Casrch,' and one 'Origin of Single Immestment'."

The tone of this letter is Christian, but we cannot attend to the business it refers to for the simple reason the writer failed to give either his name or post-office address, and we take this thod of trying to find out who he is.

### OTTR SPECIAL OFFER

Much good can be necomplished in most any lo-cality by distributing the Hauzenane are Wome regularly among a olf-drapord outsides. They will take great pleasure in reading at become in-terested in its contents, and therefore form a strong

### THE REFORM

THE temperance advocates are circulating paper, petitioning the Legislative body of this State, to provide that the question ing the sale of any or all intexicating drinks shall be submitted to, and determined by ballot, in which women of lawful age shall have the privilege of taking part the same as men. If the women are left to settle this on, the liquor traffic will be bunished, and To make the reform a still greater success

two other steps should be taken. 1. Put a stop to smoking and chewing tobacco. 2. Pr vail on the women to ston their foolish and or travagant style of dressing. Intoxicating drinks are doing an immense amount of dam age, not more so, however, than the unbruithy and extravagant outtom of dressing that women have fallen into. Hundreds of men are led to drinking because of this extravagance. If mer would out drakeny intovicating liquors, onchewing and smoking tobacco; and the women would abandon their foolish fashions, and dress in modest apparel, what a happy country we would have, and how much better it would be

Last Friday evening Elder M. S. Newcomer. as istant editor of the Church Adescate, publish

### PRINCIPLE; NOT POLICY.

PHE motives of men always have been ques to be until the bottomless pit is onemed to re ceive its victims. The world has pleaty of sur-

Even our motives for conducting our paper the way we do has been called into question by those who think we are occupying a kind of middle ground for policy's sales—just to keep on the good side of the church and our readers and thereby offend none. These persons, per haps, have never stopped to consider the matter in its true light, they have never looked at it from a tenable stand-point. They have their own ideas how a paper ought to be run, and just because we do not full into their channel ove must be set down as "policy men "-men a he will not sound the sharm when they see the danger coming. Of course, we have explained or position over and over, yet they cannot see but that we are still noticy men and are labor

on for selfish interest. To all such we beg leave to say that the true taken by the BEXTHERN AT WORK WIS well matured long before the paper was started; we conceived the idea of publishing a paper that would skend up for the gospel fuith and pratice of our people, a paper that would be free of outroversy and contention between brethren. a namer adapted not only to the scants of the church, but, also, to work on mission field-We were then, and are yet, of the impression that controversies among brothren are calculated to sow contention and discord in the church and thereby make trouble. Principle, and not policy has prompted us to take this course, and we intend pursuing it as long as it may fall to our lot to chit the paper. Of course, we have no control over other papers, and do not pre do all in our power to keep peace and harmony in the church, and labor for the union and good will of God's people. This is a part of our mission, and God belp us to perform it aright.

As evidence that our cause is a good one it i ly necessary to refer to the past. There was a time when controversy was carried to its highest pitch in the Brethren's papers. Free speech was the go and they had it. Handreds of members became disgusted, and, as a conseamong stowned their namers. Others burned them as soon as they were read, fearing they would full into their neighbors' bands. The Brotherhood was full of discord and contention. The Annual Meeting was any thing but please sat, and was always looked forward to with Very little missionary work was done, though it was much talked and written about. But in course of time matters changed; con

the Brethren's papers, and the efforts of our recode were turned more to the surredung of th gospel, the establishing of missions, building up harmony of the church. What have been the results of this change? Since that change has laken place our people have done more missionary work than ever before. More people have been converted than in any previous period of e church's bistory. And the last Annua Meeting is said to have been the best meeting of the kind ever held among our people. We ribute this largely to the peace and harm that pervaded the Brethren's papers, for just a con as controversies ceased in our papers that

and the general good of the church. These are some of the reasons why our a ands out for neace principles—we are satisfied ant it is better for the church, and the history of the past proves it. We believe that if cor versies between members could have been kept out of the Brethren's papers three years nger, that our people would, by that time, b

soon did a change commence in the work of the

h. Brethren instead of biting and dev

ing each other, turned their attention to mis-

uv work-to the spreading of the gospel

more solidly united than ever before. Among a, and conservative. The conservative con te the great body or strength of the church The other two elements are just the opposite of cach other, and it become them about busy ormos ing one another, while it takes much of the conWere it not for this, more missionary work constances? Certainly it would not; we would could be done. One party does not seem dis-

poved to do anything in spreading the gospel, bile the other wants to run things at lightmmg speed, but the conservative element labors to got the whole church to move together. This has been accomplished in Illinois as well as other places where good field work as being done, not by controversy, not by exposing or saying bard things about each other, but by lopting penceable measures. This is the cou the BRETHRES AT WORK has taken from the beginning, and it has been the measurof account plishing good thereby, and we purpose to stick the same oid platform. Did all our paper strictly adhere to this position there would as difficulty about bringing the other two elements in line with the conservative. But as it now is we cannot help but entertain some

We further add that the church is regarded as a family. Eph. 3: 15. It is controlled a governed by the Law of heaven. Its members are bound by the great Bond of Peace. If one normber softers all the others suffer with it; if 12: 26. They must have the same love, the guired to be of one mind, the same judgment 1 Cor. 1: 10. Knowing these things, is it pro dent to publish to the world such differences a have arreen amonest us? Would we conside it was if a member of a family should go out amongst his neighbors and tell all the little difbronces which may have arisen as that family Would the telling of it make any one more ho building feace did not exactly suit Jam neighbors and make John's method look as igly as he can, even to go so far as to misrep sent it? No underst; such a James could not be regarded as a blessing to either the family or serebborhood. So in the church of God: we agree to what is written in the one great

of doing certain things. We do not differ where Ood has given the manner of doing, but here he has left it to the judgment of the church. Now is it wise of even much to publish those differences to the world? Has any man a right to maintain and advocate his opin church? And is it brotherly to call each other policy men," " milk-and-water men," just because we may differ about things that are not ution in the gospel? If I do not agree with the plant and opinions of my brother, am I instaited in publishing his opinious to make them look riduculous? The trightest gold may he made obnoxious to man by associating i with fifth, nevertheless the gold would still be gold Does not Poul clearly show what we should do in unrevealed matters? "But why dost thou judge thy brother? or why dost the set at mought thy brother? for we shall all stand before the judgment sent of Christ." Rom 14: 10. If my brother has his method of doing good, why should I judge him? or try to set bigg at nonght? So long as he violates no gos pel principle, am I not bound by the law of

God to let him alone? If I advocate free press, free speech, freedom in Christ, why should I manifest so much ess when my brother is doing precisely what I advocate? Some men get so fire that you cannot tell where they are going. When hear a man talk of bondage in America, conder whether he is not free to walk over Ni agara Falls? Certainly he is: for just that for is reedom extended in this country. Why, a mer free to go out of the one hody if he will He is not forced to stay in and do as he pleases. If prople have no respect for themselves they ought to have at least a little respect for the church. I see so use in the whole church be ing turned upside down just to suit the opinion of one or two men.

Then, our paper has a large circulation or the mission field, larger, we presume, than any paper ever published among the Brethren; in fact, it is a regular missionary paper, and is do ing missionary work. It is going to hundreds Members send us money, and have us send the papers to their friends and neighbors, saying that it is the very paper t do good because it is free of controversy between members. Would it be right for us to admit

do more harm than good.

If other papers want to publish all the litdifficulties and troubles they can hear of in the church, to the world; if they want to allow their contributors to abuse the old brethren say bard things about them, and make fun them, and thereby bring disgrace and stiga on the church, we cannot belo it; but we do not think they ought to call us "policy men nilk-and-water men," because we do not do it. That is not the right way of coa paper; we do not think it is calculated to in rease the peace and hermony of the church; we do not think the reading of such things calculated to convert people and bring them into the church. We are opposed to it from principle and not from policy, and as such our position ought to be respected.

### TOBACCO AND THE ANNUAL MEETING

OME of our readers think we write and publish too many articles against the use o they did not condemn its use like we do, and, therefore, we should just let it alone and say nothing about it. In order to see how our old Br-thren stood on the tobacco question, we c cluded to look it up, and we must confess that we were agreeably surprised. Our old Brethren were sound on that question, and we would that there were equally sound. We shall take the liberty of copying all the Annual Meeting has sard on the subject, leaving our readers to judge Florida calls to mind the awful prediction of whether we, in our articles, have been too se-

ere in denouncing the use of the weed. The following decision was passed at the A. M. in 1817 We quote from the Mynutes, more 59. "Converning the use of tubucon, it was in mades mandered, that if a member should be controlled to with it, such should be admontshed to quit it ad if it would not be told, such a member could

By this it will be seen that the Brethren ad ised that if a brother would not quit the use of Book of God, but we differ some in the method obucco he could not be elected to any office in the church. That is a good deal plainer than we talk. We next turn to page 60 where we have the following, passed in 1822:

use of tobusen. This has

" says that your notice, together with sout int, shall be noty." In 1837 a question in regard to reising tol was before the Meeting, and was disnosed of

so are led caretive, as is the case with tobace.

The following was before the A. M. in 1839 Whether a brother may be intemperate ong drink or tobucco? No."-Page 8) The decision of 1864 looks a little weak.

The excission of root hours a name wear. In-purry and answer road as follows:
"Insummed us all that our Annual Meeting has "Insumed us suppress the excessive or inde-mental can of tolonece, in suching and chewing, has variantly moved a tailure, could not this meeting

his growing evil could be suppressed in our rhood? Answer, As the use of toborco a

But at the A. M. in 1870 the advice was to th oint, and comes out in a clear distinct ring: "Since the Annual Meeting has, at differe fasheonable garnersts. Manutes of 18th, Art.: Manutes of 18th, Art.: Manutes of 18th, Art.: 7 The District Meeting and the request, and sent at to the Assamating. Asswer: This Annual Neeting renew. cored tow to provide the second toward toward toward toward to the second toward to a the second toward to the second toward tow

The last decision was in 1872, where tobacc is again "classed with other vain and use things:"

things,
"A request in reconsider Art. 20, of Anima occuing of 1870. There was a recensideration of the
article referred to, and the unwer of 1870 was resound, and ordered to be put on the present Min-

utes. It is no follows: "This Annual Meeling re-never its disrupprolution of the use of tobacco, and especially at the time, and in the place, of divine worship, and believes it should be cleared with

By this it will be seen that the Annual Most ing is about as much opposed to the use of bacco as either the gospel or the BRETHERS

### PROFESSOR KNAPP'S TERRIBLE PREDICTION

STRONOMERS are looking forward to the coming year with considerable perplexity, fering that the year 1890 will bring with it the most wide-spread and dreadful culumities that have been known for over two thomsand

To explain:-The sun is the center of our solar system: around the sun revolve a r of planets, and among them is the earth. The are certain periods when these planets approach nearest the sun. These periods are noted for general calamities, for the peculiar relation the planets sustain to each other produces serion disturbances in the atmosphere, thus consing terrible rains, or prolonged drouths, famines, diseases and pestitences generally Soon after 1880, four of the larger planet

will be at their nearest approach to the sunsomething that has not happened for two thousand years. We are rapidly approaching that period, and already the distant rumblings would seem to indicate that the storm is a prosching. One of our exchanges says: fact that so many fish are dying off the coast of Professor Knapo. From the juxtanovition of certain planets to our earth, he predicts that one half of the population of the world, includ everal years ago he said that this desolation

ing man and unimals, and even vegetable life will perish before 1880. In a lecture delivered would commence by the lish of the sea dying, and pestilence and famine occurring in n onthern latitude The famines in Chann and Brazil, the scourge

in South America, the black and fatal plague that is almost depopulating certain parts Asia, as well as the pertilence amount he fish in the fulfillment of the dreadful prophcsy.

looks much like the fulfilling of the prophecy attered by the Savior, and recorded in Luke 21: 25, 26: "And there shall be vigns in the sun, and in the moon, sad in the stars; and upon th earth distress of nations, with perplexity; the sea and the waves roaring; men's bearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The prophecies are fast fulfilling: the "times of the Gentales" is about fulfilled, mon's hearts are failing them, the gospel has been made known in nearly every part of the earth and dready the civilized world is looking with mingled feelings of awe and anxiety to the great fature. We are living in a fearful age. God help us to confide in him.

### HOW I CATCH FISH

THE following, sent us by a brother, may be a little amusing, and to some appear some-what ridiculous, but there is a good deal of truth in it. It is the language of an old expe-The reason so few singers are converted in

ceause of the manner in which you angle for them. When I go fishing," remarked the old fisherman, "I use a very delicate pole, an almost invisable line, a book of the most artistic workmanship, and at the sud of all, a very tempting buit, which I softly and corefully di unto the stream. But when you minuters start out, you take for a pole a weaver's beam, to which you fasten a cart rope with a pet hook attached, and a snapping turtle for a hait. This you throw into the water with a salush and evm, ' bite or be dammed.

There is too much of this kind of work going on. Snapping turtles may be good enough it in their place, but they are not the kind of things with which to catch lish. Every Bible reader is aware that the Savior in selecti

twelve apostles, made choice of a number of sberman - wen skilled in the art of fishing He wanted them to become fishers of men, and to devote their time and energies to conv and getting people into the church. The quired as much skill and patience as fishir

## One Rible Class.

" The Worth of Truth no Tonone Can Tell.

This department is designed for anking and answeries 500 questions, and for the addition of Surjetteral difficulties. In order to permant higher that, all questions should be shoted with our loy, and answered with an most electrones as possible. Articles for this department, reus-be short and is the point.

Compane and explain Ev. 24: 10, 11, and John 1 H. H. R.

Will some one pieure expluin whether feet-was ing took place under the old or new dispensations. In the Cherubim, or Flaming Sword stall between man and the tree of life? C. L. CHOTTY.

Please give an explanation on Acts 2: 41: " And the Lord added to the church dudy such as should

Romans 8; 55, "Who shall by anything to the the cleeks sake." Herry Schmans.

Transacy Assession — Haway Sermanya. Willy one so must of your trends a please angular Matt. 181, 1179. It reads a follows: Flat he said that the All Trends and follows: Flat he said they do when it is given. For flow are some entry to whom it is given. For flow are some entry to work the said to the said that the said the said that the said that the said that the said that the between's take. He that it adds to receive it, let him receive it?

Will you or imperious step lets get the that the that the step lets get the the that the the that the the that the that the the that the that the the that the the the the that the the t

Phases explain through the Bulk PHREN AY WORK the manning of 1 Gos. 15:29. It rends as follows:
"Else what shall they do which me baptired for the dead, if the shed ires and at all y why are they then baptired for the dead of "Whist are we to understand by the term," "Why are they then baptized for the dead?"

J. E. I discare an explanation on 1 Time.5:24: "Some new's sine are open beforehand, going before to unignent; and some men they follow after." S. A. Willperny.

Please give your views through the Bunstraining AT Worst, of Mutt. 5: 25, which rends as follows: "Agree with time adversory quarkly, while thou art in the way with him; level it say time the all versary deliver thee to the judge, and the judge deliver the to the other, and thou he cost into

diligently followed every good work.

Will some one please cyclin Heb. 71, 15, Edition.

A. B. B. Edition.

A

unity." M. B.
Wall scome one please explain few 12:07 ft read
as follows: "If thou hast was with the feedings
and they have wearach beek, then how causet that
commond with houses? and if in the hand or peace
where in these trastedet, they "wented three, the
how will thou do in the swelling of Jondan ?"

C. E. M.

C. E. M.

emant with the home of bravel and with the home of Jusha, and accreasing to the coverant funt. I made with these fathers, in the sky when it took these by the hand a least them out of the hand on Egypt's because they continued not an ex-versanal, and i regarded them not, saith the Lerd. For this is the coveranat that I will make with the home of Limed size these dopys saith the Land; I will put lared size these dopys saith the Land; I will put have been as the level making, and write them in these body and the said of the land of the said they shall be the said the said the said to the said they shall be to be a said they will be to be the as God, and they shall

### ON THE HOUSE-TOP.

Will the Bi-Filmen Ay Work ploategive an ex-planation on Matt, gt. 17, which resids as follows: "Let him within it on the bosteety and come down to take sengthing out of this house." Alto view 4 o, which reads as follows: "Then shall too be in the field, the one shall be taken and the other let." Ann Remov.

In the first part of this chapter, Christ was forestelling of the captivity of Jerusalem, and the destruction of the temple, which was also spoken of by the prophet Daniel, as history talks to remove them.

come down to take mything out of his house."
History tells us the house-tops then were made
flat, and people often sat, walked, prayed, took
their meals, and spent their nights thereon. The way I understand it, is that they should but flee in the shortest and quickest way for their own safety. their own statety. tireat was the Irnouston, as was forctful in the twenty-first verse. It is stated that one million one hundred thousand were claim. In the vicinity two bundred and fifty thousand more. Ninsty-seven thousand were sold into perpetual hondage, and multi-tudes prixible by famine and cruel treatment. FRANKLIN ROYER

THE SERMON. It should be warm—a living altar coal, To melt the ley heart, and charm the soal, A lifeless, dull husangue, hon ever read, Will never rouse the soal, or ruse the dead, It should be simple, gractical, and clear, No simp-spun theory to please the ear! No currous lay, to tickie lettered paids,

It should be tember and affectionate, As his warm thome who went lost Salem's The kery law, with words of love allayed, Will sweetly warn, and awfully persuad

## PLOWERS

BY INABELLA P. KEUSO

FLORA is the goldess of flowers. A goldless is a feigned god, or a dissembling goddess In Spring time, when the buds expand and the leaves are green, the wonderful metamorphoses undergo from seed to plant and flower, and from flower to seed again, showing the manifestations of the great Crestor, when the May flowers are waving their lofty h evening breeze. The variety, fragrance, ele-gance, the finest adaptation and singularity of dincture have long been themes for the ponaturalist, and the deep thinking men of sci

What a desolute place earth would be with flowers! St emblems of the commerce's trisumples, or ornaments of the conquerors tra-sumples, or ornaments of the frigid corpse in the coffin; accepted at the hall of festivity with ad-miration, or decorating the isolated grave. When the midsummer sun sends his scorching rays on the earth, how beautiful the sight of the cool vine-clud arbor, the window's recess trellised porch, balcony, facole, or tiny front

How silently flowers bloom! yet what an ob-et for contemplation to the refined and reflectiso mind! "Consider the lilies of the field how they grow; they toil not, neither do they som and yet I say onto you, that even Solomon in all his glory was not arrayed like one of these," the perishable display of man. mity can be taught an important lessen of

When Autumn approaches, the flowers i to tade, and decay is written upon every page of nature's scroll, and all who heed can see the augh end of all things earthly. And as the quiet anay to be removed to the sacred mecropolis Something remarkable about flowers is their otation of bloom, each in its own order; this thinking if the little messenger were well ob-served and our lifetime were as innocept as its, we would spread very pleasant lives. Ex-quisite flowers incite to purity of hie and char-tism enough; by single immersion we are not actor. To what an eminent degree purity is seen in the life of the Savior! What examples

of purity of mind, chasteness of speech, and hable character are set for our imitation! The precepts greedelly adorn youth; are an orna-ment in old age, and the soal which it embel-lishes is beautified and elevated. Then as we behold the natural flower, we think that such also pooken of by the prophed regions of by the prophed regions of by the prophed regions of the case nto captivity by the Romans.

"let him which is on the house-top not afte chamber of the immensity of God.

In you cline of Joys superval,
Where eternal Summer glows
We may meet in that great tem;
That no broken after knews;
Where the music and the banque
And the day shall never close

HOW TO ADJUST DIFFICULTIES

Moreover if the lauther shall tremous against thre, go and tell hun has fault between the him alone; if be shall hear thee, then hast, thy brother."—Mart. 18: 15.

THE above is the language of Jesus Christ the great head of the church, and was given by hum as a rule, or a law, by which Christians car adjust all differences, trespasses, or offenses that may arise between them and their brethren If they are guilty of the same offense that they charge their brother with, and bring a charge suspenst him, they certainly are as unreasonable agazzat nim, they certainly are as unreasonable as the unforgiving servant; and God, the right-sons judge, will deal with him accordingly in the great day of reckoning. "Moreover if thy brother shall trespass," that is, sin or effect thee, go and tell him of his foult, not go and tell it to some one else, or to the church: for it tall it to some one close, or to the church; for in doing so, you trespass upon your baptismal promise, that if you saw anything wrong in your brother or sister, you would privately go and talk to him; and, in the spirit of love, ad-monish him and show bim his fault, and try to gan thy brother thyself before you would tell

Many a poor soul that once bid fair (in this smful world) for the higher regions of glory has been crushed down by some brother depart ing from the above role and going and telling the offense to others or to the church before going to see the one that offended or tresp no see for him to try when his brethren do not think enough of him to come to him and tell be must answer to it, no matter how much shame and mortification it brings upon him and his companion or relatives in the flesh. So he brother or sister not going according to gospe in their treatment of their weaker brother, who Christian spirit. Muy God, the Father, help us to see our own faults and measure ourselves by the gasper rule before we see our brother's or measure him, is my prayer.

## THE TRINITY OF THE GODHEAD.

BY DANIEL LONGANICKER.

THE Son is not the Father, for the Son is be-I gottem; but the Father from all elernity multigotten. If the Son, born of the virgin Mary, he God, then Mary, a creature, is the mother of God, the Creator—a mystery which mother or 60st, line Urestor—a mystery whoch man or angels cannot solve. Mary is, there-fore, the mother, only, of the person of the Son legottem, not the mother of his Detty. In De-ity the Father and the Son are one; in human-ity the Father is greater than the Son. There are three that bear record in heaven,—three in e, not three in person, but one in Desty. Three in office, the Pather draws the sinner therefore 1st, "haptizing them in the name of the Pather." 2nd, The office of the Son pardone; therefore, "Implizing them," not in ti Father's name, but "in the name of the Son done to honor the Son of the Father. 3rd, Ti and Winder. Repeatedly the words of retrieve the Sen of the Paker. "Incl. It titled to institute that of nature. Perfection of a mustation is begond the shell of inserted: Ling limitarion in each mane concentration, and the same of the Spiritarion mainty operatedly in brilliancy and scenario living the same of the Spiritarion in each name we concents the frit inserted below. One counter transition and the same of the Spiritarion in each name we consider that the same of the Spiritarion in the same of the Spiritarion in each name we consider that the same of the Spiritarion in the sa tation is beyond the skill of invertical like in the specially in brilliancy and accurate to the force owner vancine closely the close. One cannot vancine closely the inthe name of the Father and don't do it, and of the Son and don't do it, and of the Holy Ghost and then haptize, are we not denying the Father and the Sou in haptism?

were. We pray you make your calling and election sure. Let flesh and blood say what they will, we are persuaded that if it was as convenient and as pleasant as sprinkling, all gie, men would understand and obey servation has convenced us that nothing is harder for man to learn than that which he opposes; but how easy to learn what we love and wish

THE bardest thing to hold in the world is an

# Corcesnondener.

SATURDAY night, March 1st, by urgent re quest, gave the Temperance Association of own Centre, an address on temperance, in the M. E. Church. Every available space in the

M. E. Church. Berry available space in the building filled with eager listeners. At the so-licitation of the Association, consented to ad-dress them again in the near future. On Sun-day, 2nd, was conveyed by a find brothest to are regular appointment in Polic country. Large attendance and much interest. Text, Issiah 55: 10, 11. In the afternoon was conveyed by brothren to the Green Valley school-house, Jusper county, where we had previously anyoung d we would conduct a series at meetings; bad a full house. Text, 1 John 4: 20. Quite an m full house. Text, I John 4: 20. Quite qu'un-terest. Pollowing vereinig met a large multerne again. Subject, 'John 15: 24. Theme, 'The work's of Jesus.' An unusual warm seriling at this meeting. Tuesday, 4th, met at 10 ebeck; small attendance. Text, Eph. 3: 17. At lamplighting met a crowded house sgain. Text Num. 10: 29. Quite good impressions appar Nam. 10: 29. Units good impressors apparently at this meeting. Wednesday creating, large attendance. Text, John 4: 25: 36. Interest increasing. Thursday evening, full house. Text, John 14: 23. Friday at 10 o'clock, preach-Taxt, John 14:23. Friday at 10 o'clock, praxsh-cl a foneral directory, four rules west of our meeting place, for a dear little boy of friend John Xinney. He died very anddeuly with crossp; was playing and doing little household duties only a few hours before his death. Text, Rev. 7: 9. O how hard to give them up! Friday evening, fall house again. Text, 2 Cor. 6: 1, 2, 3. Saturday evening, large attendance. Text, Acts 4: 11, 12. Sunday at 11 o'clock, house crowded. Text, Acts 20: 32. Best interest of any of the previous meetings, except one of any or time prevenous meetings, except one. When we sung a hyann and gave an invitation, one young man arose. Sonobay evening house packed full. Text, Rev. 22: 17. Interest still morensieg. When an invitation was given, five more precious souls arose as one evidence that they were ready to follow the Savior. This meeting ended the series, as seeding time had come; but it was with a sad heart that we closof the meetings, as I am assured many more were "almost pursualed" and are very "near the kingdom." Had no occasion during the meetings to reprove any one for improper cou-

never better. On the 15th inst, we expect some, perhaps all that have made application, to be baptized. At the meetings we had ex pected foreign help, but was disappointed; so we took courage and in the Lord's strength we the Lord for the refreshing shower of grace to the Lord for the refreshing shower of guide we dejoyed which "sitting together in beavenly places in Christ Jesus." Dear brethren let us like "hear the cross." Let us never give the world enuse to say, "You have served your Golf for manight." D E Brutakers.

\*\*Fear Coders, Lord, March 18, 1878.

duct, although the hoose was so much crowded

Echoes from the Center

NUMBER SIL.

Pleasant Entertainment;—Lord's Day:Pleasant Hours at Pleasant Ridge;—Simmers
Coming Home;—By the Waterside;—The

THIS evening we had the pleasure of cab tuning two of the Lord's veterans of the cross, Brethren P. J. Brown and William cross, Brethren P. J. Brown and William Keifer, of Congress, Ohio, who are en voids for Pleasant Rudge, Ohio, to commence a series of meetings at that place. It is a planture for meet with the people of God. The event was spent agreeably, and I trust, profitably b-

Brother Brown is a man of great experies in the Christian religion; and, as an expounded and defender of Christian truth, has but few if any, equals. God bless them in their labor and I hope, ere long, to send a favorable rep from that part of the mission field.

To-day we met in the Old Church for wor hip. Notwithstanding the prevailing anor storm, a goodly number convened to coursest with God once more in the courts of their God The service was opened by singing the 98th

"Jesus, thou dear redeeming Lord, After prayer, the speaker selected as a motion for his discourse a part of 1 Kings 20: 40 Theme-Opportunities for doing good.

1. Man possesses abilities to do good.

Mun caused live to himself, alone, but is a social being. It was the design of his Creator that he should minister to the wants of his fellowmen, and that he is responsible for that annot, therefore, renounce his responsibility and live independent of his fellows, but is equally suterested in the welfare of humanity, hence is responsible. Man has akilities for do ing good by his intellectual attainments, by his wealth and by his influence. He who possesses those abilities and does not impart to sesses those abilities and does not impart to others, his life is a failure, and has not met the design of his Creator. Whole we may deen it a pleasure to visit the sons of poverty, amelio-rated distress, visit the house of the afflicted, etc., to labor for the salvation of sinsers outries

them all, and this should be the special object This every true disciple of Jesus of our real. will do, and not allow his mind to become so fully absorbed by the cares of life, by trade or stic affairs, that he cannot look after th wants of the sinner. Congetunities for dome od, once gone by caused be recalled, and th responsibility rests upon us. We man upon those living in sin and expect at We may look time to try to persuade them to enter the ark of safety. But we move too slow, are too "husy here and there," they move away from us, or, perhaps, die and the opportunity is lost, To-day I joined the Brethren in their lab

at Pleasant Ridge, in the north-eastern part of Eagle Creek congregation, Hancock county, Ohio. Three applicants for haptims, next day one more, which four were haptized according to the command of the Muster. Meetings growing interest. Our worthy evangelists are ng the people in the light of the gospel and holding forth the truth in great

To-day four more willing souls came out and cepted the easy terms of the gospel and were haptized beneath the liquid wave, and arose to walk in newness of life. Friday evening, another full house, and several more publicants an announced for Saturday morning, 10: at which time the sword of the snirit o powerfully and skillfully handled that the aumber confessing Christ was swelled to twelve, who were conveyed to the waterside and were hiptized according to the command of our di-vine Master. On joy inexpressible! How the 'ear converts wept for joy and glorified God for this freedom from the thralldom of sm and Satan. God bless the earnest workers in the field. The Esthers were out looking after them their children, and the cause moved along, and God was glorified. Ohl what power the o m musty of action and unity of scutiment. mnot withstand a solid column of Chris tisu workers; it must yield; bless the Lord of glory. Oh for more of this love and unity of mls might be saved.

Meetings continued day and might, and sin meerings consumed day and night, and sin-mers were converted. Ou Sunday, four were wished by haptism, and glorified God for his re-dressing grace and power. Oh! the holy and mes at the waterside. How willingly they yielded to the baptismal wave! How joy-early they exclaimed, "Glory to God," "Non se will serve God," etc. Never did I see anch carnest solicitations from the converts to their aeighbors and comrades to join with them in this holy work.

On Monday, the writer was cause which, which preach the funeral of Mr. C. Wilch, which took place in the U. B. Church. A large authorizing friends. Oh! what dience of sympathizing friends. Ohl what The dear little boy wept as it his heart would break, that his papa was gone never more to return. Oh! may God bless the fatherless children every-where, for their lot is a sad one in this cold and uncharitable world.

On Tuesday, we closed our series of meetugs at Plemant Ridge, and had another en symble season together, laboring for the salvation of sinners. Eleven more confessed Christ, and were initiated into the church by the holy ordinance of Christian baptism. One dear bother was restored, making in all thirty-six scossions to the church during this ten days' special effort. Our dear brethren delivered Usir farewell discourse ere we repaired to the waterside; and never was I so impressed with the solemn duties obligatory upon the minister. Brother Brown made us fiel of a truth, that to tow the seed was one thing, and to cultivate the tender plant quite another. Oh, may God give us much patience, love, and wisdom, that his flock may be reared up and be strong in To the dear converts, may you ever pointing out the at the foot of the cross, and be pray- perishing souls.

2. The salvaton of sunners should be his erful, and show to all that you have been with Jesus and will live for him alone. Never but I sten such impressive scenes, all labored hard for the substation of souls, and many rejoiced and glorified God for his saving grace. Fathers and mothers, neighbors and children, wept and prayed for the conversion of each other. Shouts "glory be to God," rent the air so the dear ot "glory he to God," rent the air see the near souls came from the watery grave, and since were made to tremble. I believe many more are near the kingdom, and I pray God they will come soon. The little colony of six memwill come soon. The little colony of six mem-bers in that part of our district, is smalled to the number of forty-seven sames last Fall, which places the number of the Eagle Creek congre ation at 218 members.

In conclusion, would say to my fellow-mem-ers of this district, let us give God all the glosy for his goodness, mercy, and success in the glorious cause. Let us all deny ourselves the glorious cause. Let us all early oursering of every thing that is unholy, and live humbly and faithfully to our trust a few more days and then we can go from labor to reward. S. T. Bosserman.

Dunkirk, Ohio, March Lith, 1879. From Walla Walle, Washington Tv.

THINK this a good country, and reason healthy. The Winter, so far, has been re severe than I expected it to be, set it has been nothing to compare with Illinois. The snow has been meanly a foot deep in the valley, while on the mountains it has been from one to ten feet deep, most of the time. If there were a church here, I think I could cate and be satisfied, but there is no church

and only a few Brethren, and they are scattered throughout the country. Brother David Brower held four meetings in this vicinity while on his return from the upper country.

People here are very friendly and hospitable probably locate somewhere neur Brother Browers, if the country suits, we calculate settling somewhere in Western Oregon. This is a rich, fortile country, producing nearly all kinds of grain and vegetables is great quantities and of excellent quality. Wheat and barley are the staples. Potaton and garden products grow abundantly on nearly all soil. Frust trees do not thrive well in all localities, but bear well where they grow The greatest drawback here is the scarcity of water during the dry season. Many fine tracts of Lind of rich soil are much depreciated in value from the fact that water cunnot be found up in them. These lands are often farmed, by from the neurest spring or stream. In course

Taking the age and geographical position of its country into consideration, we think it compares favorably in progress, religion and with any new country in the great West. What is needed here is not so much more and better machinery, and better methdoes of executing a larger amount of labor in less time, or more capital, or subspiring men, in farming and manufacturing—but live, zealous laborers in the money vineyard; for truly the harvest is great and the laborers are few We concur in the statements made by Brother Brower, that the work is too great for the men employed, and while you have six or soven ministering brethren at one meeting, we do not have one minister, where there should be six or twelve meetings, verily the harvest in ripe. Oh, who will come and he help us to gather Many religious o golden sheaves home? sects are laboring to build up their churches, and some have large congregations for a new country. There is a splendid opening

water in greater

All that is needed is an earnest, energethere. All that is needed as an estimate, and is in minister to open up large and fertile fields, which could in a short time, be made to yield which could in a short time. abundantly, fruits ample recompense for carn-est labor. But, morally speaking, the timber ast moor. But, morally speaking, the timber as firm and unyielding, strong and deeply root-ed in the forbidden soil of skepticism, and stoutly resists all intrusions of the pruning kuife, unless wielded by a firm and experie hand. The country has, from the first, been filled with ignorant dolls, under the guise of ministers of the Gospel, who have a very of heaven, in which to serve the Devil. Their futhlessness and incom We want working corthy of the name of the great Master for whom they labor—men who are worthy ex-amples of sincerity, prety and knowlity, armed with the equipage of God, valiant soldiers of

ELIZABETH KIESTER.

Brief Notes

BY JOHN TICK

WE last left you with thoughts upon the "Christian soldier," and now we wish Wonx, that the Brethren of Cedar Co., Iowa, in these days of religious discussions, have had oldiers were enjoying the camp of Brother B. F. Müller, when an Adventist suddenly made his sevent in our camp. He. Jesse Dorcus, a very talknive friend, who seems to be candid very talkative friend, who seems to be candid in his convictions, opened his Subbath buttery at core. Few were the preliminaries. Subject, Sabbath. Desputants, M. M. Eshelman and Jesse Dorras. Moderator, B. F. Miller. Time. can we when we have no teacher?

five minutes each. Although this discussion lasted all afternoon, we all enjoyed it vers much; and we feel that the truth was well tained by Brother Eshelman.

Brother Eshelman met with us again in the evening, when the subject of "Prayer" was presented and treated upon. Points brought to our notice were.

Asking-God says ask.

Does God answer prayer?-This wa

beautifully shows in the affirmative, by calling attention to Bible circumviances, such as, 1. Moses praying for Israel Elijah's prayer.

Hex.-15 years granted onto him. Paul on the sen-prayed. Peter in preson-the brethren prayed.

With these, and many illusions to our own exook up to the Leed who does answer prayer n asked in faith boliering.

How does God answer prayer? In his own way—miraculously.
 Inconsistencies.—Here were noticed the

king amos process, which the Seriotura

Olfsect in prayer, with a hearty appeal The saint to pray without ceasiz

The sinner to call on the Lord while

In comeluding this short essay, or ske ermou, which is very greatly abridged, I can-ot refrain from presenting still a few lines of thought. Brethren and sisters, prayer does not mean a mere form of words repeated, as prayers as hip service, but prayer that the Lord delights to hear, is of a broken heart and of a contrite spirit, -- a sensitive heart-felt and soul-penetrating prayer. But, I fear that it is a lamentable fact, that there are hundreds and thousands of professing Christians in the world who are not seen or heard recogni it may be one of the most pleasant and de-lightful services of our lives to tender thanks

From the California Church

LDER George Wolfe and I just returned from Calazerus county, where we held a tew incetings. Five dear ones (among them four Campbellites) came out on the Lord's side, agree ing to take the New Testament—nothing more mothing less—as their rule of faith and prac-tice. Their haptism was witnessed by a large concourse of people, who had never seen hap-tism administered as instituted by the Lord Jesus. The attention was good, both at hap-tism and at the Love-feast which we held in the The attention was good, both at b

evening. Before we left, a church was organis-ed. The church was named the "Chaparrel Church of the Bretbren," consisting of ten members. There is a good prospect of building up a large church there

Yours in love, Waldeman Meyen. Murch 13, 1829.

From Multnomah Co., Oregon

Hour Beethren:—

NCLOSED with these lines, you will find a letter written by a relative of mine, at my request, stating nothing but facts of this wrestern part of Oregon, Williamstet Valley, volume some knowledge, airrady, of our country, sett part or ossessed above some country, for the Brethren have not forgotten to mention the advantages that Oregon possesses over all other States. While we alk for emigrants to come and try this count, we note in large the Brethren to be active in heeding the argent requests that have fallen upon our ears in remaind to cursibastion in the far West. The said to consider the said to the said the the cross, holting for a heavenly inheritance, pointing out the straight and narrow way to

calls in the ministry, is more than he can do justice to, by too much resting on him. He must have help if he can ever prosper. Minis He tering brethren who are contemplating move, by all means should come here and b a mild climate, as well as work for the unbuilding of our Redeemer's kingdom on earth, and especially in this Western State. Elder Browr's letter ought to be sufficient to bring help to us. Those Brethren who are meaner for the salvation of souls, ought to heed the call Many good results will be accomplished if we only have those to speak who are able to defend the truth. Here are but a few scattered members, only babes in Christ, and only can hear a gospel sermon once in two months. Think of it. We are enxious to hear and learn, but now Think of

JENNIE A. STEPHENS

From Mrs. Elizabeth Mograw.

HAVE never been so hungry for spiritual

food as I now am. I have only seen one brother and one sister in three years. My door is open to any of the Brethren, and any time they will have meeting, we can have it either in my house or in a church not more than a mile distant.

I was sorry Brother Hillery passed so close by as and did not call; but he did not know how or where to find us, and so bould do no better than pass on. Any one going to Salem, Kansas, by making

equity, can find us. We live five miles from here. Also ten miles from Red Clond, Nebruska, a milroud town.

Red Cloud, Neb., March 1st, 1879.

From West Pine Branch, Wis.

SINCE Brothren Daniel Miller and Martin Meyers left us, we have the following sad ws (deaths) to report:--

news (deaths) to report:—
Brother Baxel Higginbottom has passed
away. Aged 62 years and 4 months. Also,
granuloso of Sister Lovian Mulendore. Aged
10 days. Also, Brother Vanocker. Aged 87
years. Also, wife of Brother George Turner. 10 days. Agod 37 yesrs, I month and 19 days. Also, Charles Borman. Agod I year and I month. Funeral services were conducted by Brother Caleb Fogle, from Roy. 13: 14 and Luke 15: 16.

From Burr Oaks, Ill

THERE are no Brethren here of which we

know, and we have been here for about wo years. We have not seen a brother since we have been here, except two from Indiana. Brother John Snowberger preached at my home over one year ago. Brethren, could not some of you come and preach for us? pure word of God has not been declared in this part of III. It is desired to have the Brethren preach here. Brethren, we pray God to send some one to us.

March 16th, 1879. JACOB FURREY.

Special Notice.

)).EASE announce through your columns that the Rooth JEEANE announce through your community that the Buschern sprounted to make the proposed change in holding Annual Meeting, will meet at Linnville Greek Chunch, on Fried, May 30th, at 90-clock A. M. Stop off af Broadway Station, Rockingham county, Virginia, on the 20th where we will be not with conveyance. DANGE BROWER (P. C. and Vindicator please copy.)

Contemplated Oregon Colony-By-Laws Continued.

S ECTION 1. Any person or persons belong-ing to this Colony, shall not go to law (A) ing to this Colony, shall not go to have with another under any consideration, has tall difficulties shall be settled by the Advisory Council and Colony. Be it further resumebre-bered that six per cent, interest be said on all money paid to the Treasurer, except that which is necessary to take the Colony through to the place of destination; and all money lounced out of the treasury shall draw six per lounced out of the treasury shall draw six per

Sec. 2. Any person or persons keeping in

session any intoxicating liquors and ing them himself, or in any way disposing of them to any, as a beverage, shall be dealt with according to Sec. 3, Chap. 2 of the hy-laws of said Colony

requests that have failen upons our ears in regard to cursitiestics in the far West. The delloid Stock Conon, violating any colony, tributed to the theorem of the Corner of the Corner

such a person or persons shall be admonished by the Advi-ory Council to do so no more, and if they bear them, then that will solice, but if they refuse to hear them, then they shall tell it

they refuse to heav them, then they shall tell it to the Colony, and if they bear the Colony, then they are foreign, het if they do not bear the Colony, then they lose all their interests financially, and are unto the colony as strangers. Src. 4. Each and every officer of said Col-coy shall within five days after his resignation or removal or the expiration of his torm of office, deliver up to his successor all the papers. books, and documents, or other property be-longing to the Colony, and pertaining to his of-

per on entitled to the custody thereof.
S.c. 5. Evoluand every person is requested
to pay fifty cents for each and every member of family of the age of eight years and over, to become a member of said Colony. Sec. 5 Every member is required to pay a

enty-five doilars to take them through to the year, and to pay committee expenses, and to make the necessary preparations, but should that amount prove too sufull or too large after a close investigation, then it will be made low-

Sec. 7. Be it further resolved that stock of this Colony shall be divided into shares, carl share to be one hundred dollars, so that a man can buy as many shares as he likes.

Sec. 8 The Colony shall stand for five year

after they get to their place of destination, at which time there will be a general settlement of the treasury and other matters portaining to ly belongs to them.
Sec. 9. And be it remembered that all the

property of all persons of mid Colony, both real and personal, is held as security for all contracts usade by the Colony. Sec. 10. Resolved that one bull of the mon

tressmy by the time the committee starts to locate the Colony and the balance to be paid within one mouth of the time of the starting

dony.

11. Whosoever shall, within said colony, be nilty of violating the Sabbath day unnecessorily of Chao. 2 Sec. 12. Whosnever shall, within said Col-

calculating to provoke a breach of the shell be dealt with proording to Chap. 2, Sec. 13. Whosever shall, in said Colonies guilty of overloading or overdoing or crael ly treating any dumb brute, shall be dealt with according to Chap. 2, Sec. 3.

Sec. 14. Whosoever shall be guilty of any immoral conduct, orime or dishonest deed not mentioned many of the constitution or by-laws of said Colony, shall be dealt with according to Chap. 2, Sec. 3.

Sec. 15. Be it proofved that this Colony

will not start to its destination without the number of fifty families belonging to it; and all moneys to be refunded in case of a failure, ex-

J. W. GEPRART, Pro-ide Cornell, Livingston Co., Ill. (Primitive Christian, please copy).

From Loraine, Adams Co. Ill.

ROTHER John Metager came to our place D Friday evening, February 21st, comment ed a series of meetings in Washington, school

house, near Lorame, and preached the cross or Jesus in his usual feeling way. Interest green intensely warm, many tents were shell when the old story of Jesus was portrayed. He re-mained with us about fourteen days, during which time he preached every night, and Son days at 11 A. M. Through the day time in visited many warm friends. On Friday, the joined us in our work; among whom was Broth-er John Wolf and wife. They remained over Sunday, when all started for home, except Brother D. Wolf and D. F. Britt, who remain-ed with us until our meetings closed. We then went to Liberty Admins county, and council to Laverty, county county, and never council meeting March 8th. Brother Metages preached three sermons, and secund to exhibit all the power and zeal of his younger days were requested to take Brother Metager to the house of an old sister who is now in her the side of her had and out her meals. She was

she was done we had the pleasure to sit a hear her and Brother Metzger tell the go story of Jesus' love, and call back many of t requested him to kneel once more in prayer again, as she could not expect to go to bem

him preach again; there being ten or eleven members and five or six friends present, we were all gathered in the room, and at the old sister's request, the sixth chapter of Ephrisians was read, and the good old hymn "Am I a sol-dier of the cross?" was sung; after which Brother Metzger delivered, perbans, one of the ablest and meat effectual prayers of his life. A few moments more and we had taken the part-ing hand probably for the last time in this life, and were on our way for Camp Point, bring lod by Sister Barbara Allen and friend David.

ing, when the old veteran of the cross started for home. Bops he has reached in safety, suc enjoying its rich hospitalities. H W Synn

To My Dear Friend Tillie Cessford. CLARENCE, IOWA.

PEACE be unto you and grace from God the Fisher and Jesus Christ, through whom we have necess to a throne of grace, and for which we are very thankful to the Lord. "God so loved the world that he save his only brust ten sou, that whosoever believeth in hi should not peach but have everlasting life For this those of my who have broome willing to give our hearts to Jesus, can rejoice. He is our strength and shield in the day of trouble. when we must hear the cross, or temptations come, we so often become discouraged. But

when we think what the Savier has done for the cross, we can sink in his arms and say "may God, thy will be done." We know he dooth

all things well.

Dear Tilbe, the evening you gave Brothe

But if we are not prepared for that time, what a reparation there will be! The night you gave Brother Eshelman good-bye, I wept for you. The Bible tenches us to "weep with those who

I thought I would write to you, as we are good friends, and ask your opinion about one faith and doctrine. Remember we try to obey all the commandments of God. You know we are commanded to baptize, to wash one an-another's feet, to perpetuate the Lord's Supper,

These we do as the Bible teaches we ibl. Jesus said if you know these sayings of mine and do them not, ye are none of more. Believe, repeat and be baptized for the remision of your sine.

Now, I hope, dear Tillie, this may be accent-

NOW, I sope, dear Tille, tais may be accepted to the We all bore you dentify, and we should like to see you come to Jesus nod derote the grame of your life to his cause. May doel a need you in hope of eternal rest, is the grape of your unworthy friend, MINNIE E. MILLER.

From Samuel Leckson

OFTEN has my soul rejoited to hear rich ailsimple trampet of the gospel to a rained world. We thrak it would be better if we had more

preaching here in this, an old neighborhood. We have many young prople here who are not coming to Christ. We think it is for want of children at mome trace attre, tenues manages of ours, we have entirely under our own con-trol, and they are easy to teach while young We stand in need of some able brother belp us in the ministry. The church district here is large and the ministry is weak; two of us are young in the work, and our elder is

North Massekester Ind.

The Last Supper.—A beneatable colored pictors, shows as John and the disciples of the table, with the repeat parced before these; Ho has just unarrawed that was of them about he story him. Each of the tealing the cent is publicled out by names in the margin of the processor publicled out by names in the margin of the processor publicle out by names in the margin of the processor publicle of the process in the margin of the processor publicle of the process

The Gaugel Hammer, and Hughway Grader, or Rubbach Cleaned trate the Way of Late Ru S. H. Endoor, oursil in Claim. Price, fill orate, or recen conten 50 00

Fallen Asleep.

RINKER,-In the Asteria Church, near Table Grove, Fallen Co., Ill., Feb. 28th, of typhoid paramoula

Brollier Joseph Rinker, aged on years, a security and a Salays,
Deceased won on falleter in the church for nearly twenty young, and leaves a site and three most to mornt stream studented by the writer, free Gen. 3, 19, in connection with 3-bit 11: 25, 20. HINKER—In the same charth, March Oth, of passion Breither Andrew Blaker, the only stretting bottle Jeach Bahner, aged 40 years, I racall and 2 days. Balmanchet a leastly safe to mean her less, his

OPFMAN — In the Beck Bun Church, Miller story, Ind., March 2nd, 1830, Realter Abraham Hoftson, agel FF years, 6 manths and 32 days. Fungel services by Barid Hosteller, I. L. Berley and Lev. Wener, from

DNTHES.—In the Dellas Crater Clearch, Balliss county, lows, Feb. 22-a), 1579. Sherr Lieux A. Myres, safest Wm B. Myres aged 27 years and 20 slays. Fanced cervaces by Ether M. Santer. Stelpert. Med. 18 18. Byres 102, Gli 11ds. The deceased was a laughter of sld Buchter Heavy. Eury. San yours little hybrid Aged 21ds., 1588. Ber. showers was considerable. Although exhiby and differented it town with a secre-ciaryle with interferent problem. The second is a second of the different problem is a second of the different problem. The second is a second of the different problem is a second of the different problem. The second is a second of their activity profits. The the lay began to different problem is a selant, affection that was pring the one, the exclusive problem. The second is a selant, affection that is not pring to the second in the second of the

PHILES—In the Obserter Cherri, Pennytymnia, Muni-Zini, 1810, nor stemonik enther, Elect John U. Pron-ogad (Syram, 10 vonden and 20 days, Brenker Zhair idde viry raddersje of densardner, lie was very nich darling the Nasare, but had vanovate in an exact the control of an angel size on the doy of lies denth, hos feath without him as him, and permish an adventur, he control lies insured as a selected by sony correspond foliase with all dogs feet him had. In the was well and for sur-ternal a large lies and the control of the control terms and start for executed in this perspect of the larger terms all starts for executed in this perspect of the larger.

NYDER—In the Upper Deer Creek Clorels, Cos-countr, Ind., Mench 9h, 1979. Prudius L. 200407, as not Bander Hillman and since Cultamans Septem-aged 20 years, 20 menths and 20 days. He was respected by all these tabl. Asses Iron, sed-ionasceptical doubt has not a gloon over those that assessed which he. Be, the many utires, part of that the things noot accelent. He was the third one of the until yield he to deeped date for territying. Effect offi-

TENPLES -- In Turkey Creek District, Kondonko Ind., March 19th, Sister Peggy M. Tospics, aged 10 years, I senable and S days. Functed services by the criter, from Hev. 14: 12: 18.

BOCK.—In the Dry Creek church, Line county, Ions, Murch 16th, 1878, of renter favor, Motths Rebress, youngest shagabor of Beether Seazed and Sister Culturion Bark, aged System, U morths and 2 stays. Funeral services by the beethron, from Mott. 18: 3.

UNNYFRANK -In the Groundy Church, Grandy county

MENSTERANS —In the firming Chreek, Grandy covery, less, March 16th, 1879, Herbert John Saunythank, aged 71 years and 18 days. Benther Sown frenk has treg bred in the service of the Master, god before bit a departure be called for the filters, and now analytical with oil in the name of the action. He leaves war skilation, then of whenk are measures

Thes. B 19, 11.

NEBER.—State Many Anno Neber, soft of Hercher J. P. Neber, March Std., 1870, and TI year and O months. She was born in Shemmelash Co, Virginia, Onster Rd, 1879. Her maden anno was Sayer.

J. P. Naris. Primitive Christian, please copy.

BELLER.—In Anth Meschever tengregaten, Wabash tonaly, Indiana, Derenher 27th, 1878, Souter Strab-Brobs, wife of Heather Arthur Beeby and Jangber Primitive Christian, please copy

Announcements.

Norsees of Love-feasts, District Meetings, etc., chooled he brief, and written on paper separate from other business.

In Northern Kinsts and Southern Nebraska, April 7th, 1870, at Jewell Co., Kan, In Thorn Apple district, Michigan, in the Breth-ren's new charch, May 5th, at 10 A. M.

Northern District of Him

Middle District of Indiana, in Sugar Creek Dis-trict, April Lind, at 9 A. M. Southern District of Ohlo, at Donald's Creek in ing-house, p-ven under north-west of Springs

Cluck Co., Ohlo, May 1.1h North-western Distribt of Ohlo, at Eagle Creek elucch, Hancork Co., O., May 28th, at 19 A. M. Soulhern Ind. in the Stony Creek District, three miles rest of Nodeoville, Agril 18th, 1870. outhern lows, at Mk Etm. Adams Co., Ic April 7th, 1873

[104] May 181.
First District West Virginia and Linney's Creek church, at their meeting-house, at Bog Spring, April 18th and 19th.

April skih and folia.

District No. 1. Virginia, nd the Valley meetingbouss, Bolefourt Co., Vn., April skih mid 18th
Northern Dustrict of Miscori, of the Swith Fark Neetlogsbows, so side meth of Platethern, May Ch., at
3 A. M.

Western District of Pennsylvanie, in the Bret nce meeting house, Demaing's Creek Branch, Belford Co. Po. May 20th, at 9 A. M.

2:37" The District Meeting for Southern Kan-as will be held with the Brethren of Fall River bow, at Emanuel Myers', four miles south-west of Fredonia, Wilson county, Kannas, Satur-day, May 17th. The delegate- come the ovening before. A general representation is desired. J. B. Ros, Clerk.

In the Monticello Church, White Co., Ind., June 6, In the South of the Advance of the A

W. U. R. R. TIME TABLE.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

### Lanark, Ill., April 10, 1879.

No. 15

### The Brethren at Mork. POITED AND PUBLISHED WEEKLY

I. H. MOORE & M. M. ESHELMAN.

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## THE CONTENTS VOL. 4, NO. 15.

The Bunish Paper. Bible Ring

To Dustruct Mostings PRECISE ARTICLES: 

th.—H. C. Early.... sings.—Surah M. Sampders in and Itay Debute....

Woyside Notes.—Landon West From C. J. Todd.

Fron C. J. Todd.

Fron C. J. Todd.

Fac Charch in Childersia.—Elliss K. Binechli
Issaenher the deal.—Mattle Humilcher.

Fron Nevada, Vernon Co., Mo.—G. Gleic.

Burief Merlings.—Enoch Eby.

ofe at Hosen.—W. J. H. Banman.

ornell, Ill.—K. Heckman. irden, Illinois.—Danrel Vaniman & for the Rogae.—L. T. Holsinger

us Onwego, Labette Co., Kam. -S. B. Rem 

The Heavenly railroad sens.

### STEIN AND RAY DEBATE

p. 1st-Brethren (or Tunker) Churches possea the Bible Characteristics which entitle them to be regarded as Churches of Jesus

J. W. STRIN, Affirms,

D. B. RAY, Denies,

J. W. STEIN'S 12th APPIRMATIVE.

ASK my friend if a treabling penitent is property a "child of the devil" before he is par-

Will he answer? His scripture referces say nothing about pardon before baptism. I hope he will furnish us the historical eviace that the uncient Novatiana, Waldensea were not trine immersionists, had no "love-

ret-washing, &c The Brethren aim to baptize none but 'tru and hold that the church of Christ old be composed of none but "real saints well as the Waldenses. What has that to de th buptism for the remission of size? That confound the work of the Huly Spirit with be external rite of baptism, or make any chrisor dinance or duty meritorious, is untrue.

licinsimustes that my historical proofs of the that doctrines and practices of the Nova-

lied upon them and their authorities, for my testimous

I am sorry my friend becomes so much excited, and so disregards our rules of debate, as to supugu my motives and accuse me of falsebood because I asked him about "christian ordinunces," and why he did not wash the saint's

feet. It is my privilege to ask questions, and if I am uninformed or mistoken I am willing to be corrected. I did not think he washed his brethren's feet, because I know the people genrally, with whom he holds fellowship do not do so, unless they changed very materially from what they were when I knew them.

The Brethren get their practice of washing se another's feet, as a lesson of humility, from the New Testament-from Christ. John 13. He gets his from the old Bible, from as custom. That's the difference. I ask him to give us his scripture for only two "church or-

He still seems concerned about the hrethren and sisters not exchanging the kiss. He will find our authority for not doing so, in the same scripture that confines him, in "feet-washing." to history see

Because with us the parts of the body or church are subject to the whole, my friend calls it an "encriptural church government." We call for the scripture. The members of Christ's body, like those of the human body, are mutually dependent and "every one numbers one of another." Rom. 18: 5. Bph. 4:4. Its members should be "perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. They are "all" "be subject one to another." 1 Pet. 5: 5. That our church government is a "centraliz

ed hierarchy," we emphatically deny. Our church business is transacted by the voice of the membership, and our general councils are delegated and made up by the members (the people) simply as advisory and co-operation When our general council was asked the question, "Does Annual Council make laws, or give advice only, in cases where it has no direct gospel on the subject?" it answered, "It gives rice only." Minutes of Annual Council for 18-65, Art. 34.

tinued. My friend thinks this is like the prayer of the Paurisce. We do not claim that our brethren are naturally better than other men. We "have no confidence in the flesh," but we maintain that they accept and evercise by the belp of the Lord the graces and virtues alluded to. True, we often fall short of duty, but not we do not desire and labor to perform it. And yet, after we have done what is commanded as we are "amprofitable servants.

So far, my friend has utterly reinsed to respond to the various arguments I have drawn from the christian scriptures to show that chris tions may not fight with carnal weapons. I am sorry I have no respondent. He thinks christrans may fight and kill each other as citizens of civil governments. When Christ forbids violeuce and retaliation, he makes no more erception, or reservation in favor of political quarreis and wars than when he forbids robbery, theft, and adultery. His laws are absolute, and he will judge the disobedient. Christians are "subject to" civil government, but are not "subjects of its authority, but of a higher government, which elevates their lives shave that consurve and punishment of civil justice. Instead when the apostles were beaten by the civil au of bring subjects of the governments of the nations, they are but sejourners in them, and will be their judges at the close of this dispensation, in the resurrection. Sec | Cor. 6: 1-3; Pan 49;

Rev. 2: 26: 8: 21: 20: 4

nent. Peter also states our duty to civil func-tionaries. 1 Pet. 11: 13-17. The "powers" re-tionaries. 1 pet. 11: 13-17. The "powers" re-tionaries. 1 pet. 11: 13-17. ferred to are not military, but civil cuthorities, as "kings," "governors," &c., and the "sword" spoken of as the sword of civil justice, in the hands, not of those who are "not of this world" but of

the subjects of the governments, intended for the "punishment of evil deers and the praise of them that do well." War, instead of inflicting the penalties of civil

ally usurps and subserts justice and subserves the purposes of human wrath, smbition, crosity, and revenge, often resulting in the praise of them that do evil and the suffering of them who do well. Often the monster in vice and crime is extelled to the heavens, his

treasures, while the inoffensive son of honest toil is shot down like a beast, his property stolen, his family abused, and his little orphan exposed to the merciless pinchings of unjust

That the powers referred to as ordained of God, are limited to all of a certain class of authorities only, appears in that a looser interpretation would invalidate its own testimony by proving too much, because Saton homself is "the prince of the power of the sir," "the spirit that worketh in the children of disobedience, and such an inference would not only forbid us to resist the devil, which we are commanded to do, Jan. 4: 7, but on the assumption that all the demonineal powers, as well as the wicked powers of this world, are among "the powers that be" and "ordered of God," (for God permits them) would bring us nuder obligations to patronize and sustain all, and since bevery ordinance of man" with the same loose method of interpretation would include every human religious invention, teaching to subvert the ordinances of Christ, therefore, instead of contending "earn nestly for the fath once delivered to the and of "keeping the ordinances as they were delivered," we would be under obligations to "teach for doctrines the commandments of men" and to "render the communityments of God of none effect" by human "traditions. The dues to be rendered are not nur and a

olence, but "tribute" "contom," "fear," and "honor;" immediately after which we are adnished on the duty of love and reminded of the law which says, "Thou shalt not kill." this would constitute a stronge medlay indeed if we werecommanded to obey orders to commit murder and do violence. Even civil functions nes may exercise authority not conferred nor approved by God, when instead of exacting "good order, tribute, custom, fitter, honor." ben due, they overlesp the bounds of right and justice, and contracy to heaven's authority, command the servents of God to violate distinct

Christ warned his disciples of having to apand charged them pear before such authori to speak only what the Holy Spirit should teach Luke 12: 11. When Peter and John were impresoned and brought before the council and communicated by the roles not to small of all in the name of Jesus, Acts 4: 18, aid they abandon their work as they would have been compelled to do according to my friend's interpretation of our doties to civil authority? Their firm re-God to bearken nate you more than unto God. judge ye." Acts 4: 19. On another occasion thorstes and communited to speak no more the name of Jusus, they only rejoiced that they were consted worthy to suffer for his sake; and duly in the temple and every house, ceased an

4; Dan. 7: 22; Matt. 19: 28; Luke 22: 29, 20, to teach said preach Jesus Christ. Acts 5: 40-42. The Christian must obey civil authoriti-"Eval doors" do not suffer as christians. After unless they command him to disobey Christ The state of the s

to be eracified, he should bear it patiently, be "subject to" them still, and "commit himself unto him who judgeth righteously." Origen did not say that the Christians prayed

for the success of the kings' scars. We "pray for kings and rulers and all that are in authority," not for them to wage war, but that we may "lead quiet and penesable lives in all codess and honesty."

## ON THE WAY TO PALESTINE

[Mr. McGarvey's second letter did not reach us in time for insertion this work. The following A PINE DRILL AT SEA

pulses adormed with the stolen spoils of patient
labor, and his coffers filled with plandered
treasures, while the inoffensive son of honest
of a peculiar kind of dress parade which I witnessed to day, March 14, on the steamer Penn-Let me remark, by way of introduction, that

our ship has ten life-boats -- five on each side of the deck. They are each about eighteen feet long, five feet wide and three feet deep. Each is kept constantly supplied with a keg of fresh water, leshed in its place securely; with a water-tight compartment always full of fresh sen crackers; and with a full supply of oars ready They each rest on an iron frame-work above the balustrade at the edge of the deck. and can be readily thrown outward and down ward until they hang just outside the bulustrade and even with its top rail, ready for passengers and crew to step into them and be lowered in an instant into the water. Underneath each of those hosts lies a separate apparatus called the file-raft. It consists of two large logs, if you name them by their appearance, about twelve feet long and two feet in diameter, lying four feet spart, with an open frame-work of plank filling the space between and bolding them together. The logs are not wood, but solid masses of cork. In the midst of the connecting fre

filled with bread, and the other with drinking water. Capt. Harris had some of these opened for us, and gave us some of the bread to try, which we found good and sound. On these rafts, when in use, the passenger is expected to sit or lie as heat he can, and it seems quite certain that as long as he does either he cunnot sink in any storm. They are inshed to the deck to be cut loose when the ship is about to sink, or to be thrown overboard if desirable Now for the fire-drill. At half past four th

work are two water-tight compartments, one

afternoon the brils rong out a fearful fire alary to witness the scene. The instant the hell sound ed there began to your forth from the officers and seaman's gung-ways four streams of men running with all their might. As they rushed forth each man took his station, which he knew from previous drills and personal instruction Within less than a minute, ninety men, four times as many as we had seen before, were on deck, and distributed, a group at each boat, a group at each of the fire-bessa, a group with on their shoulders ready to out anything at word of command, the Captain on his broige amid ships, and an officer with a speaking to et at each end of the ship, fating him. Before we had time to comprehend all these more ments-sooner than a common steam fire-engine could get out of its engine-house-four li streams of water were playing, each from a hose long enough to reach any part of the ship. In another moment or two the boals began to drop to the gunwale, and we were almost tempted to complete the performance by jumping into them In the meantime the stewardess was at her post at the head of the saluon, ready to stop and

calm any frightened ladies, while the stewards and cabin-hoys were at the foot of the gangways to prevent any passengers from passing out until the word should be give Concluded on 5th page

THE HEAVENLY RAILROAD SONG. MIE mud to heaven by Christ was m With gospel froth the rails were laid, rom earth to heaven the road extends.

God's love's the fire, the truth, the s That drives the engine and the beaut All you that would to glory ride. Must come to Christ, in him confide

Repentance is the station then. Where passengers are taken in; No face then is for them to pay

Come, then, poor sinner, now's your time. On any station on the line, The car is ready, soon will go, Will you go to beaten, or no? You will draw your wages by the way,

They're all bound for Cananu's land,

The car runs both night and day, Not will it ture by the way, Until it hands in beaven above, Where all the sants shall meet in love. Selected by L. C. KLINZMAN

> VOICES OF NATURE. BY P. A. BOSS.

THE subject upon which we desire to tunke a few comments, is one of incomprehensible profundity. It is one theme is the "Voices of Nature." How solemn, and yet how grand, are those voices! When we hear them, we are Creator, the Founder of heaven and muttering and terrific peals of thunder, When we hear and see them, it seems as to neglect. I believe this, not only feet if God is speaking to us, through those washing will pass into neglect, but the powerful mediums, called the "Voices whole will and testament of Jesus. of Nature." And how forcibly does it over all things, and with what reverence ulets upon its pebly hed beneath, all harfor-sts with its mighty power, is grand. although we cannot see it, yet we immaking up the unutterable grandeur of on th

the "Voices of Nature." dination to the angels of heaven, is the I have washed your feet, ye ought also cautiful forests, which are the emblems ed by Christ himself. of innocence and purity, are given to us us a lesson, for if they in their ignorance take away one point, he has a right to May God give us strength that we

God grant that we may learn a lesson from the "Voices of Nature," and continually give praise unto him whom the heaven of heavens cannot contain.

"The valleys and the mountains, The woodland and the plan, The rivers and the fountains; The soushine and the rain. The sters that shine above me, The flowers that deck the sod,

Propisim alond the glury of my God. And shill the "Voice of Nature." And man, the public creature

Shall serrey strew his pathway, And all his senses piease, Petitos holy adoration Praises to the God above. Penises through the wide execution

> FEET-WASHING BY S. S. HAMMER

A CORRESPONDENT in the Evan gelical Messenger, under date of October 3rd, 1878, published at Cleveland. Ohio. intimates that feet-washing. as a religious rite, is very unpopular with

the young ministers of that denomina-tion. Well, all I have to say about that that presents itself to us every day. That point of the subject, is this: If the au thor had said that feet-washing was un popular with Christ and the apostles, and the true followers of the meek and brought to the remembrance of our great lowly One, who brought from heaven the example himself, and obeyed it and earth; and are struck with awe, and taught it, then I would have said that delight, at the heauty and grandeur the author of the above assertion was with which we are surrounded. The sadly mistaken; but he does not say that most sublime "Voices of Nature" are the the says the young ministers, that's something else. He further says, that which cause the whole earth to vibrate. through them it will gradually pass iu-

There are those who take a more hope remind us of his power and authority ful view of the matter, and claim that feet-washing is the literal washing of should we submit to his government, the saint's feet, and that it is a positive Nor is this all; there are thousands of ordinance of perpetual standing in the ways in which we are shown his all wise testament, the same as baptism and the The beautiful bodies of water Lord's Supper, prayer, communion, uon which deck the footstool of our Creator resistance, non-conformity to the world. and with which we are surrounded, all and other duties. In support of the pertain to make up the grand pictures, above, I would go to the Scriptures, and as well as the realities of Nature. The got to the views of man. It seems so

mighty entaract washing down a lofty strange to me, as I am not a Christian precipice, dashing itself into glorious riv- myself, but just as good as some who profess to he, and omit part of the will unets upon reported and restament. Such are guilty of the of Nature." And even the rusting of whole, then they just stand where I do. the wind as it rushes forth and rocks the But what I was going to say all the law requires of us in the matter, is nothing to be compared with what Christ had to

mediately recognize it as an assistant in undergo forus, namely, the painful death Washing feet was one of the most Man, that creature who was made in humble services which one could render

the image of his Creator, and in subor- hence the Savior gave the example, "as possessor of a voice which is equally as wash one another's feet." Christ washed hemitiful as any "Voice of Nature," which his disciples' feet. Do not attempt to was given to him by his Maker, and say he did not. The symbolical design though he can govern and regulate it, of the act was explained to the apostles, yet he cannot change it to any other and explained by Christ. Now what than that which Nature has bestowed need man do more than obey the boint upon him. The happy songster of the of doctrine given, explained and perform

I believe that the disciples in that for our pleasure, and are endowed with a ight understood the precept in a literabeautiful voice which they readily use al sense. Get rid of the gospel, take in giving praise to him who is their Cre- away feet-washing, then some other point; content and thankful that it is as well ator as well as ours. Surely they teach for I contend if any man have a right to with us as what it is?

praise him, how much more are we, who take two, then a few more, then all, may grow in his love, and give us wishave the glorious privilege of being rec-ognized as his children, obligated to give er as a whole, then it will make no dif-thanks unto him for every blessing that ference whether held be presched both or of reful. Hudson, 111. cold.

GOD'S WAY NOT OUR WAY.

BY RESERVA -NAVELY WITAT is a soldier? A soldier is one WE know from observation as well

as reading in the Scriptures, many things of the goodness of Godhis kindness and mercy shown toward ns. Truly we have often to wonder how be can be so patient and forbearing with us, since we are so forgetful and negligent of our duty toward him. We some are even feel to murmur, if not au dibly, in secret at him, who, of a truth, is our best friend, just because his way is not our way, and he does not always deal with us as we would like to be dealt with. We are often afflicted in various ways, and then we say, (if not aloud to ourselves), that God suffers it to be so, while we would rather not have it so,

but would have our own way. Often when we are cast on a bed of painful suffering, we wonder why it is permitted to be so, and sometimes our near and dear friends are called away from us by the irresistible hand of death,-this is extremely hard for us, and we again wonder why we are thus permitted to he so terribly and deeply afflicted. While we thus murmus in passing through these fiery trials, will we not and spirit, and of joint and marrow, and raise our eyes beyond all terror and view is a discerner of the thoughts and intents

God as he is? If we are sick, he gives of the heart, the belmet of salvation, the us much comfort, as well as patience to

prone to murmur and so undeserving God. of such love. If we are in trouble, or cast down in any way, he will bear us up as he has promised; he will meet us in the closet at all times, and there answer prayer as well as hold sweet com-

munion with us, which is rich manna to the soul, as well as a true solace to the

We have sometimes, in former life, nurmured that our provers were not an swered: but now we look back and view things quite different from what we then God sometimes answers prayer so did. entirely different from what we expect, that we are ready to accuse him of not answering at all, and thus accuse him of falsehood, because he has promised to give us the needed things we ask for; but, on conditions, we must have faith and ask aright.

I distinctly recall to mind of some holy angels, directing his people which are ugo, asking faithfully and repeatdly of God to grant me a needed favor, but finally I ceased to ask its grant, but allowing wars, -that is carnal wars be withheld. Now I see plainly that it was graciously bestowed upon me, but in a laying down of a perfect law, prohibit different manner from what I expected, that I entirely failed to realize it until years afterward. Truly, if we view God as he is, we have to exclaim, he is all love, mercy, and longsuffering to us who are often through weakness ready to muriour, simply because God's way is

Whatever affliction befull us, let us be willing to say with one of old, that it was good shat I was afflicted, for then I that God sent his Son toto this world to thought upon the Lord; and whatever die for us, and establish a law that was thought upon the Lord; and whatever may he our station in life, why not be

WHAT IS A SOLDIER?

April 10

that is drafted, or 'volunteers, in defense of his country, using the carnal weapon to shed his fellow-men's blood, We should all be soldiers in the great battle against sin and Satan; but not use carnal weapons: our great Commander don't want us to be warriors, going forth to the battle of carnality, slaying with the sword and other deadly weapons for Christ says, "all that take the sword, shall perish with the sword." Matt. 27

52. Hence it follows that we as broth req who have professed the name of Je sus and are trying to walk in his foot steps, should, therefore regard the using of deadly weapons as direct rebellion against our great Redeemer; but there are weapons that we may use, and by using them we run in the straight and narrow way that leadeth unto God. These weapons are such as will put the enemy to flight at any time, if properly used Instead of the carnal sword, we have "the sword of the spirit, which is sharp er than any two edged sword, piercing even to the dividing asunder of son

breastplate of rightcousness." These are adure it. If death visit us, he so kind- some of the weapons we should use. Let ly gives us strength and helps us to hear us, as professors of Jesus Christ, go forth it, if we will only consent to lean on his and light for him who died for us, and strong arm of love and mercy. How belp in thinning the ranks of the enemy, condescending God is to be so patient tearing down the strong holds of Satan, and kind with us, when we age so frail, and thus help to fill up the kingdom of

If we are brave soldiers, we will not fear the wicked nor their flery darts; neither will we shrink from the com mandments of our Captain. Let-us use the word of God to defend ourselves. Ye sinners, don't rebel against God and Christ any longer, but come and enlist

under the King of kings, and Lord of lords, and help us roll on the glorious work. There is no pay in rebelling against God, your reward will be dan tion with the miserable inmates of hell "Well but," says one, "if you are so op posed to war, why did God in older tim command and even assist in wars?" We will see about this matter. Under the old Mosaic dispensation when the peo ple were so war like, God revealed him self anto the prophets by words pro ing from his own mouth, or through his

way to pursue to conquer the enemy, but the old dispensation not being perfect, ondered why such a favor could be tween God's people and the enemy, and the coming of the Son of God, and the ing war with one another, proves that the law of Christ, forbiding war, is perfact and cannot be made botter for that which is perfect is as good as it can be made. It was right to war one with another at the time of Joshua and the

other prophets because it was commanded by God; but on account of the insperfectness of the law, the people beame so wicked in trespasses and sins perfect, and in this perfect law we find

war forhidden; hence it is wrong to en gage in it at all.

The Father knew that the law could

be made perfect, and the only way it could be done was by the sacrifice of his dear Son. Now, the only true soldier, is the soldier of God, fighting the good fight of faith. Sinner, I invite you not to spend your time in killing your fellow-men, for the Lord will come and his reward will be with him, and he will give every man according as his work What do you think your reward shall be if you continue to rebel against God? The ways of the Devil are hard, he will have you to follow him in all his pernicious ways and at the end he will torment you in the lake of fire ones, guashing of teeth and wailing of the wicked. While on the other hand, if you will cease your wicked pernicious course you will be landed on the evergreen shore amid the shouts of the redeemed of God. Come, now, and be a true soldier of God. It is much easier. and, at the end, you will receive great

army of the Lord, you must go to that perfect law, read the directions laid down, obey them, stand by them, live faithful to the end, and meet us in glory. Oh, I would to God that every o the fact that the following lines express

"But now I um a soldier, My Captain's gone before

Glorious thought, when we can be ass ed that we are soldiers in the army of the Lord. His commandments are casy. all are plain and tangible, any one who can read the Bible can understand them. Let us all then be up and doing, for the time may not be long. "Behold the night cometh wherein no man can work." Let us work, then, while it is called today, for we have no promise of to-morw. Let us all be soldiers in the ranks of Jesus Christ. The grace of God be with you all. Morrisonville, Ill.

PALESTINE.

THE London Globe gives a summary of first of the orientals to bow and kiss statistics, which show how extraordinary has been the change in the aspect both of Jerusalem and the country gen erally, in regard to the Jewish inhabitants during the last few years. At the beginning of the present century the an earnest pursuance of, and a full comporte allowed no more than 300 of the hated people to live within the city, Forty years later that restriction was removed, but another still remained, by virtue of which they were permitted only to reside in a particular quarter of the town, which was much too small for them. It is about ten years since this last regulation was abolished, and since then the progress made by the Jew in peopling their aucient capital has been extraordinary. Almost every one of the old honses as it fell vacant was honohi up by them, while they have built a prodigious number of new ones in all and religious associations have been ulation, which eighty years ago was, as lieves that the Bible is a revelation from we have said, barely 300, amounted in God, through Christ his Son, as the only 1875 to no less than 13,000 in Jeru-a means "whereby men must be saved, and, lem alone. Nor have the immigrants that an earnest pursuance of, and a full neglected to provide for the material compliance with it, insures salvation, improvement of the country. Besides Another believes that it is from God, and numerous other examples which might that a limited pursuance of, and a parhe quoted, a "school agriculture" has tial compliance with it, insures salvat been founded and endowed by a rich Another believes that it is from God, Jew of Venice with several thousand and concludes that that belief insures pounds. There is thus every chance for salvation. Another helieves that it is the country of regaining some, at least, and a work of God at all, that it is a firof its old fortility tion and folly.

A HOME IN HEAVEN

HOME in heaven for all the blest Who love the Savior's promised r And live in peace below; That home is where the suints shall dwell, And Christ who doth our sorrows quell,—

Come bacthren, sisters, Irrends, and all But try to gain that home; Then when this earthly house shall fail. And 'neath the houst of death grows pale

There we may dwell in love and pence Where joy and rest do never to But last forevermore; Then we'll rejoice that we did turn And all of Satan's cells soura. Now as thus life is all the time We loave to turn from am and Let us improve it well; Obey the Lord in word and deed, For he's a triend in time of need He'll resure us from hell.

Then let us cust on him our can

A home in heaven, oh, will st be, My lot in that blest land to see My Savier's glorious face? And five with hom in heaven abo-Where all is proce, and joy, and to Reflecting beavenly grace?

FAITH.

DY D. P. RAHLY. S faith comprises a fundamental ele-

ment in the Christian religion, it is needful that it occasionally undergo s quiet aud-serene discussion Faith, as admitted and taught, is be lief, or the agreement of the understanding to the truth of any proposition. To illustrate: We may believe that all the stars are arranged into groups or sys tems, governed by one great, grand, inflexible law. This is scientific faith, or faith in science. Again, we may be-lieve that Christopher Columbus was the American soil. This is historical faith, or faith in history. Again, we may believe the Bible is a revelation from God, through Christ his Son, as the only mean "whereby men must be saved," and, that

pliance with it, will ultimately save. This is Bible faith, or faith in the Bible. We perceive that there are different faiths as there are different things, but have not as yet shown that there are different faiths about one and the same thing. To illustrate: One believes that the stars are arranged into groups or systems, governed by a harmonious law; and another believes that they are not. Here are two faiths about one and the same thing, and they both cannot be true. Again, one believes that Christopher Columbus was the first of the orientals to bow and kiss American soil, and another believes parts of the town. Schools, hospitals, that he was not. Here are two faiths about one and the same thing, and they started on a grand scale; and the pop both cannot be true. Again, one be

church. The stronger the lever the greater the power. Our power to ac complish, in a Christian point of view is chiefly regulated by the degree of faith which we possess. The Bible teaches that if a man have faith as a grain of mustard seed, he can remove trees and mountains. This is both astonishing and encouraging. Astonishing to see the power of faith, and encouraging to know how little faith is required to do marvel ous work; but how sadly does it expose the weakness of our faith, when we compare our power to accomplish with these think of c facts. And even more, it is said that their way.

Faith is the great lever power of the

the same thing, and they cannot all be faute as stated. Grand had! Of such true. Some wonder why men hold so many different taiths respecting one sim ple volume. I would add that it is, priarily, because of ignorance. Nothing gets its dues when judged either from a stand-

the Bible correspondence of our faith, it is a matter of much importance, for by faith are we saved. It is quite evident. that, if a man's faith is not right whether he practices it or not, it will not avail; although he may be extremely sincere and zealous. Acts 26: 9. If a man has the right faith (Bible faith) and 'does not practice it, it will still not avail. James 2: 17. There is such a thing as a man not practicing his faith. I take the position that, in most cases, if a map believes the Bible be will accept, and, if be accepts, he will practice it, and if he practices it, it will ultimately save. privileges and enjoyments as we should Faith is truly a wonderful thing:

is the true foundation of the church; is the theme upon which the world hinged; it is the great and grand lever of the Christian. We should see if our faith is the full faith of the Bible, for up on that depends a great deal. sons will be saved because of their Bible faith, while many, yes, very many will be lost because of their not having Bible faith. Faith, as I repeat, is truly a wonderful thing. A general lack or weakness of Bible faith was the trouble when Christ was here; it is the trouble now and shall ever be. Wenkness of faith is characteristic of the human race. This is the curse of the world and even

display of divine power would not be They often asked him (Christ) very impertinent questions, because of their doubt and unbelief. They knew the prophecies respecting a Deliverer, and could not fail to know that he was the fulfillment of them, yet they would not believe. They confessed that "he spake as never man spake," yet they would not believe him to be the Son of God. Only once and awhile one would he caused to exclaim with outbursts of inward conviction and emotion: "Truly this is the Son of God." Another would say: "Truly this is a righteous man." These, however, were not the comexpressions of that day. Christ's ordinary phrase to those with whom he was st intimately associated, was, "O ye of little faith." How shocking it is to think that such language should be used to those intimate associates of his, not to say it was really necessary by way of to say it was rearry much it exposes, the reproach, and how much it exposes, the vealed things unto his disciples that no onsecould have revealed save the Son, cet they would not confidently believe It was then, and it is now, extremely sin ful to doubt and not believe.

to God; ask him to be with them in the sixth trouble, and in the seventh not to forsake them, and in every temptation also to make a way for their escape. He who can only be serious, and he who can only be merry, is but half a mao. Both halves must be developed to form a real specimen,

worship, remember them in your prayers

Whatever is done by those around you, he yourself fully determined to walk in the way approved by truth and virtue. Experience is the pocket compass few

think of consulting till they have lost

Here are several faiths about one and morting shall be improssible, if we have gigantic truth the mind is not able to partake abundantly. even as much as a grain of mustard, declaring with heavenly emotion, that, to point of prejudice or ignorance.

him nothing is impossible, is a grand As our salvation greatly depends on thought and of divine authority. fact of one single man with faith as a grain of mustard, battling against the owerful influence of the Devil, the unit d forces of bell-born sin and the deprayity of human nature, and always conquering, is grander than sublimity. WE were thinking that when we are are so proue not to appreciate fully many

of the church.

Those who witnessed the miraculous

meeting." other side—place yourself for awhile in the attitude of those brethren and sisters

homes and surrounded with everything necessary to make this life enjoyable we are apt to forget that time and cir umstances may easily rob us of all. Sometimes we may grow cold or luke warm with regard to the interests and welfare of the church; sometimes, when Sunday morning comes, we try to make excuses to stay at home. Perhaps we have been laboring hard all week for the things that "perisheth and that sat sfieth not." Perhaps we reason thus: O well, my horses are tired, and I am tired, too, and may be the prescher will not be there-guess I'll stay at home and rest, for it is full five miles to place of But turn a leaf and take a look at the

The idea of a man stepping into the

arena of life with the armor of faith,

Mt. Sidney, Augusta Co., Va.

MILETNICE

BY SARAH W. SAI NIBERS

When we are blessed with comfortable

who have no earthly bome, who must move about from place to place, and are as the "wayfaring man," with nowhere to lay his head. Sometimes they have landlords that are elever and obliging Again, others that neither "feareth God nor regardeth man. Behold those brethren and sisters! they must travel all day through cold or heat to reach a place where they can mingle with those like precious faith While looking at this side of the leaf, just think of the watching unto prayer that is necessary to keep them from despair; think ho patiently they wait for the arrival of the BRETHREN AT WORK OF P. C. How cagerly they peruse their contents to see, if possible, some dear and well-known name, to read of the many glorious meetings where saints and angels are made to rejoice while sinners weep. Think, when Sanday morning arrives, how willingly they would"go five, or even ten miles, to meet with those they love. And, when you meet at the house of God to

### The Breffren af Mork. PUBLISHED WEEKLY.

J. H. MOORE. (EDITORS AND

8. J. Hammers.

## MOIRE & ESBELMAN

APRIL 10, 1879

For the went of room a number of obituar

From the Gospel Propolar we learn that other S. H. Bashor and wite have been quite clob. BROTHER Daniel M. Miller, who is now in

THE address of Damel Millor has been chang-

ed from Upton, Pennsylvanus, to Mercersburg, BROTTER Samuel Murray writes that he is holding meeting in Putnum county, Indiana,

COTHER H. C. Fadely writes that Brother J. J. Lichty has been holding a series of meet-

In last report of "Mossaw Proposition," Mary C. Miller, McDonald's, Virginia, should have been Mary A. Mossaw, Bonsacks, Vir-

Brownes Lemmel Hitlery, when has heard from, was at Penbody, Kansso, on his way to Carthage, Missours, where he thinks some of

Buotern D. E. Brubnker, of Iowa Center, towa, says: "The Lord bless you. I am glad to hear that the Brathren have porchased the Mr. Morris Seminary.

J. F. BROWN, agent of the Ulinois Christian Association and mati-secret society lecturer, gave us a call last ucek. Mr. Brown intends to spend some time in this county warning the

BROTRER F. P. Lochr expects to travel among and preach for the Brethren in Pennsylvania and elsewhere in the East. We suggest that the members appoint children's meetings and have the old brother preach several sermons for

WE learn that Brother John Y. Snavely, of Hudson, Illinois, is making preparation to move to Missouri, and will likely settle about six miles south of Curthage. That is a beautiful country, and Curthage is the nicest looking town we saw in Missos

BROTHER Samuel Ulery, of Pyrmont, Indi writes that he has been sick ever since last Norember, and is not yet able to be up much. He hopes soon to recover and be able to toke his place among the workmen in the Master's

J. R. STUTZMAN, of Lattle Travers, Michigan : "We number about sixteen members come together every two or four weeks to try to encourage one another in that most holy faith. We have no speaker, but hope some one will soon come to our relief.

WE have just finished another large lot at Manuscript Take, containing over one hundred sheets of paper, put up in a nest tab form, with directions, how to write for the press printed on the back. Every person who writes for the press should have one of these take. Price 20

In Brother Senger's article published in No.

JUST as soon as your District Meetings are | rer we want some one to inform us what has particularly anxious to know, for we would like

STER A. M. T. Miller, of Marshall, Co., Iowa writes: "I am glad to see you come out as you have on the Dible School subject. Lat every one interested in Sunday-schools read Brother Esbelman's article headed, "Bible Schools." When Brother Eshelman says all teachers should be members of the church be has spoken

CERTAINLY every parent wishes to know the best methods of getting the Word, the "good seed" into the hearts of their children. Then if you desire to learn something concerning methods of teaching Bible truths, subscribe for the Children at Work. Only one cent per copy, or fitty cents a year. Do like many others, send for sample copy.

WE are in ressipt of a loc g letter from Br. th-er J. J. Kindig, of Woodford county. Illinois, giving an account of his late visit to Virginia. He and his companion left their home the 3rd of December last, and returned the 7th of March, From the way Brother Kindig writes we would inppose that he had an enjoyable visit among the churches in Virginia. He spent consider-able time preaching for the Brothren at differiks well of the several c

Some proule sok, "Will the heathen becaved if we do not send ministers to preach to them?' It would be far wiser to use this question "Will ur be saved if we do not do our part helping to 'preach the gospel to every crea-ture?' There is something for my to do in this great work. (The geopel must be preached among all nations, and if the church will not do the work the Lord most get some body clse to do at.) It must be done. Brother and sister, are you doing your part?

Owner to the great number of letters and cards which we write, it is impossible for us to remember what we write; and when persons write to us, referring to what we had written to them we often know nothing about it: benne we find it necessary to keep a copy of all our tters and cards. But in order to find the cony of any letter, or card, we must know the date of said letter or card. Those who write to us and refer to any letter or card received from us will therefore, he careful to give the exact date of the letter or card to which they refer.

For years it has been the custom of our publishers to keep District Meeting and Love announcements standing in the paper from week to week. The plan may be a good one and possesses many advantages, but to publishers it is very inconvenient, and expensive Standing notices require an extra amount of

type and a great deal of care, and then it crov other matter out of the paper, causing frequent delays in the appearing of other articles. We have therefore concluded to insert amouncements but once, believing this will be sufficient BROTHER Landon West, writing from Dayton

Ohio, under date of March 28th, says: " B er Ridenour and ourself came here on yesterday His aim was to go home last night and I to-day; but by 5 P. M. Brother D. D. Wine, in commany with Harold A. Percival, the well-known ex-pricet of Montreal, Caneda, who, be-ing dissatisfied with his sprinkling, and single errion heretofore, came now to demand

aspostolic haptism by trine immersion. He was haptized in the Missai, near Dayton, to-day, just defore noon. He is now happy. We go home before noon. He is now happy. on Monday. Will write again." CHOOL-TEACHER relates the following in

oident as observed from her window: "Two bules bales. One of the men shirked. Although he went through all the metions he did not help seach in the work, while the other used all his strength. Finally, be turned to his fellow-laborer, and surveying him from head to foot another, and surveying a Christian?" "Yes,"
Then take holds and help." flow aptly this

on will apply to thousands who aroless to be Christians, yet are doing comparatively nothing to help the cause along. They go through all the motions, but do not lift a pound. Is Brother Suggest actuate positioned to ace be Caractana, yet are nong componency in ye we rain in this play or rain in this play paragraph from text, in acting to help the cause long. They go third colonia, "Those two visitesses will be known and the substance of the colonia, and the substance of the colonia paragraph and the colonia paragr saced? If you do, then take hald and help

Those who wish to post themselves against of the meeting and receive the descattention a After an overal memory and a proper memory and rs Christian Cynosure, No. 13, Wabash Ave. Chicago, Illinoi

> BRETHREN. do not forget the Danish Mission at your District Meetings. The mission has proven a success, but still needs the support of the general Brotherhood. From what we can learn, the mission is on a better facting than ever before, and bids fair to increase in interest and importance. All donations should be dressed to C. P. Rowland, Lanark, Illinois. All donations should be ad

Baornes Jesse Calvert, who is spanding mo t HADTHER desse Calvert, who is spinding most of his time traveling and peraching, has ordered a large lot of pamphlets sent him. He keeps them for rale, and also takes nomes for the BRITHMEN AT WORE. He has been quite successful in his meetings during the Winter, and hopes to continue in the good work. When last heard from he was holding meeting near Three had united with the church. In a former letter received too late for last issue, he says: "I am in Pleasant View W. Cripe presides; nothing of importance has transpired. The members are well, with the exception of Sister Shively, wife of Elder John bively; she is about eighty years old, and huhad several strokes of polay and very poorly, indeed, cannot last long. Also Brother Samuel Ulery is suck with long fever, but is now bet-

THE exodus of the colored people from the soth to Kansas and Nebraska, has begun in real carnest. Hundreds have gone, and the sands will likely follow. They are attempting to obtain homes in the West where they can live in peace and have their rights duly respectse undertaking will be attended many dangers and hard-hins, but it is housed that the colored race will be able to overthem, yet we cannot help but conclude that it is the wrong move. The South is the place for

is the wrong move. The South is the place for the colored people: the climate and soil are well adapted to their wants, and will afford them better facilities for making a living than them better recibites for making a niving than the West. Improper treatment in the South, and the flattering inducements beld out by land agents of the West have induced them to make this move. Among these colored people work if a man can be found who would under THE BIBLE RING

O N another page will be found an article beaded "District Meetings," by Enoch Eby, containing the following paragraphs which should be well studied by every member in the

a not all matter, designed for Amuna Confere be no unipolared with a scriptural masser. That every masser, whater of a lord or gen character, he accompanied with reference to or more mattable pessages of Striptures as a for solid decision.

That is Bible, and has the old gospel ring about it. I long to see the season come when

brethren will go to the Annual Meeting with the Bible under one arm and the Concordance under the other. We want to settle every thing by the Bihle. That is the way our ancient Brethren did. In every thing they appealed to the Word and used that as their only standard of truth, their only divinely authorized bond of union. This was also the practice of the primitive churches, and should be the practice of all where the Bible speaks we want to act with

promptness, and see that God's law is carried out to the letter. Where the Bible does not tell how a thing is to be done, but leaves the super of doing it to the church we should learn to be subject one to another, and work together in peace and harmony, but where the Dible is as silent as the grave let us learn to be

### TO DISTRICT MERCENCS.

A S the time is here, when District Meetings A will be held in various parts of the Broth-erito a se take the liberty or offering a few suggestions in regard to massionary work. As a general thing all other business is attended to first and missionary work delayed till about It is the most important work in which a di-trict can engage, and therefore should not be passed over lightly. Let every district make more in the right direction, and, if possible, ou one or two men in the field, and see that ti are properly provided for in carrying on the

We think each district should form her our an, and adopt her own method of spreading the truth. Her plan may not be just the best but it will be found for better than mone, as can be improved as the churches become ecostomed to missionary work. We think scless to waste time attempting to draft a plu shipted to the wants of the whole Brotherhood and thus endeavoring to scenre co-operation all the churches in the work. We have no yet reached that point, nor are we likely ! short of a few years' work in the massion field Before we can expect a general co-operation of all the churches in the spreading of the goaps we must first develop a stronger unssioner spirit among our people. The only successful way of doing this is to work through the Do arch, trying to hold meeting. Elder George trict Meetings, not by forming a separate mis sionary body, but by getting the District Meet ing to take hold of it and urge all the church to do likewise. Let each district form her own plans, appoint her own ministers, ruse her own money and apply it is in her judgment may seem best. Some districts are doing this, and are meeting with excellent success. They do not waste time wrangling over plans for other districts, but adopt one suited to their surrou ings and go to work. This is just what want to see every district in the Brotherho do. We want to see them go to work and do oll in their power toward spreading the gospe and building up churches. More real work ess general planning is what is needed. Nor do we think it product to argo the a

ter on the Annual Meeting too strongly. Our people are not yet pr-pared to adopt a general plan, nor do the Scriptures require it. The apostolic churches did not have to call on an Annual Meeting for a plan to cantile them to carry on missionary work. The Lord told them to go into all the world and preach the gosp to every creature; this they did, and that to without wasting time on plans. Every district preach the gospel wherever it is needed, and requires no further or additional authority from any existing body.

## THE HARSHEY MOVEMENT

T does seem to us that some of the Brethree are becoming unnecessarily excited over what is known as the "Harshey Movement, fearing that it will cause a split in the churc Now we are satisfied that nothing serious wil result from it. It will not make even a ripple in the entire State of Illinois. Nor will it materrally affect either Missouri or Iown. of that so danger need he apprehended. How it may be east of Illinois we are not definitely informed in every particular, but are confident that the movement will not take with the gencrality of members. There is nothing in the movement to cause it to take, and oven if it is cepted in a few localities it will not be permanent. We hope Brother Harshey will draw his motion and harmoniously work for the union and peace of the church. Our people are on solidly united on all the vital points of Christianity to be divided by a few side issues. As regards the other move, in the East, we

are also confident that it will not do as much damage as was at first anticipated. It has weakened it, and in some respects tended to paralyze it. Had the movement been sprang when it was first inaugurated two years ago it would have done serious damages, but at pres-ent we have no great fears. There may be a little sliding off, but the main body of the church stands as solid as a rock. There is as hody of people in the world more firmly united than the Brethren, and it will take something more than the whims of a few men to separat

At different times there have b shooting stars among our people. They caused the last thing in the afternoon, and of course a little sensation for the time, but soon vanish-buryiel through and but little done. This is cd. Just so it may be in the future. The not the right way of treating so important a main body stands firm, and like a well drilled question. It should come up in the early part army, will move on to victory.

### THE TRUE RING.

A BOUT one year ago the city of Mt Carroll. A this county, voted in favor of license, and elected George R. Moore, mayor. Recently the mayor delivered his valedictory, parts of which erewith submit for the consideration of Christian professors. It has the true ring, and all lovers of good order and temperance will rejoice at the correct conclusions of Mr. Moore

every argument of goller, expediency, or right, in-sisted upon by the advectors of license, and am convinced, that, like the mruge, they either fedo or div. or you ourcoach them.

ty. If verying, no legal auditurity can make it r. To make a sam pay for doing right is the ever of tyrimey; to give this in because to de wrong Readilla et me. —On bits quart of the question it is no middle ground. People may shout familie eyy one also, but the traft is, the operation of femic is no abundance on the maximum can be used, a dyou is may be used.

That is the point. It is either right or wry to sell drinks as a beverage. If right, who has authority to prohibit? If wrong, who can make it right? It is a question of right or wrong, not a question of policy, or of expedienlooking at the matter from the stand point of right or wrong, a true answer may be obtained. If it he wrong for a man to cut drunk, all the laws us the world, all the opinone, all the thoughts of men cannot make it right. On the other hand, if it he right to hecome a drunkard, all the powers of men cannot make it wrong. If it he wrong to become a drunkerd, no constanents of legistature can make it right. It is wrong to become a drunk ard. 1 Cor. 6: 10. A drunkard cannot inherit the kingdom of God, and if he cannot inherit the kingdom of God it is wrong to get drunk, for whatever keeps a man out of the kinedom is wrong.

Again; if it be right for a man to h drunkerd, then it is right to help make men drunk. If it he right to help scales a man ter. On the other band if it he wrong to beone a droukard, then it is a roug to help make ing drinks helps to make drunksads. And more; those who help make the selling of at respectable by giving it the sanction of law are balaine to reaks devaluable. Make the loss. iness as odious and unlawful as murdering and thieving, and the poor children and starving wives of drunkards will also ta-te some of the comforts of home. If I by my words and notions make it honorable and re-pectable to sell intoxicating drinks as a beverage, I am doing just that much towards making the draukard's family miserable. And misery does not end Generations to come must suffer the evil effects of the drauken tather, whom I help ed to make miserable. God grant that we may be better and wiser than all that? It is wron to do wrong, and perfectly right to do right. Give me right, even if my taxes are slightly increased. I can suffer the taxation much letter than the poor drunkard can suffer the torments of the damned, and the family the pains of hunger and cold. Give me right, though I should have to beg or die.

But what shall be the remedy? Mr. Moore uggests the following: The State Board of Health provides for medic

"The State Board of Health provides for medical practitioners; a prescription from one of these would be protective. If for idensettle practites, an adhesive before the city desk inglight he numle pre-tective. For assembned upurpose let the cortal-cate of the protecting again let overly aske be by out-mance onthe ved—tile see such finguistical so take and a recurred to tack see and I would therefore demon and relocate to do of all Mount Curroll."

This suggestion, while it may not seen the est, is perhaps the most available at this time All admit that it is wrong to help make men drunk, and right to help keep them soher. Nor is it right to set up a bar over which to deal out boar, or older under the plea that there is no harm in it. Do you see those boys walk in to the drink dealer's establishment and take their eider and pop? Do you see them there during the evening, drinking and smoking?

in pop and cider, and the man who helped them along just to make a few dollars, did his share in making them drunkards. These drunkards in time have children, and then the great misery and degradation begin. Liquor dealer, le at the horrible picture, and ask yourself whether you are willing to meet God under such cir-cumstances. The Lord help you to do that

which will be a blessing to your fellow-man, instead of a blight and a corre-Now, Christian professor, what have you to-Where are you? For money, oaths, rage, squalor, want, wretchedness? If it be wrong

to help make men drunk, will you give your oice in favor of making tippling and drinking respectable, or will you arrange yourself on the side of good order, right, peace and prosperity? I know that some men will resson that by mak-ing the liquor traffic honorable, the tax pavers will save some money; but this argument is like every other argument in favor of covetousness, and money-saving that harts the poor and causes minery. It is not a constion of money but of principle. The question is not, "Wil we save a little taxation, though we indirectly help men to drink?" but, "Will we do all we in to prevent men getting strong drinkf We do all we can to keep thieves out of our would withhold it? It is very easy to say things tressure-places, whether it costs money or not, are so, or are not so, but to prove they are, or and we should be equally concerned to keep are not, is quite a different thing. The faculty men from being drankerds. Look at the life of of saying things are so, or are not so, seems very largely developed in our critic. We com-Jesus, look at the lives of the apostles, and then say, if you can, that any of them ever aided in any manner, the interests of the rum-reller

No, they never did any such thing. We have no desire to occupy any ground different from Jesus Christ and the apostles. They were op-posed to drunkenness, so are we. The Bible is against it, so are we. God helping us, we shall stand by the right. God will not condemn any man for doing right, and it is right to preven tsen from making other men drankards. Let him who is for the right, for the Lord, for hely principles, stand firm. God will not foreske the nation which is soler, just and right.

### THE DANISH PAPER

O the Brethren in Demnark have a paper Brother Hope has started a small monthly, the first number of which is now before us. It little, but "large oaks from small acorns The paper will have to be kept up a few years by donations, but in cours time he thinks it will be sufficiently renmu tive to nearly if not quits support him. At int he is using part of the tract fund, and n that way thinks be can do more good than with tracts. He is still preaching with energy and mal, and says prospects are better than ex-

Now, how many of our renders want to hel-Brother Hope get his little paper on a good footing? How many are scilling to help him? You all know that papers do good, and are capuble of accomplishing vastly more, acco to the amount of means employed, than preach ing. You can send papers where you may not e able to send preachers. Quite a number have and they wanted to help that projecalong, and now they have a chance your dotations to this office and we will forrard them to Brother Hope.

### "A REMARKABLE ARGUMENT.

THE Herald of Truth, published at Elkh Indiana, in the March number contains a critique, under the above head, on an article entitled "Sprinkling and Pouring put to the Test," published in number five of the present

volume of the BRETHREN AT WORK. We give the entire article (in parts) with on

We give the choice messes the peace; which con-centrate upon the same.

(1) "It is truly supprising to see into what ex-tremes non-wist run, to declared and maintain put-theories and dictrings. (2) We think the most ri-dictalous thing of this kind that ever came upder our clear valiet, is an article on immersion from the pare of N. Harrison, and published in a result unable of the 'Beckeren at Work.' On it traly published to be seen the (f) it is thermoof, if not accord-pance of the 'Beckeren at Work.' On the traly published to the other of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of denig the ereman, trinking and another;

Ye, they are there, taking that the income in bipling, and if you will such that in some in bipling, and if you will such than a limit in a waive inducted contengation places. (S. When we sprinke an object, we pair or proposed and in the source in bipling, and if you will such than a kee in the such as modippling, and if you will such than a secondary to the such as modippling, and if you will such than a secondary to the such as modippling, and if you will such that we will result that so done it was a modippling, and if you the survander such that you make you will be consistently disclosed the such as modippling, and if you the survander sugarants?

\*\*Continued to the survant of the surva

fallible, that he offers his bure sound against what was written? (2) We wonder what "think" has to do with the question. Must what our critic thinks decide it? He don't know that it is the "most ridiculous thing," he only thinks so. (3) We expected what we wrote would "pain" those who live in rebellion to God, somewhat like the words which Peter spoke "pricked in the hearts" of several then

sand on the day of Pentecost. This confession (that his heart is pained) of our critic, certainly makes his case apostolically hopeful. (4) Dom our critic expect because he as rupt the teachings of the word of God," that we do not defend our doctrine by "sound areament," but by a "collection of nonsense," that we did "not bring Bible proof," that we did not defend by "scriptural evidences," that we have defended by "unreasonable arguments, -does he expect what he has unrely assume will be accepted by everybody else as incretable conclusions, established by valid arguments? The naked assertions of our critic, only show the absence of any collence against us; for it there was evidence against us, is there nor doubt as violent an opposer, as our critic is.

mend 1 Thess 5: 21 to him. (5) "The writer classes that to a would first be compelled to put his ent him us a dry boun-dried out of biss, nee would first be compelled to put him us a stry bence mutil all the motionities were sinced out of hug, and nothing but stry lich and bonce remained. These be could be graded tills like we gate nutbengs, and after being grated, then he could be speculied or seastered in annil patticles. We shinder at the thought of following his remarks any further, and connecting the succeed momes of the Ebernal Trinity with south lighthunded, tribing remarks as these, May God forgive such fully."

(5) Yes; we claim all of that. Will our or please prore that we are mistaken? We don't want him simply to suy we are, for we have serious doubts of his infullibility. What if it does make our critic "shudder,"-if it even consed him to shake to pieces, what has that to do with the question? What argument in there in his shuddering? But we are not at all sur-prised that he should "shudder." "Devils also believe and trouble." James 2: 19. How does it happen that "such lightminded, trifling re-" have had such an awful influence upon our critic? Is it become things of the san kind gravitate together - have an attraction for each other? By the way, this explains to whom that little prayer, "May God forgive such folly," should be applied.

(6) "The above is given us the wrater's idea of (b) I have been greated the sees orget that the sees orget that the seesed record says that they satized with water, with the Holy Gheel

(6) We dol not "forget that the sacred record ays that they were baptized with water, with the Holu Ghost and with fire: but we feer on critic has forgotten that it was "they" who were baptized, not the mater, Holy Ghart, and fire Does our critic not know that the word with is translated from the same word from which in is translated? The Greek term from which both are translated is en-

or into the element, but the element is all

(i) Is our critic actually so ignorant of what contained in the Bible as to honestly believe as told the truth? Do we not read of Philip and the cumuch that they went down both EXTO the uniter? We presume our critic supored they did not both go down into the muter, out that Philip left the cunnch stand on the bank while he (Philip) went down to the water and got a enpfull and returned and applied it to

"And whos us sprinkle as object, us pour or likle the water on the object, as when it rains say 'it sprinkles,' i. e. the rain falls in drops on earth. When we water our plants we sprinkle on, and when we sprinkle clothes we scatter up-on them. The carth is not scattered into the them. The earth is not scattered into the selfther the plaint or clothes into the water e-water-sprinkled on the olorch, so the proph is (Erck, 50:29). "Then will I sprinkle clean on you and ye still be clean from all you ess, and from all your idols will I cleans

aprinkle the water." See the contradiction in the language! When we sprinkle an object, Africa, connecting England with the whole we pour or sprinkle what? the object, but the water. So when our dia, Ghina, and Australia.

(1) Does our critic think he is, regarded as in-fallible, that he offers his bare neard against after all! When he sprinkles an object he what was written? (2) We wonder what sprinkles something else! When he sprinkles an object he don't sprinkle it, but sprinkles the scater! Strange k-nd of sprankling, indeed Sprinkling an object by not sprinkling it? De-ing a thing by set doing it? He says "when it rains we say 'it sprinkles' i.e., the rain falls in drops on the earth." Yes, sir, exactly: we say just what is done, then, too. Rain is water, and it is scarer that is sprinkled, not the carth on which the sprinkled water falls. We leave the question with these who "water plants" and "sprinkle clothes, to decide whether thay sprink-le stater, or the clothes or plants. The prophet Esskiel is careful to say "I sprinkle clean watrr," he don't say I sprinkle gov.

It has often filled our souls with dread to read and hear of the ignorance, prejudice, and superstition which existed in years gosso by but was the human mind darker then than Was it so dark that it believed a thing was so if it knew it wasn't so? If not, it was not as dark as if now is; for there are hundreds, just like our critic, who would sorrulde a by not sprinkling how at all, but by sprinkling orthing else, and these persons cannot see but what the years was sprinkled although they know he was not

We further suggest that the next time our critic writes an article that he give his name. We also like to know to whom we are respond

Critiques from other sources will receive attestion in dup time. S. J. HARRISON.

## ON THE ROAD TO PALESTINE

Continued from 1st pag-When the inauginary fire was extinguished,

at the word of command all things were prompt ly restored to position again, and the little army of men and officers drappeared from the deak except those on watch, almost as suddenly as they appeared. I concluded that this ship which I already regarded as almost proof against water, was certainly proof against fire. I was not surprised to learn that the owners of it take out no Ere-insurance policy.

ery trip, so as to keep the men in perfect training; and an officer passes through the ship overy lust hour, both day and night, to see wh er all is well.

It is gratifying to my price of country, to had such perfection of mechanism, and discipline, and safety, in ships which are built and owned in our own country, and which sail under the American flar. I am hamiliated howover, to know, that of the twenty or more lines of weekly steamships now plying between our Atlantic ports and the ports of Europe, only the ships of the American Steamship Company of Philadelphia were built in American water and sail under the American flag. And I am annoyed by the information that the chief cau of this hanishment of our flag from the steam marine of the world, is unfavorable legislation on the subject by our own Congress. will public men abandon the study of party pol-

### ities, and begin the study of the country's true honor and glory? J. W. McGARVEY. ITEMS OF INTEREST.

-A autraoan is to be built to the top of Ve-

-Tuz Jewish Times computes the number d Jews all over the world to be 6,503,000. -NINE-TENTHS of the 99 criminals in the Ohio Penstentiary for life, owe their imprison-

ment to whisky. -THE Northern Pacific Railroad has been ranning its trains over the Missouri River at Bismark on rails laid on the ice, a bridge for which they cannot secure a patent

-Tun damage by the recent flood at Szegedin, Hongary, is estimated at £1,560,000; 2,000 farmhouses have been destroyed. It is helieved the waters will not entirely have subsided before July.

-Teasurez reports come of the sufferings of the fugitives from Bosnia, who have been driven back in the past Winter to their devactat d country, and are dying by hundreds and thousands from hunger and exposure.

## Coreespondence.

From M. T. Bacr.

MAPLETON, BOURSON CO., KANSAS

To the Belared Brithers and Sisters of the Al-mena Church, Michigan:— DEARLY beloved in the Lord: I embrace this opportunity, and blessed privilege o this opportunity, and blessed privilege of writing you a few lines, in the food hope of

First, I thank my God for the one news sent me by our beloved Brother Frank Allen, that you all manifest a strong faith, and a fervency of spirit with a determination to pres-on murd and apward toward the mark for the prize of the high colling of God in Christ Jesus comforting influence of the Holy Spirat be your to enjoy, and to help you to hear the cross, and equip you all for the holy fight against sin in all its malignant forms. I am sware that the adversary has whispered aboved that when your minister, Elder M. T. Burr, would leave, that the little band of worshippers of the Aimena Church would come to nought. But thanks he to the Lord that I hear better things of you, for I have no greater joy than to hear that my children walk in truth. 3 John 1: 3. And as such I regard you chiefly.

Loften think of the time when I first went to Almena to preach the pure gespei of Christ, and hold forth its unadulterated dectrine and principles among a strange prople and against great odds, having all the learned clergy (ac-cording to the wisdom of this world) to oppose, without scarcely a brother or sister in Christ or scarcely a true friend, to my certain knowledge, to uphald my hands and myself unakilled in the word and doctrine, being in my first experience in the ministry. But my trust was that the Lord would be strong in the weak, and that the Lord would be strong in the weak, one piece day or are som approximate, in the result of sankings would have prefetted. I am an idea freshelve Malter Clark is pay-bed to the piece of the sanking would have prefet and the state freshelve Malter Clark is pay-ticed, and the sanking of the sanking special attention to your special surface. It is found to sank the sanking would be made by such as his instrumental an exceedibilities grantle, special were not write earther work of the sanking special surface grant gran

Thus my mind runs back over the past with some food recollections of the past history of the Alassua Church, among the pleasant recol-How my heart rejoiced when it was my pleasure rst visible fruits of my labor at Almena, to lead into the clear waters of Scott's Lake, Brother J. J. Solomon and wife, Frank Allen and wife, Sister Elizabeth Cronly, and Nancy Bownan, to hear them renounce sin and cove-mant with God through Christ Jesus to live faithful until death, and then and there seal their covenant in baptions. And thus we follow up all our meetings and haptismal scenes, and our visits with pleasure; although we do not forget our troubles and trials of faith, mingled with sorrow. It causes me much regret to recollect the names of those, who, as foolish virgins, have turned back, as the dog to his veniter the sew that was washed, to her wallowing in the naire; however, we pray that the Lord, by his nure; however, we pray that the Lord, by his overvaling providence, may yet brong them hack to his fold, for he has promised in his word that he will be with all these who knee been legally haptized in all good testh until death. I believe that the Lord will, at times, trouble their consciences until they either will return with true reputatose or until they will count the blood of Christ as an unboly thing.

Now, dear brethren and sisters, although we Now, dear kerthren and sisters, although we are for apart in porrow. I vould here you know that I am present with you in spirit, and that I, remeabler you at the through of garce, making mention of you in my pragers. Sometimes, when I think of your warm friends, in your mainten tokens of frasternal low, your mainten tokens of frasternal low, your mining considerable and the property of the prope and severe oppositions and trials of faith, and knowing your fears and anxieties and prayers in my behalf, I almost feel to regret our separa-tion; but so it is now. How vory true that abin my behaff, I almost feel to regret our separa-tion; but so it is now. How vory true that ab-sence makes, the heart grow founder! On! bet us labor, pray, and lawfully strive for a holier, happier, and more blessed remains in beaven, happier, and more blessed remnion in beaven, where nothing will ever mar our perfect rest and peace. Now, when you come together mad the spirit of our Lord is with you, and this epittle is being read among you, I want to talk

Brother John Shunk, knowest thou that the Lord has called thee to a great and noble work? tors any cause time to a great and noise worse. Equip thyself for the warfers, let not your trumpet give an uncertain sound, measure not thyself by theself, when those considered thy weakness, fall on the strong arm of the bord; forget those things that are belind, and reach forward 60° those things that are beline. Pail.

3: 13. May 68d help you and your wife to discharge your whole doty in the ministry. Brother Frank Allen and M. J. Burns and your companions, and where is Pling Irwin? is he among you; or is he gone astray? remember, you are called as servants of the charch, as helps, therefore Satan will aim his flery durts at you, as well as me, as the targets for his cannis-saries to shoot at; but let us count it all juy that we are found worthy for Christ's sake, to suffer persecutions; though your faith will be put to the test, you will always find a sufe re-treat in the secret closet; the grace of God will

And now Sister Jane Brown and your de ters, with all the rest of the household of farth.
I cannot in this short letter call you all by name: believe me, I have you all fresh in my memory. On your conduct depends very much the success of the Master's holy cause. When the success of the Master's holy couse. I remember your zend in coming out to worship God in the holy sanctuary, through stores dark nights, &c., I feel succuraged; and as lon will continue in the same steadfastus of faith, the Lord will abendently bless you oth in this world and that which is to com Therefore neglect not the assembling of your selves together, and so much more as you se

the day of the Lord approaching.

Brother Zerby and Suter Blakely, he not discouraged, though you, as well as Sister Mo-Mullen, are living isolated somewhat from the

rest. Cast your care on Jesus, and don't for-get to pray. Although the wolves are prowling get to pray. Although the volves are prowling around, the chief Shepherd is near and smile with approving countenance to see your strong teath mixed with prayers and love for the true

Now, I am not tired of talking to you, but getting tired of writing, and my space is full. I want you all to write to me, and don't wait for me first to write to you; for my op-portunities are not very good, as I have to were all day; and evenings, my little children require all my attention until britisse; and Sondays I ought to be otherwise engaged. I cannot here tell you anything about church matters in Kan-

sus for want of space.
Finally, farewell. Live in pence, and the God of prace be with you all. Amen. March 1, 1879.

### Wayside Norse

Meetings at Winchester; — At Sharpoburg: Trectwood, Hostgemery county, Ohlo, W HESN we last work you, we were in the charch near Winchester, Problecounty, where we continue One. This body of the Brethere is under the to us to visit this This body of the Brethren is under the care of Brother Abraham Younce, and has, on former occasions, been visited by Brethren George Studelaker and Win. Decter, of Indiana.

The writer began preaching in Winchester on Saturday night, February 23nd, with good al-tendance and good feeling. Brother Ridenour cases at night on the 23rd, and spoke to a crowded house, but was called back to Brother Holof house, but was called links to Bredher (tel-ler's Church on the 24th to preach the funeral of Brother Jasses Raymor, who, though so weak as to be unable to walk for some months part, was faultical in January by being carried in the water; had died on the 25rd at the age of

vuty-nine years. We met Brother James at Farmersville cadey, 25th, expecting to go on with meeting at this place for some days, but as other meetings interfered, we went to other places. I

the species of our field possible sections are supported by the property of th

midity, for Familian or or only a voice row, that this this line level to disord by graveling of which of Familian or Familian

ed thirty-eight sermons in two weeks:

The names of Brethren A. Younce, F. Cotter-

In leaving this part of the Brotherhood we topped and took dunner with old Brother and Sister Stoner (Solomon) on the 7th of Murch They told us of some of their surrow and of their labor even yet to old age, but they did not then know it all, for in less than a week (March 13th) their large burn, with six heal of horses, twenty head of sheep, with other stock, a large quantity of gram, wagons, &c , were all destroyed by fire. The loss is supposed to be near 83,000, or even more, and, we are told, is partly insured. The enemy who did it, is not yet

We came to

SHARPSSURG, OF NEW LEBANON, on the night of the 7th, and spoke in house, by invitation of Brethren and strangers. and to large assemblies. Brother James paned us on the 10th and within a few minutes more told that we were not in order; that pretructed meetings were not the order here, and the demeetings were not the order here, old the de-ers of the elder residing here was that our meeting should stop. They admitted that we preached the gopel, but asserted that if was preached eneugh here without our sesistance.

feet as an expression that the meeting should go on. It did go on, and for three days longer, many came to the house and could not eater it for the pressure, and so hold to go home without on entrance. On every evening the services be-gun from a quarter to half an hour before the hour unnounced because the crowd was in place and waiting for the hour. The meeting closed at this place on Friday the 14th, with the bujm of four persons, and three others who s

ed that their reception be at present deterred. Many others said they were willing to do all that the gospel required them to do, but here the Brethren ask more than this of all who do come. On Wednesday, March 13th, we had no occuring at Sharpshorg, but went to the Brether Frederic Priser, aged eighty-one years, were Here we were myited to improve the occasion, and Brother James spoke from Rev. 14: 13.

From Sharpsburg, we came on the 14th

a station on the Dayton & Richmond B. R., where we continued three days. The invitation to us to visit this place was made by strangers, and the house of the Christians (Newlights) was opened freely, and, although the building is rge, and the weather at times quite unfavora-ic, yet all available stace was filled and averes ble, yet all avinhable stone was filled and assess had to stand. The interest was most executing-ing and we regret very much that our slay at this place was so short. Our, is young mun, saide application, and others and that the Barthews' Church was their choice, but seem flattered with the bope of a more convenient would britainly and ambiguity and make a good a power unto God, and lead to the salvation of countless souls. Should your mainistering brethren visit this coast, we beg to be heard in son. Amougst the many warm friends and Brethren met at this place we name with pleas Brethrau met at this place we mane with pleas-ure De Harper and lady, who shows is a hone; friends Tobias. Workey, and others, with breth-ren and sisters in the homes of Brethren Leiber, Clerged, Sammy Plouts, Lewis Pfouts Eq., Wesley flyer and mobber, John Calvin Bright, and many others. The Pfouts brothers are brothers of our old Saster Hannah Kanafi, now

permanent resident, to constantly exert an in-fluence in the good and holy come of religion

temperance, faith, and against

This mass of Hestimon A. Yennes, F. Quebre, here, many, with those of Hestimon F. parts, Shrows, "Lower School," Manusi country Gain, Marsh 19th, many, with those of Hestimon F. Quebre, and the stress of the School, and the School, an life will be remembered when LANDON WEST

From C. J. Todd

Dear Frends. —

N a late issue of the Herthern at Work, we observed that an effort is boung inaugurated to send missionaries to the Pacific coast, in con ection with an extended trip in various other section's of the country. In this we descry the dawning of the day-star of an era lone and hopefully wished tor. That an effectual open-ing in this modern Sodom, for the testimony of Jeans would be made, we have long and hope-fully suticipated, and now, as if in answer to our carnett prayers, the benign radiance of a bright afd effulgent moon, is the no distant future, seems already to cust its choosing halo in advance. Even us Jesus crossed the Gennessret ulvance. Even us Jens crossed the Gennescret-in a reging temperate preclaim the glob lidings of subration to the Goldaneses, on have we pray-ed that some temport driven harms unjust cust anchor upon this Gordential shore. Isorning ministers to proclaim free savation in the old apostolic way, to this dying people, with whom skeptorism and inflicitly rain riot. There are International the people that increases are without any auditors.

We increde these the weathern are unablance appendix only, to this giving puopes more produced in the contract of the contr

one anignate to mystic use, striving to fill popular pulpits, and soothing the carnel usind with philosophical (')clincidations, strictly avoid-ing all infrangements upon losse morals. In-stead of dropping the golden text in their midst, pointed with gospel truth as sharp as a two-edged sword, they gloss the true teachings of the delight of their fashion soiled congregation Holy men, free from secret alliances, untram meled by fashion's traits, clad in the complete armorr of God, and with the peace of the gespel shad, whose souls are fired with the inspiration

of the erosa and who would glaily push the gospel conquest into the territory of Apollyon, have here a fertile field of boundless extent, in which to plant the true time.

From the eastern slopes of the Rocky Monn tains, embracing a fertile territory from five to seven hundred unles in length, o cupying an area of from 250 to 490,000 square which good homes in the more remote sections can be laid, at reasonable proces, while in the older settled localities, farms at reasonable prices may be purchased, or rented on easy terms. In all this scope of country but few Brethren are known to live, 3ct there are many warm friends to the faith, who with open purse, are ready and willing to assist the missionary cause. Men of God, thoroughly furnished to all

good work, preaching Christ and him crucified, would certainly ben unnistry unto much, good

mattheu visit this case, no e-g or madst. There our superal for their message in our midst. There are many who at in the dark shustow of death, who go not into the classical ed sanctuary of the aristrocratic worshipers, but must be reached through a more humble medium. Plain Bible teaching, as in the apostolic days, would sail many wayward once from their downward currer, and establish their feet upon the rock of eternal salvation. Elder David Brower preached for us a few times, and hie labors met with considerable interest, but duty forbade his stay. We want a

Walla Walla, Washington Territory,

JNO. E. SPRINGER.

From Lewisburg, Arkansas

AM away out here in Arkansas. We have I no church near here, but we need one very much, for this is a wicked place. The most of the people around here would rather go to a dance than to church. We have been here nearly fifteen months, and, in that time, ther we been more than twenty dances within

three miles of our home.

I would rather have meeting, singing and prayer than duncing. I have not been at church since last Summer until to-day. We had so much sickness hat Summer that I could not go, and this Winter there has been no necting to attend.

Winter has now ended here. The peach trees are coming out in bloom. Some oats have been sown and some corn planted. I like the country here very well, but not the people! There are seven families of Indians in this neighborhood

I do wish some of the good Brethren would EUPTONE KUSS

March 9, 1879.

From Ogan's Creek, Indiana.

O'N February 28th, Brethren P. P. Luchr, 6
W. Crips and Joseph Leedy came to us.
On Saturday a choice for help in the ministry
was held. Two were called, Stephen Ulery and Perry A. Barly.

Brethren Lubir and Cripe continued with us,

preaching night and day. On Friday evening, Father Luder talked to the children. Fifty or sixty hright and cheerful little constenances were present. When we beheld them and heard them singing praises to God, we remem-

bered, "Of such is the kingdom of heaven, and took conrage. Our meetings closed on Sunday, with nine accessions by haptism and one applicant. All except one are young in years and members of our Sunday-school. O Brethren, should not this encourage us to put furth stronger off

as we see our neighbors and their children slapping into the fold? O may we not forget nor despise the command, "Feed my lambs, feed my sheep!"
North Maurhester, Ind.

From Manor Church, Indiana Co., Pa.

O'UR church meeting passed off quietly and in order, thereby showing that the church is in love and union. The time set for our Love-feast is on the sixth of June.

Brother Smouse closed a series of meetings at the Manor school house, in this district, on the night of February 26th, with no additions While the meeting was in progress, the broth er preached one discourse on baptism, and I am told by some of the people that were there, that it was one of the most powerful sermons ever delivered in that house. Hops the brother will

not forget us, but return to us again. We have church every Sunday at some point in our trict, with large congregations and good at-tendance. JOHN W. FRY. March 18, 1879.

Notice.

SHOULD say of you who subscribed to me at D. M. for the report of A. M. of 1578, have failed getting it, please notify me by card, and I will try and look up the loss. few have reported minus. C. C. Boor. few have reported minus.

Mirabile, Mo, March 15, 1879.

From J. H. Miller.

BY request, I met the Brethren near St. Joe,
Dekalb county, Indiana, for preaching.
There found Brother Jacob Snell, from Whitley ounty, Indiana; bad meeting at a school-house where the Brethren's doctine has been known only one year. We found almost all classes of people—some Universalists, and a few infidels.

The people desired us to preach our faith, as that was new to them. We did so. On Sunday, Brother Snell presched an able discourse on heptims. The attention was good, and a wandering after our doctrine, some askand a wandering arter our docume, some asse-ing me what we thought about kaptizing chil-dren, etc. One old Methodist krother asked Brother Sn-Il and me to come back and hold a

The Church In California

April 10

WOULD here my that there are two organ-aced chareless in California, the one termes he Culitorius Church, and the other Stanislau Church. The former was organized over twen ty years ago, and the latter four years ago, by Brethren H D. Davy and B. F. Moomaw, committee sent by Annual Meeting to settle certain difficulties then existing in the church. At the time the Stanishous Church was organ-ized, each division had about sixty members. The California Church is scattered over a large scope of country, over some eight orten counscope of country, over some eight over coun-ties, and members live far upart. There are seren ministers belonging to this arm of the church, three of them heing ordnined elders. These elders live more than one hundred unles age, but still travels score, and presches a good deal. Around him, in San Josquin county, there are thirty-five or forty members. This there are thirty-five or forty members. This church is increasing an members. I have visited many of the members in this church and all its minuters. They appear to be very malously engaged in the Madar's cause. The so far apart. They hve within easy reach of each other, all but a few. I believe I have each other, all but a few. I believe I have seen and visited them all but two or three. The

most of them I have visited frequently. Lank sorry to say, that for some cause or other, this church has not been prospering so very much since its organization. It had about the same number of members, (50) as the thirty or thirty-five members. Thus is a lungof this church are very orderly, fine members I love them, and have the greatest respect for them. Let me say right here, that all the members in the State of California treated me with brotherly kindness and Christian courtesy. eithout any exception. I was among these without any exception. I was among tusively kind healthern and sisten over three mouths, writing and trying to get up kind feelings among them. In this I have succeeded above my expectations. I must say to the brethren and asters in the Atlantic States, that the members in California, are worthy of respect Do not think that there is a wide difference br-Do not take the theory is a wise difference between the two organizations. The difference is so small and triffing that it should never cause a separation. God forbid that such should ever be the case. I am confident, that if proper care is taken, and a little more Chris-tion forbearance ex-reised, that all will come right in the end. To you, dear brothren and sisters, among whom I have been visiting to mia, rest assured, that your unworthy brother and servent had many a steenless night in prayer and fasting, while he was praying that you might become more fully reconciled with each other. If you treat each you, there will soon be peace and barn among you. Apply that golden role, "Do to others as you wish they should do to you."

Dear brethren and sisters, I labored amongst you for peace, I now carnestly entreat you in the name of Jesus Christ, "Be yo reconciled." Do not each of you seek your own, but let each of you seek his brother's good, and in the end you will come off more than conquerors, and each receive a crown of eternal life.

Enter K. Barrenters.

Remember the Dead

THERE have been a great many deaths in our neighborhood the past Winter. Many of our friends have been taken from us. Sorrow for the dead is the only sorrow from which row for the dead rite only sorrow from which we refuse to be divorced. An old nacle of mine by the name of Nathaniel Drake has been taken from a rand anusbered with the same. He was a minister of the Breturer Church, and u friend of many. Friends and relatives, we have regain shall belood him com-ing forward with that smile and out-stretched shut; there is a silence within and all is gloom.

We hope the is new treating a brighter path.

From the grave of the righteens, spring nose bud food and kender recollections. These area spit of words for the paper. I These area spit of words for the paper. I will be interested to the contract of the contract of the contract of the spit to the contract of the contract of the contract of the contract of the days, burriers and as however, the contract of the contract of the days, burriers and as however, the contract of th

celton, Ind., March 21. This young friend is wiser than some

opie. She thinks those who follow a bus-essure more likely to understand it than those who do not. So she says at the close of her article, "Please critorise and publish." She would rather the oditors alone would see her errors than the thousands of readers who get the paper. She knows the editors unnt every article as good as it can be made, and she has no objections to having hers unproved, if the

So she says "critica" it From Nevada, Vernon Co., Mo.

Don's Brethren:—

W.E. have preaching every. Sunday, but today it is sherting and our appointments
inten miles away; so I do's not go. The Winter
has been above the average for cold; not much
has been above the average for cold; not much The ground has been in condition to spow. plowing for some time. Outs most all sowed Spiritually, we are progressing slowly; but we trust, smely. There have been six addition by laptism since the first of September. For eign ministers seldem stop and help us. W solicit ministering brothren, and others, too to stop off and labor with us. We live only two miles from Nevata, the exenty-seat of Vernon county. It is on the great South-western route from Chicago to Texas, the M. R. & T. R. R.

We think those seeking cheap her We think those seeking cheep acones some do no better than to stop and see our beautiful, undulating prairies, and rich bottom lands, skirting the various streams that braverse our country. Much of this bottom land is covered with a heavy growth of timber, which can be bought for from eight to fifteen dollars per e. Prairie from live to ten dollars. There slenty of room for a colony of one thousand as premy or room not a corony or case tutorisand familities to settle and all be widelin one to five miles from timber. Stone coal in abundance, at from five to eight cents at the hanks, reedy day. Building stone, along the streams, of the finest quality. We have a great variety of matter and soil, from the poorest freestone to the richest bimedone. Water is called to

the richest limestone. Water is sulphur, I would advise those seeking a home in the south-west to give us a call and see for them-s lives, especially to ministers, traveling through e would say, stop and preach for us. or wishing forther information will please

r p us a card or letter.

D-ar editors.—we bid you a kind forewell. wishing you God speed in your noble wor

District Meetings.

SEEING quite a number of notices in your paper, of District Meetings. It called my

attention to a few very important thoughts, or points connected with those meetings, to which our dear brethren throughout the Brotherhood will do well to take heed, viz.: I. That all matters of a local character be disposed of, if possible; if that cannot be done to general satisfaction, let it be descreed another year, and not sent to Annual Conference.

2. That all neatter, designed for Annual Conference, be accompanied with a Scriptural 3. That every answer, whether of a local or

general character, be accompanied with refer-ence to two or more suitable passages of Scripture as a basis for said decis 4. That when brethren are selected by the

church and sent out to preach where the pure doctrine, as taught by the Brethren, has never since. To Curach, and it will do not. Curach, and it will do not stretched from the first of the gradual bloods may be come to the curach with that such and constructed in format with that such and constructed in the curach with the curach with the curach with the curach curach with the curach curach with the curach curach curach with the curach cura yet been heard, that they be admonished not to that all that we have not the plain written word for, is the work of men and not of God. My her treading her little path coming to and fro and entering her cottage door. The door is beloved brethren, these things ought not so be be, Lenu, Illimie.

months were spent visiting and preaching among dear brethren, sisters and friends in Jewell, Republic Osborn, Smith, Marion and other counties in Khasas. During this time we were much refreshed in meeting with many of many new ones whom we shall never forget During our intercourse with our beloved brethren and sisters with whom we associated during our visit, we often experienced the foretaste of what it must be to be there even "over there." The Brethren in Kunsus seem to be alive and though many are living in dag-out-

sod-houses, are nevertheless, hospitable, and are willing to give such as they have, and that is good enough for anybody. We were glud to see so much sociability among them. It is near healthy, both playsicially and spiritually thun to feast upon vich viambs and trend so carpeted floors, or nest upon spring sofus and boditends, or to feast the natural vision upon constant, or to rest the institut vision inposi-gitides will sudjectures. Love has the same attractiveness in a western dug-out as any where else. The ornament of a meek and gen-tle spirit is the thing that brings real enjoy-ment any where. Where such a spirit has the sway, the place becomes home-like. Such a surgy, the place becomes spirit reigns in heaven, which often makes us spirit reggis in nearen, which often makes us think of the home "over there," also of the friends "over there"; and we feel to close in the

poet's prayer:
"O Lord muddt gludness or wo For heaven our spirits prepare; And shortly we also shall know, # And feel what it is to be there." J: W. J. H. BAUMAN

Nora Springs, Iora. From C. J. Head.

Bretlan no AM not a member of your church though I believe it to be as frue if not the tenest church that I have ever found. I would like to write a few words of I thought there would he room in your columns for them. I do not take the Buxunes at Wose though I receive

take the Buxuanes at Work though I receive copies of it. From time to time, sent to me by a friend. I read them very earnestly and I am very thankful for them. I think it is a good paper. When I receive them I commence on the first page and read column after entil I have read them through, and then I read them over and over again, and then I lay them sway for the foture I attended your church at Cherry Grove, Ill.,

some six or seven years, and found it to be a good, honest church; and though I was but a youth. I find there were many impressions made on my heart that I have never forgotten I have't heard but one sermon preached by the Brethren for over six years, an? that one I heard one year ago hast Fall in a school-house near Budson, lows, it was preached by Broth-er Bashor, from John I: 17. It was a power-ful sergion, and I think it did much good. I have often thought I would join your church, and probably will if I ever live near the church

yam. I was glad to hear that you had started out in ich a good work, and I would say to all the Brethren, push your way onward, that you may at lost die in the barr Cedar Folls, Iowa, March 20th, 1879.

From Hamlin Brown Co., Kan

To When this may Concern:—

LEFT Lanark, Hilloris, on the fourth of
March, landed in Brown county, Kansas, on the seventh. Met my family there. Found a heautiful country and a good churate. Land rates from four to twenty dollars per acre rates from four to twenty dollars per acre. A good country for theos seeking homes. Well watered and plenty of timber along the streams. Fruit of most all kinds can be raised here. School-houses are plenty in the country, and meeting-houses in most every town or city. There is quite a number of brethren in thi country. I have attended two meetings, an was surprised to seed so many dear brothren and sisters. It seemed like home. Brothren Jacob Haune and Warner preached for us. The ministering force is not very strong here. The ministering force is not very strong here. I would like to see some more minister come: West and help our dear brethren to spread the good aeros of sivulation. Quite a number in-uniting after the truth. May all who are in nature's duttesse, came to the light and accept salvation, and follow Christ. "Net all that say Lord, Lord, shall linkrite eternal life, but they link do the will of my Father which is in

two days meeting in the grove sometime in the Summer, and then hold forth to the people in practice what we preached, that is, hold a communion. (There are no Brethren near by to give us a kern to hold a feast in). I never saw such a desire for the truth as there in there. Methodists, United Brethren and Lutherane have invited us back and said, "Come and bring your preachers and members along, and we your preachers and members along, and we will open our houses and nake you feel com-fortable." What a place this is to do good! Will the Brethren near there go and preach for them? Erother H. Ellison is a speaker in the second degree, and John Stafford in the first degree. Brother Jacob Gump has the over-sight. My opinion is, with a little effort, a congregation of members could noon be built

Milford, Ind., March 24.

Look Out for the Rogue.

ON the 6th of November last, there came

ON the 6th of November last, there came into our vicinity a Swede who assumed the name of Nels Ericki on, whose real mame it appears is Hamland. He at once made ap-plication for admission into the church. On the 10th of November he was received by haptism. His general deportment, strict adherseason, secured bim many warm friends who relied implicity on his veracity. As soon as he had accomplished his design, of obtaining the confidence of the brotherhood and friendly neighbors, he at once set about his infimous schemes of defrauding and debuding. By February 22nd he bad succeeded in winning the affections of a worthy young sister, and was married to her on the evening of that date. married to her on the evening of that date. Bought a team for which two of the breth-ren went security. He also involved himself for farm machinery under the pretens that he was going to farm. After this he managed to get into trouble with a sister in regard to rent-cel land and second wheat.—Protended to be in deep distress. He then went to the livery stable in Carleton, and procured a team and buggry. ble in Carleton, and procured a team and buggy, under the pretense that he was going to ar-range for seed wheat or money to purchase, with. Went to Bestrice, and forged a note for \$340, on John Holsinger and C. Bradley, of Carleton. This note was left in the bands of two brethren in Beatrice as collateral security. two twetteren in Beatrice as colladeral security. Those two brethren these indoored for him in hank for \$200. He has not been heard from since, neither the team or buggy. He is a man about six feet high; weights two hundred and ton pounds; walks erect, with heat thrown back, has the first farger on right hand; cut off rough nail, and second one at first joint; tailor by trade; speaks Swede, Dane and Nor-wegian; speaks English very broken. Heware of him, brethren, as be will doubtless attempt to perpetrate the same infamous deception or Let all take warning that we do not others. Let all take warrung that we do not get over anxious to receive staragers, who have no credentials, into the church, and thus com-mit the aumo incorrigible error that we have and bring represeds upon the church and cause of Christ. L. T. Hotstross. Bellul Church, Carleton, Neh, Morch 23. (P. C. and Goyel Prowher, please copy).

This, uo doubt, is the person who staid all ight with the writer last Summer, and appear ed to be very pions and realous in the Christian religion. He came here from Baldwin, Iowa, and represented himself as having property in Chicago. Shortly afterwards, we were informed that he had married at Baldwin, was admitted into the church there, but before leaving swindled a brother out of money, and conductavisation a prother out of money, and conductive chainself in a very unbrooming menner. I think the Brethren at Babdwin will recognize the ropue described by Brother Holsinger, as Peter Halburg. He was a tailor by trade. Brethren and others will belone keep a enreful belone to the Markette of the Mark look out for him. He may turn up at some other place and want to be buptized the third time. We regret that we did not publish him et Summer.—H. M. E.]

## From Josephus P. Martin.

Dear Reetle

I will offer a few thoughts in codsequence of I will offer a few thoughts in codesquence of a series of meetings that were held here lately. Brethren Ridenour said West were with us a short asson. They preceded the everlating goopel with such force that four persons were made to feel the weight of their sins and come out on the side of the Lord, the writer heing out of the randomed. We never witnessed such meetings as we had during their step such meetings as we had during their step with us; long before the hour for worship, the house would be crowded to over flowing, so agare were the people to bear. If the british could have stayed longer I believe a very great work would have been done. However the brethree have cost brased upon the water to be gathered not many days hence. If some er or brethren could come here this Spring some time, I believe they could reap arich harsome time, I believe they communely executed to the honor and glory of God, as the persent to the honor and glory

vest to the honor and glory of God, as the pro-ple are prelty theoregibly awakened. This was the first meeting of the kind ever held in this commonly by the Herkiner, and the sec-ond of the kind the writer ever attended, he having heard Brother John II. Moore the times he preached on Lussoite Prairie, Illinois. May the grane of God he with us all, is my prayer. New Lebanon, Montgomery Co., Ohio.

From Virden, Illinois.

ON Saturday, March 22ad, quite a number O of brethren and sisters from various churches, met in council with the brethren and sisters in Christian county, Illinois, form members of the Sugar Creek Church. ing them all in love and union with each other and with all the members of the Sugar Creek Church, it was thought good to organize then into a church, which was accordingly done; after which they beld a choice for deacon, the lot felling on Brother Thomas Clower, no doubt a worthy and faithful brother. Brother doubt a worthy and faithful brother. Brother Benjamin B. Whitiner was also ordained to the full ministry, and now has the oversight of this church, which they ramed Glear Greek Church. Their membreship at present nam-bers forty-three. Brether Benjamin being their only minister, with two discouss as help. Their prospects are fair for a prosperous future and as their territory is large and Brother Ben-jamin their only minister, it is much desired by them that they be remembered by the Breth res, and often visited by other ministers wh live in reach of them. A djoining minister please don't forget this.

Dayre Vannery

From Pike Creek, Ill.

O N Saturday, March 15th, met Brother Geo.
W. Gish at the house of Brother Will-iam Lehman, in the Pike Creek Church, where brothren and sisters met in church or the brethreu and saters met in charach connect. The church had been visited, and the deacons reported to the meeting that union and friend-ship existed in the church. The 12th chapter of Romans was read and remarks were made, both in German and English. The church then proceeded to elect a minister from among their processes to elect a minister room among their number, which resulted in the election of Broth-er Frederick Shultz, who was duly installed in-to his office by G. W. Gish, in the English, and repeated in German by Brother D. Mast. This reposited in termina by Brother D. Mast. This church comists almost entirely of Germans. We may expect them to succeed well, as Ger-mans generally work harmoniously together. We kope and pray the good bord will bloss them, especially Brother Shultz, and the dear sister, who must take the position of watchman pon the walls of Zoon. May the Lord baptize them with love for souls, and may Pike Creek become vocalized with the praises of God, under their administration, and finally become a cen-ter, around which Christian influences will cluster, until it embraces all the unregenerated within its territory. T. D. Lyon.

Winter Baptizing.

PARAGRAPH in the BRETHREN AT A Work of March 13th gave me some ex-ercise of mind on the above subject. I have administered haptism in water where two feet of ice had to be removed first. I also have FELL that it is good for us to commune

Figure 1 first that the removed first. I also have
with each other through the columns of
this good paper. By the assistance of the freeze over the water while the more of
the freeze over the water while taking one easigiet this good paper. By the assolutons of the Internation of Warsh and the Samuel and Samue

jects or administrator. The idea of a woman's hair becoming a solid mass of ice when "all things are done decently and in order" is simthings are done decently and in order, its simply about in the extreme. No one need term ply about in the extreme. No one need term any cull results whos following the directions of the Master. "Yen, though I walk through the valley of the shadow of death, I will four no cull for them art with me; thy nod and thy staff thry comfort me." Pealma 20: 4.

Fraternally,

J. D. HACGITSTAN.

Panora, Iosu, March 15, 1879.

P. S. It is not pleasant for me to use the pronoun "I" so much, but the astern of the case demands it.

J. D. H.

rom Lynch's Station, Campbell Co , Va.

Dear Brethren:WE have distributed the tracts you sent us, and up think them and we think they are doing good with your paper. Hoth are read with much interest, and this is the result: two have been made will ing to come to the church.

ing to come to the church.

Brethren from Bedford county were with us
on the 16th of this month, and preached two
sermons. They will be with us on the second
Sunday in April. As that time we expect to
have haptizing, and we hope more of our neighhow will some to the church. We halten. bors will come to the church. We believe a good work has begun in the hearts of this people, and we pray that the Lord may carry it on, that the faith and order of the Brethren may be made known in this neighborhood as well as all over the land. Brethren, the harwell as all over the land. Brothren, the harvasts plently but the laborers are few. Fray the Lord to sund laborers into the harvest. Sools are staving for the bread of life. O. Brethren, come and preach for us. O. Brethren, think how many places in old Virginia that there is no presching by the Brethren.

presenting of Thomas C. Wood.

March 21, 1879. From C. Hope. M. M. Eshelman, Dear Brother:-

HAVE concluded to commence a small p HAVE concluded to commonous a small paper, and though it by to origidate in a proper, and though it by to origidate in the part of the par

good might be done among the Scandinavians. us for. Gar members all say they rejoice and are happy. I shall soon start out to hold more meetings, and see the members about holding a Love-feast. Our united love to all the dear

Brethren Hjorring, Murch, 11, 1879. From Oswego, Labette Co., Kan.

PLEASE correct my letter of January. We would have it read, "the first church organized in Labette county, Kansas," not the ganized in Lat first in Kansas.

To the Brethren coming to Kansas to get homes, when you get here, look out for the land slingles. You can do much better by seeing the Brethren first. We have a good coup try here, and a good prospect for building up a church. S. D. RENIKER.

(Primitive Christian, please copy). March 22nd, 1879.

Wanted.

Wanted.

SEING a notice in the Burtrarex at Wear.

Such as the copies of the "Quinter and McComedl" debate are for sale, and as we very much noted a copy in the "Anhand College" list, which want a horse, will some unterlay plane have a copy and donder it for said purposel. We also want a worker has either of said books to spare, we would be pleased to have blessed dondered to "Anhand College". Send to Anhand, Office, "Send to Anhand, Office," Send to Anhand, Office, "Send to Anhand, Office,"

igned. JACOB MISHLAR, Librarian. Mogadore, Ohio, March 17, 1879. From Cornell Iti

WILL say that the church here is in working order. Berthren Elder Geerge Gish and Jucok Kindig were with so on Satter-day, March 21, to help labor in a council meeting, and all passed off harmonically, and the church set apart one brother for the word and one for a dense. The lot follow Froher A. Grooms for minister, and on D. Heckman for deason.

## Business Department.

POOR PUND.

Below or achousely from a rais to week money, received in breast to be proposed to the season of the purpose of th

FAPERS SENT TO OUTSTHEAR.—The Miredeg laced on our list, and paid for cut of the above fined Provided in the names of those only who will appreciate the paper is no stronger constitute to the final.

## Announcements.

On a rule artic governotion between facerities. They should be being, and written on paper or pressed from all other besiness.

n Mentgomery congregation. Vn , at the Johnstille me-ing-house, April 12th, commercing at 10 A. M. D. C. Mooney.

is the Ablicos Church, Birklayon Co., Koasse, May 18th 1879. Tasse coming by R. b., will be used as the corn at Ablicos, if notice is green to the writer.

In Pefe Creek Charch. Missel county, Indians, June 11, commercing at 10 A. M. A hearty invitation in extended, especially as the measureming beethren. keere, in H-ward Co., Ind., on the 25th of May, con memorgial 2 F. M. The mend unvisition is given There will be conveyance at Kolomo on the 27th for a three will notify us in tame. Here H excess.

W. U. R. R. TIME TABLE

Tickets are said for above trains only. Processors socials make of the Art Menters I often July Man. 6. A. 81(71), days

mentions where the beautiful processing in the Company of the Comp

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

D. VANIMAN,

### Lanark, Ill., April 17, 1879.

No. 16.

### The Brethren af Work. EDIZED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN

SPECIAL CONTRIBUTORS: LADDOA, IND. R. H. MILLER,

NATTE A. LEAS, - - - - URBANA, ILL. THE CONTENTS VOL. 4, NO. 16

Our Mamescript. Post Mussters

Ethors from the Center.—S. T. Basseoman. From Mover, West Yo.—R. Harry ...... From Berrieu Springs, Michigan.—Lilla C. Ing

From Jerrem Springs, Steinight - Grist. Am production. Crew Church, Issue .- Louist A. Bigdubar. Crew Church, Issue .- Louist A. Bigdubar. Crew - F. E. Tougon .- Louist .- A Sad Serm - F. E. Tougon .- Crew .- Crew

From Makington, Josep Administra Wolfe To Travelers.—Howard Miller From Arkan-us —Dr. J. B Thompson . . In Memory of \$18, Wagner.—J. F. Eikenber

A Hyann T Mullissan .

### STEIN AND RAY DERATE

Prop. 1st-Brethren (or Tunker) Churches posthem to be regarded as Churches of Jesu-

J. W. STEIN, Affirms. D. B. RAY, Denies. [Mr. D. B. Ruy's article did not reach us in time for this issue. Eds. l

### JOINED THE CHURCH

BY J. A. MURRAY.

() H, what jeyful news! How it thrills the beart! It makes the angels rejecte and aints glorify God. Jemed the church! Let us nsider the meaning of our heading seriously Dees it simply mean to have our names entered apon the church-book? or to be baptized? go to meeting? to attend to the external ordense of the clearch? No; it means all this and much It means that you have heard the thunderings from Mount Smai; "Carred is every one that continueth not in all things which me written in the law to do them." It means that then just heard the voice of God saying, "Awale then that shopest and arise from the dead and Christ shall give thee light." It means that thou wast brought to a realizing sense of thy condition before God, and having realized that, by continuing in that course, you would be for-

to be usade alive to God through Jesus Christ cour heart becomes changed from a love of sin

This change of heart implies a change of af fection which are now set on things above You become dead again; not dead in sin, but dead unto sin, that you should not live the res a - VIRDEN, ILL of your days to the lust of men, but to the will of God. This means that you have repented and turned from sin to serve the living God.

Here you made application to the church to be received by haptism, at which time, you solemnnounce Satau with all his sinful and pernic ways; and to love and serve God to the best of your ability the remainder of your days. Under those solemu obligations you joined the church

Kund mader, did you ever consider the great responsibility you were brought under when you ued the claurch, aside from the solemu pr iws which you made? You moumed a position which involves very important consequence Every member of society adds either to the advantage or the disadvantage of it. Your inflaence will be left either in favor of or against the church. This being true bow very important that we cust our influence in the proper direct tion. This we can do by being consistent with

the order of the church which we have joined. Do we not sometimes see persons who are numbers of the church act as though the church had joined them? They want the church to conform to them, instead of them conforming to the church. They seem to forget the meanto the church. ing of joining the church. There is anoth class which we sometimes find in the church that feels perfectly satisfied with the church as long as the church lets them do as they please They are willing to follow the fushious of the corld themselves, and to let others do the but just as soon as the church cells them to a count, then they justify themselves by saying this is not any worse than what brother or sin ter A or B does. There is no one finds fault with them, and I am no worse than they are Are you not indirectly charging the church with purtiality? "Oh no." they say, "we do not find fault with the church, we are willing to let it alone if it will only let us alone." Whe you joined the church, what one did you join?
"The church of Christ." of course. Was it the church of Christ before you joined it? "Cer-

tainly it was." Did not the church of Christ always require a separation from the world?
"Yes, it did." How then can you belong to the church of Christ and follow the vain fishions of the world? By so doing you throw your is fluence in favor of the world rother than the church. Not only does the church of Christ teach non-conformity to the world, but it teach es conformaty to all the commands of the gospe of Christ which every one assumes when he joins the church. The church of Christ is not a body of idle or dead members, but of members who are alive to the cause they have espoused, who will make may necessary sacrifice for the advancement of the cause of Christ; for they know

### the wesdom which God has given him. ANNUAL MEETING

SOMETIME ago, I noticed an article in this head from the pen of Brother J. H. Moore, suggesting a plan for holding the meeting, which would make it self supporting. This ontaining in that course, you would be forwas merely a suggestion in that direction, and ever the doctrines of the cross bear way, their
undone, and you found it processary to
(have noticed nothing since towards maturing cellers are passing to be observed, for they und-

the arrangement for bolding the assetting. Let the standing committee and debegates with their is perfect converting the soul." That the soights duties, stund as at present. But change the have a social and communicative disposition in Shipe, name as as present a school of Scripture un-shape that all can ree and hear. Thomsands der consideration, where it is prophecied that come for that purpose, and why not accommo- they will speak and talk (and might it not be date them? Not one Annual Meeting has been appropriate to write and point) in order to make held in twenty years giving all present an op-portunity to hear the proceedings. Well, my some, it is ampossable to provide for thousands in that respect, and it would cost too much, it it were possible. No, it is possible; and the cost Jesus Christ. Here it will be proper to mention of it no burden to the district holding it, if the his incurantion, miracles, sufferings, death, resroper plan is taken.

Now I will suggest a plan, and I hope other let the burden of expense rest on those attending the meeting; which is amose taste, if prop erly divided. Erect a ticket other on the groun Back buy a ticket for one dollar, as a pass for his presence and comforts during the meeting. Suppose five thousand attend, don't that show whence the funds will come from to carry the meeting through? And for each one attending only a trifle of the hurden. The price of the ticket might be increased or dimmished, as thought proper. The floor of the andience ruon should be so arranged as to have the standing committee and delegates on a level (for spectaors) the remotest sents being the highest. Where the standing committee and delegates are, fix up a sounding-board, to convey the sound, and thus all will be able to hear with satisfaction. Now I submit these as the main

features of my plan, and I submit them to the consideration of the brethren. It is open to suggestion and improvement. Ww Horrow

Elizabethtown, Pa.

### THE GLORY OF CHRIST'S KINGDOM.

BY JAMES WIRT

"They shall speak of the givey of the kingdom and talk of the power; to make known to the semi-ed men his mighty arts of the glorious majesty of bis kungdom." Pratting 143: 11, 12. AVID, the writer of the Psalms, is frequently torong the D by termed the sweet singer of Israel, and is the mather of, or was moved by the Holy Spirit to pen down the word-used at the begin ning of this article, where he evidently referto the saints publishing the glad tidings of the gospel of peace; and it may here be stated that

the press rightly conducted can be made a mighty power or means for the fulfillment of these prophetic words of David. The Creator designs eventually that the sige of the Lord shall cover the earth and that all shall know lim from the least to

The grace and majesty of Christ's kingdon consists in the superior character of its King He bears such titles as Wonderful Counselor, Mighty God, Everlasting Father, and the Prince of Peace, and the superior number of its subjects They are represented by the sands of the wa shore, and the stars of the sky, and the illimitable extent of his dominion, and also the perice tion of his law, which is of such a nature as to that whatever will be for the interest of the member. Henc', every one who joins the church government, the glory of the Redeemer's tunts of earth, for every eye shall be permetted

to behold his power and glory, every knee shall Sovereign, and every tongue ronfess that he is Lord to the honor and glory of God die Father. All prophreies point to a brighter period in the world's history, and which will be brought about by the penceableresgu of Christ. Where-

turther. I am strongly in favor of changing minds of men, that is where the Christian sys Christ's kingdom or economy of grace are revested in the last will and testament of his Son arrection, ascension, and intercession. er and authority and is acting as his represen-tative body on earth, and will do so suitil the church triumphant as introduced when Christ

### will take the reign of government in his own person, and the millennium will be ushered into the world with all its attendant glory. ITEMS OF INTEREST

Virden, Ille

-Tue work of tunnelling the Detroit River for railroad purposes is to be commenced early this month

-True ex-Vice-president of the Southern Conmey is a member of the United States Con-

-Queen Victoria has arrived at Bavene, on Lake Maggiore, where she will remain dur

her stay in Italy -A BILL has been introduced into the Illinois

Legislature, providing that any person who "treuts" another in a liquor saloon shall be fin-ed not less that \$5, and not over \$15, for every crophouse may be utilized by detecting and an nouncing the subterrunean explosuous in vel-

canie districts which impunishely provides earthmake shocks. -An ingenious Meriden mechanic has made a perfect steam-engine, the works of silver and

gold, which only weighs fifteen grains, and three drops of water, when heated into steam will drive it twenty minutes -THERE were about 300 Jews in Jerusaless

at the beginning of this century; now about 13,000. A rich Jew of Venice has established a school of agriculture. -Frankul tempests are reported from Algor-

ta. During one storm the hailstones killed a woman working in the fields. A flight of pigcons were also killed, and after the tempost a great number of hares and purtridges were to dead on the ground. -Jx New Hampshire women me allowed to

te in school mattern. Hope Ilhnois will soon allow them to vote muchool matter--Buglish treeps in South Africa have lately

et with quite a reverse. Forty men were killed and a large number missing -Ir is proposed to organize in the city of

New York, at an enriy date, a socsety, limited in number to about a down emergetic workers. lay und ciercul, for the diffusion of Jewish knowledge nations the Jewish working classes.

—Fo.SILIVED remains of what is reported as a gigantic pre-bistoric man have been found two hundred feet beneath the earth's surface in a cave recently opened in a mine near Eureks, Nev. The lower limbs, head, and neck are said to be clearly defined and natural -Tue largest Sunday-school in the world is

probably at Stockport, Chester county, England. The school-huilding cost \$100,000, and has between 80 and 20 teaching-rooms. S ever undose, and you found it necessary to there noticed making sizes bounds muturing effects are pleinly to be observed, for they much the institution was opened, 3, 185 teachers have been change your entire course of his, borning been the plan. I think it is full time to go a step versally purify the months and embeltion the been comployed and 20,304 scholars rejectored. A HYMN

I N the writings of the gospel, As ordinance you will find, And in the third of Matthew, Come witness now the Son Who came and was haptized, By his forerunner John

And thus perform the rame.

Version read the third of Mutthew Look for mother thing, Which says, none was baptized, But did repentance bring. If you believe in Jeaus, Then be immersed like him;

This ordinance of Jesus here's none can everyum it.

When anti-christian powers

I WANT TO DO RIGHT

THIS was my motto from my childhood, because in the reading of the Bible I saw whoever did right was approved of God, and enjoyed his favor and whoever did wrong, met with the the reverse. Now then, if we want to do right, we must always take God at his word, without any if's or and's; as in the instance of Noah building an ark, and Abraham leaving his father's house and his kindred, or offering his son Isaac as a burnt offering. On the other hand, where wrong was done, chastisement followed as a consequence; or in the in stauce of Rebecca causing her son Jacob to dissemble, the consequence was, she never got to see her son afterward, nor he his mother, besides the dread and fear he suffered to meet his brother. Then again, the wickedness practiced by less life of their brother Joseph on the other hand, who was exhalted to be a rul er and governor in Egypt for the salvation of many thousand people. Whereas his brethren, in his presence, reproached

mselves bitterly with conscious guilt for hardening their hearts against his lamentations when they sold him to the Ishmaelites. These and thousands of other instances all through that blessed indelibly, so that when I was grown to munhood, the motto, "I want to do right." caused me to examine the doings of the church in which I was brought up, and lo, the very fundamental principles of Christianity (the peace principle) was not there. I made search for that church which was driven into the wilderness because of her peace principles, by a false and apostate church, which, instead of promulgating peace and good will upon earth, took up the sword to deluge the world in blood under the guise of e world in blood mader the guise of parties, your picnies, your socials, your la not this love for enemies? Are not bristian zeed.

There truly was a prople called Wal- make my house ad eno filteres. Throw library Maxter library flatters. Christian zeal.

from England to America to be at lib erty to worship God without molestation? lacking, for we see them very soon perthe unassuming, peace-loving Quaker.

Where, then, shall I go to find that people—that church—of which it is said,
"The gates of hell shall not prevail against?" Wherever I go, the gates of hell stand siar. At the entrance of ev ery church in Christendom, all admit and not only admit, but teach and practice retaliation-brother going to law with brother, one Christian nation going to war with an other. Their Christian preachers serve as chaplains to encour age the soldiers to kill their enemies, and ask God's blessing apon it. Oh shame, where is thy blush?

I turn myself to reading bistory and everything that might give me a clue to at his word. Thomas Dick tells us of masters. such a people that lived and were hid for 130 years in the Alleghany Mountains; but they were found by the monks and scattered and killed; though their number was 18,000 souls, they did not fight.

At me! where shall I go now? I find Buck's Theological Dictionary. I there find among the many named religions, a people organized themselves into a body who teach and practice the pure doc trine of the cross. But fines and impris onment, and persecution from country to country is what they get at the hands of the Christians who had themselves es caped persecution by the "mother of They come to America, here Buck loses them at Ephrata, Pa., under the name of Tunkers. So that church is lost again in the wilderness, and for more than a century and a balf they were care ful not to make their non-resistant, nonswearing, non-conforming principles for which they had suffered so much for 1,260 years by the dragon that even east a flood after that woman which repre sents the true eburch of Christ. that flood (false doctrine) did not inuu date nor swallow her-she stands to-day in all her primitive purity of doctrine and practice under the despicable appellation Dankards, and is pow at this very day attacked by one that lacks but lit tle to fill the bill of a Golinh, he is going to expunge her name from the publie records of Christianity; but it is so, let her name be wiped from the face of the earth; her principles stand fast and herself upon the Rock.

One great consolation remains, the days of her exile are ended, she can never be persecuted with fire and sword. All the batteries of hell caunot close that that no man can shut. Rev 3; 8. on you this day, fellow-workers, rise up in your manhood, assert your right, ministers of the gospel who are commanded by the Master, "Go," go out into the laues and highways and urge them to come in that "my house may be filled." You men of great renown, that stand on the pinnele of Christian society, arise, make for your use, scourges of chords, go to work; eleanse your temples, cast out the merchants with their merchandise-your pew suctions, your donation

denses. Bohemian Brethren, and various out your man-made creeds, confessions other names who taught the doctrine of of faith, disciplines, etc., and stop up the we compare our lives to the foregoing, peace, and were, therefore, persecuted; pipes of your organs, call together the peace, and were, therefore, persecuted; pipes of your organs, call together the but where are they found! Do we find poor, the neglected of the land, breathe tainly have need to cry out. Oh God! them in the pilgrim fathers that fied into them the Spirit of the Lord by forgive, forgive! The apostle's language preaching to them the pure gospel of Abas! the fundamental principles of the music than all your costly organs and good will to men was choirs can produce. Tell your rich members to lay aside their costly array and buy modest apparel for the poor, and Often does the tempter say, "have noththemselves. Ho! all ve Christian churches cast out with your own hands the gods of silver and gold and pearls and precious stones and costly array that the Lord, when he comes, may know you that you

Would it not be a great pity that you should have spent your thousands in sending the word of the Lord and gospel teachers to all the ends of the cart ea, of having eaten and drank before the Lord, east out devils and done many wonderful works, and yet hear the words, 'I know you not, depart from me.' There is no need of one single soul to be lost. Only take the Lord at his word do what he says. It is not hard to be

a Christian, but it is bard to serve two BLESS AND CURSE NOT.

BY B P. BRINKWOOTH

"Bless them which persecute you; bless and DAUL in addressing his brethven in

the different churches among whom he labored, well knew what were the obstacles against which we find him so often contending, and the contrary spirit manifested, so often grieved his heart, onsequently we find him giving such advice and counsel as the above; and in referring to the Savior's language in the sermon on the Mount, we again hear the language, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that de spitefully use you, and persecute you." Matt. 5: 44.

The Savior well knew the heart of man; and how quick nature rises to resent every little injury that may arise; therefore, as the old law, "an eye for an eye, and a tooth for a tooth," thirtyeighth verse, was now no longer in force, it was their duty as brethren to cultivate the Christian graces, and to grow in knowledge and wisdom, becoming more and more imbued with that spirit of love and forgiveness, till when even their en emy, who would try to overthrow and do those things contrary to God's law, must be not only forgiven, but prayed for. Brethren, how many of us are there, who can truly say we have eracified the old man of sin to that extent? Who amongst us if he were smote on the one cheek, will turn the other? Do we not rather retaliate, or try to avenge our

Christ in all his daily walks a men showed a mild, long-suffering, and charitable spirit, and we never find, even under the severest provocation, any de ire manifested to recant. Paul en ed hardness as a good soldier of Jesus Christ. Stephen was stoned to death praying for his murderers; and, lastly, we also find the dear Redeemer, afte having suffered all things, howing meek and resignedly to the will of his per nors, even to the neath of the cros on Calvary's rugged brow, and there ponriag out his soul in prayer to God, for those who so cruelly put him to death.

Oh, dear brethren, it seems that when preaching to them the pure gospel of seems to fall upon us with a condemning Jesus Christ, and they will make better power, for instead of blessing those who persecute us, even in the ways of right consucss, we are found to be among the class who would rather yield to cursing. ing to do with such contemptible and mean persons as those professing Christians are, you can do far better, and live more Christian-like, and still be a follower of Christ-curse them; yea, curse and bless not." But the Word says,

"Bless," "Do good to them that hate you." Oh, how can I do this! my heart is bitter against such teaching; I have not the right spirit; the spirit that my dear Lord and Master exhibited, I can not do as I ought to do. Oh, God help me! "Creste within me a clean heart, O God, and renew a right spirit within me.-Psalmist David."

Such are too often the expressions of the heart not thoroughly subdued by the indwelling of the Holy Spirit of God; and the spirit characterized by the professed Christian because the absor topic of the unbeliever and the eritic; and we hear fightings without and fears within-the cause of Christ suffers-the unity of the spirit is paralyzed, and Satan, the arch enemy of our blood-bought souls, is made to rejoice, and the votaries of sin here below to say, "truly Christianity is a sham, a farce, for the true spirit of Christianity is not found as it

Oh God! oursouls go out in prayer and

heart-felt desire, that thou wouldst revive the parched feelings for a living Christianity, for a soul-enjoying, a soulreviving feast of searching after, and receiving of the Sparit's divine influence; that men to-day may east off that prej-udice with which Satan has fast bound them; and be unshackled from every detering bindrance, to a free and soulprogressing and God-fearing Christian ity, that men may thus be enabled to serve God with a full purpose of heart, and thus glorify God their Father, and honor their dear Redeemer, and he no longer a stumbling-block, but a grand and glorious success through the instru mentality of a free and truly Christian spirit. Surely if ever there was a time when Christians should unite to work against the bosts of sin, it is now! and now more than ever do the different professed ministers of Christ, to day array themselves against each other. Certain

ly, brethren, "these things ought not so to be;" and the spirit thus manifested is a growing evil among the churches of christendom. Cannot we exert an infishness, and the attendant evils thereof; for if we have the spirit of love which endureth all things, we shall be enabled by God's grace, to encounter and overcome through his Spirit all of the op posing elements, and thus become fash ioned more after our blessed Redeemer. who has taught us to "be of the same mind one toward another," and to "en dure all things."

Then let us "bear all things," endure all things as soldiers of the cross, and though professed saint, or sinner may aim the arrow of persecution at us, eith er by open assault, or by private, and underhanded devices, let us not be moved, for we are assured that those are oft en enemies of the cross who are thus earnestly prosecuting their Master's work; their Master being him whom, of course, they serve must minifully; let us be prompted in to, for by the grace of tind. Private correspondents who have write we hear the true and original doctrine "wise as serpents," yet "harmless as we mean to stand firm doves," and possess the true characteristruth and righteousness. cause; so that by and by we may re- is leading us, is his plan of brightening

ties of a devoted heart to the Master's ceive the welcome plaudit, "Insamuch as ye have done it unto one of the least of these my servants; ye have done it persecute you, bless, and curse not."

## ECHOES FROM THE SOUTH

A Pleasant Church Diesting—Devotional Ex-ercises—Coming Joy—The Dark Side— God's Government Repudiated.

ON last Saturday our congregation met pursuant to appointment, at Johns- of such things moved him."

ville and A PLEASANT CHURCH MEETING was the result. More than the usual amount of business was presented for

our attention. At our last meeting comgregation preparatory to holding a love-The reports developed the rather ex-

without a complaint, save one. Our contributions for the love-feast ran up rapidly, and, like Moses did on a certain ecasion, we had to tell the brethren we had enough and some over; yet, after all that, they still brought in their gifts. The Lord will bless them when the cheerful givers are called up. We also arranged our matters for the coming District Meet-

On the Sunday following a large con gregation met in the meeting house for DEVOTIONAL EXERCISES. Brother B. F. Moomaw preached an im-pressive discourse from Hebrews 2: 6.

Devoted attention was given to the serwhen the records of the earth are review-

There is a time of

approaching for our congregation. The 12th and 13th of April are the days set apart for our love-feast. We have several weeks, dear brethren, wherein to connine ourselves; therefore, do not wait dan till the eve of the feast to do that impor-

taut work. Now if you remember that your brother hath anglet against you. "ge and be reconciled to him, and then come and offer thy sift," If that "anght" which he has against you, however, is the result of the perverseness, or obstituacy, or the improper conduct of your brother or sister, and his or her displeasure was caused by the discharge of your duty to the church, for the preservation of her principles, the obligation to "go and be reconciled" devolves on him or her

I will take occasion here to say that we handle the above Scripture in a very one sided way sometimes. I do not remember ever to have heard it quoted on any other occasions than that of communions, when it is just as applicable in ascore of other cases. I will mention afew Pray ing, "forgive us our debts as we forgive our delators," is a gift for the altar. Preaching the commandments of our Lord is another gift for the altar. Almsgiving is another gift for the altar, etc.

Notwithstanding the brightness of our expectations and the pleasantness of the picture spread out before us, we must not shut our eyes to

THE BARK SEPT

St. Paul endured the same flery trials.

Covenant breakers, secret-plotters who unto me"-Christ. "Bless them which slunk behind the grim shadow of dark ness to mature their unrighteous schemes false brethren, who would kiss and curhim with the same lips, defamers backhiters, evil speakers, who would befoul tions; everlastingly dogged him with their Satanic howls. But he laughed

them to scorn, and exclaimed that "none Neither do we mean to swer our convictions of duty and right a hair's breadth. God has given us our com mission and when we return it to him

t death, we want it to testify to our faithfulness in fulfilling all of its terms and conditions

GOD'S GUYERNMENT has been reputiated practically, and traordinary accident of a congregation men have in their acts as good as said apply our hearts to wisdom's ways.

that he closs not know how to rup a world. Hear how they gramble at the weather. See how they transform and malform their bodies by various and sundry devices. In fact men have man ifested this spirit to such an extent in some parts of the world that they will not hold Christian fellowship with persons who will not in some way amend and improve the work of creation. Well, we are a race of imperfect

jugs at best and we should neither burch amend them. Throw the gold-threaded cloak of charity over them. We do not exercise this divine virtue enough. If our Master should deal with us as we deal with one another, I fear very few of us would be saved. Further, if God will accept of our kind offices in the work of damnation there will be very little of that kind of work for him to do We frequently act as though there was each other to the centle embrace of Su-

We would do well to try to accept the situation, and try to adopt our tastes and sciales to the inevitable. We shall not be here long. A king once seemed to be much disturbed on account of certain difficulties which he supposed to be very grievous. After suffering much on a him if he thought God governed the world wisely before he was born, "Yes, replied the king. Do you not think he will govern it as wisely after you are dead? "Wes," responded the king. Well, would you not do well to suffer him to govern it during the short while you

Let us set ourselves about the more im ortant work of reducing our sinful pro pensities to submission to all the variation of the golden rule. This life is too short to waste it in fruitless efforts to amend r improve what God has declared to be perfect. When we get "over there" it will add nothing to our joys to remember that if we would have had our will with minny of the ransonned, they would not burden the Lord with their presence.
D. C. Moore on

# ECHOES FROM THE EAST.

for a time, and also purdon my want of

proper time to answer their many letters. not. Our days are passing by, and our duties and privileges are multiplying.

is a proverb which is said to have been written by a Grecian philosopher long long ago. It is replete with meaning

It may be easy to utter, but to fulfill it momentous injunction is everything of import to each one of us. Could we know ourselves as we might and ought how very differently we should den ourselves in all the relations of life! Could we know the value of time, w should make a better use of it. Could we know the brevity of life and the flect ness of our days, we would improve each day with a purpose single to the nobili ty of life and the glory of God. May Heaven help us so to live that we may

MEVIEWING THE PAST. We have it to say that we have had our regular religious services as usual. Be sides these we had a very enjoyable se ries of meetings scattered to all the appointments in the congregation. The preaching was done by our well-belov ed Brother Jacob Holsopple, of Cambris county, Pa., whom we can recommend to all the churches as an able minister of Christ in all the doctrine of our frateruity, and one who practices what b presches. We rejoice that the church who stand up for the true old plain order of dress among the brethren. There is all the more need of this to-day, since

there is so much semi-infidelity creeping into the brotherhood. We hope the brethrea everywhere are faithfully or the Lord's watch-tower, and although their warnings are unheeded by some, and derided by others, yet may the Lord's cause be maintained and watched over with a holy zeal. We also had calls by Brother C. Im

ler, of Blair Co., Pa., and Brother J. D. Trostle, of Lingamore, Md., both plain brethren, and preaching the whole doc trine. May the Lord bless them, and ac complish great good by their ministra tions in their respective fields of labor

After an absence of about seven years nr very dear Brother Daniel Holsinger, of Marion, Iowa, returns to pay us a brief visit. Without heralding his com ing, he made us the more glad for his sudden coming. He preached for us a onniber of times with much grace, and acceptance to the church. He feels the are of keeping house in the churchre responsibility, the duty, and the hardships to be encountered. He is an elder of Paul's description, and what is lacking in the gift of delivery in preach

ing is made up in wisdom and deport ment. Do you say it is too much praise, dear reader? Nay, for says a faithful apostle, "Let the elders that rule well be counted worthy of double honor, es pecially they who labor in the word and

be careful whom we commend. Some er by suitable brethren. have turned aside from duty, and must not be encouraged. Some are easily clated, and seek the flattery of admirers Satan means to make our pilgrimage as MONTHS have elapsel since, our last "What shall thee and of these things bet' rough and stormy as he possibly cm." [What shall thee and of these things bet' was communicated to these worthy Paul says, "I praise you," for your at

the mount of stand firm for the consecutive mean to stand firm for the consecutive mean to stand firm for the consecutive means and a standard mean the standard means that the standard means the standard of Zion.

Our only regular meeting yesterday morning was at the Price's meeting house. A good attendance, the weather being favorable, but roads somewhat had.

This beautiful hymn introduced the ser-

vices. After exhortation and prayers, a 14. A ministering brother then chose being poured upon the head of Christ elieving woman.

I. The offering of love.

II. The offering accepted.

III. The offering a lasting memorial. These seem to be the prominent features of the passage, and are most wholeson food for those who hunger after rightousness. By application the church was admouished to more liberality to the necessities of the church that the cause of Christ be not hindered or in want. The Lord's cause ought to be remember ed first, and our spending ought to be according to his will. Wisdom in giving is necessary, and O that we all had wisdom in giving and receiving. Breth ren and sisters, let us he liberal for every good work, but see that you be not th neurs of encouraging what is contrary

to Christ and His Holy Church. The 339th hymn was sung in conclu

May peace be with all who love Christ and the Brethren. D. B. MENTERS.
Waynesboro, Pu., March 31st 1879.

THE MOOMAW PROPOSITION Dear Brethren:-

THINK, to select two brethren to I preach is cities by a direct vote of the donors is not the best way to do it. choose the editors of the Primitive Christian or the editors of the BRETH-BEN AT WORK a board of managers, to select competent brethren as near the cities in which the preaching is to be lone as they can be got. Said hourd of managers to receive the donations and pay the same over to the lirethren doog the work and report it through the paper. Donors to decide by a vote ad-Meeting, scut in care of next Annual Meeting post master; and there decide whether the editors of the Primitive Christian or the editors of the Burrn-HEN AT WORK shall be the board of man

The following are some of the advantages of this plan over that:

1. This board would have much better facilities to select competent brethren for the purpose than the donors, who are scattered over the States.

2. A much larger amount of work could be done with the same expense by selecting brethren as near the place of labor as possible

3. Being nearer home to the brethreasent, when a good work would be loctrine." But now-a-days we should started it would more readily be seen aft-

4. In this way the work could be earried on in more than one city at the same time.

5. Having more than one company of brethren to labor in cities would fur longs and storing as he possessing can. We must wear the thorn-crown here, and religious columns. Church cares and feation to teaching and your ob-dience; sich us a more varied experience and wessytchim and all his co workers press daily duties have pressed upon un their but "I praise you not" for your disobe give it a better test.

it down as har! as your maligonat beart elains, but we again find time to report, discove and neglect. 1 Cor. 11. When

PI BLISHED WEEKLY.

MOORE & ROSELMAN.

· · · APRIL 17, 1879 Buctures I. W. Stein and femily reached Mt

Two were Raptized in the Dutchtown cong gation the first part of last week.

Baornea George Hanawait's address is chang-ed from McVeyton, Pennsylvania, to Johnstown.

enally those who get the least of it. If a man deserves praise he is lakely to get it soon enough. Wz call attention to Brother Howard Miller's otice on eighth page. Those wishing to tea Brother Miller.

An exchange shows up the uselessness of fashionable mothers, asking, "Who ever knew a givet and good man, or great and good weman, reared under the tuition of a fishiousble

"Ove Sunday School" is the title of another paper started at Ashland. Ohio, and edited by Brother S. Z. Sharp. The paper presents a next of pearance, and is published weekly. It is voted mainly to Sunday-school work

United somebody happens to hit on our plan for holding the Annual Meeting we shall publish ours in a few weeks. Some articles on that subject will appear next week or soon after, Our people are becoming interested, and it is

Tun emigration of the colored people still continues. They are fleeing out of the South as the larselites fled out of Egypt. Thousands of colored people are leaving their southern homes and seeking resting places in the West. It is thought that the move will greatly injure the South by thus depriving it of this laboring

BEOTHER C. C. Root says: "I am now in orth Mission Field, fifty miles west of Quincy I commenced work on the 30th of March. Had eight meetings hero-tour accessions to-day and one more applicant with others nigh the king-dom. From here I go westward. Brethren, remember the mission field in your prayers April 6th."

Wx are in receipt of advance sheets of a map of Western Asia, which promises to be a help to Bible students. This map is largely prepar-ed from original surveys made in M-sopotamia, Assyria, Medin, the great desert, Armenia, &c. For further particulars write for circular, ad-dressing Prof. H. S. Osborne, University, Ox-

WE are in receipt of the best map of Pulestins ne ever saw. It is a bird's eye view of the Ho-by Land, and cannot help interesting all Bible This map should be in every Sonday school in the land. It is in a good condition to frame and hang on the wall. Sent post paid for \$1.00. If five or more are ordered to one address they will be sent for \$0 cents each.

We are in receipt of the Brethren's new Tune and Hymn Book, published by Quinter, Brum-haugh Brothers, Huntingdon, Pennsylvania. We know but little about move und therefore spect, but the appearance and arrangements The printing and binding are well done. . For terms, &c. address the sable here at Huntingdon, Pennsylvania.

presched in Lanark one evening last week He is preparing to start West, and locate in Case County, Nebraska. His post office will be Weeping Water. We are last to part with brother and his family, but the will of be done. There is prome for hundreds the Lord be done. There is room for bonds of others to go West and build up churches

Wito ever heard of a lamp that no-deducitle filling or tramming? Yet there are some people who act as though the Christian lamp needed no replenishing. Brother and what are you doing to make your light burn what are you come to make your right burn brighter? Are you constantly filling your hump? Do you care for it as you should? You should let your light shine before men that they may see your good works.

relating to choosing the editors of the Primiti Christian or Brethern at Work as a board t intentions were good, but we think work of that kind ought not to be committed to editors. They have too many reconsibilities already. If a board is neces well if not better, than editors. We may say something more about it in the future.

SHOULD any of our brethren desire to cate in eastern Iowa, they would do well to visit Cedar County. It is one of the most heauriful as well as one of the most productive re-gious in the great Missis-ippi Valley. Munisters aveling over the Chicago & North Western R. should stop off, if possible, at Clarence where, if notice be given, they will be cost by Brethren John Zock or B. F. Miller. For forther you wish a reply do not forget to enclose a stamp, for it is no small matter to answer scores

A supress in the Lathernia (Roccess, of Eab 14, 1877, offers the following organisat against et-washing. He says:
"Only the smaller and more illiterate seets:

Only the similar and hore interact seets principle for each state of each washing as a slavine ordinance; and that native and existinct Christian wamen, could not natiseed to unecover their Feet for a public washing to our day, with the constitutes of our recitienters, were they not under the powerful insuce of a misguided conscience." That is an honest confession, and a about on good an apology as the proud, worldly cultured can offer. These " sensitive and cultured Chrisin women" are just a little bit too proud to uncover their feet. It was not so with the Primitive Christians; not so with the apostles

and those who did the "all things" command-id by the Master. But then feet-washing is on by the master. But then recovering is not for those who are too proud to do it, it is for the humble followers of Christ, and they who are not humble need not expect to enjoy the happiness resulting from obving either this or any other command in the Bible. POOR MINISTERS.

WE are in receipt of a letter from a re W ministering brother, who is having a bard struggle with poverty. He has no home; works deal of preaching besides. We hear of many such ministers among our people, and it is extensishing how much some of them are expect-A rich member is expected to move ong in the even tenor of his way, make mon ey, prepare himself a comfortable home, and ive romething towards defraying the expenses the cleurch. He is rich, and what he gives no sacrifice to him - he can afford to do ten imes as wuch if he only would.

Along side of hom may live a poor munister, with a large family. This minister is expected to make his own hving, support his family, pay his dabts, stop work whenever ralled on and preach functials, read his Bible and study it reil, preach once or twice every Sunday, look after the church, and of course must go to meet ing whether any body else goes or not. All this he is expected to do and not murnour. he countions a little, and socks a little help, he is supposed to want pay for his preaching has his influence is more or less hurt. Likely his expenses, including the time he loses, the loss of crops by not having time to attend to them, fraveling expenses, &..., may amount to over one hundred dollars each year. In short, he is expected to give one hundred more toward the hullding up of the church than his rich

ask, is this the right way of doing? as it accord- verses which had been memorized, ing to the gospel for poor men to suffer and thus have to do more than those who are rich? But," says one, "we do not want to spail our recite. The subject was, GOD. 1. The maner of minister by helping him too much. afraid if we commence giving to him we will and God, Lord used God of Hosts, and Ishi. have to keep it up." That is just where the Townty verses in the Bitle ures presented in The rich are never afraid of rouble comes in. money spoiling them, no, never, but they will not trust it in the hands of some poor minuter and has family. "But," say they, "we will re-

aport another brother to assist him in the mun-Well, what does that amount to? It may take this newly elected minuter two or three years to learn to preach, and he may be I suggest a better way. If you have a faithful minister, take care of lum. He is your servant, and the church cannot afford to do withthere are others who can attend to it just as out him. If he has no home, try and nasist in getting him one. It he cannot support his tamily as they ought to be, assest him. Do not not be afreed to give his wife and children suits of elothing." And it will not burt the mon man to wake up some morning and find a few acks of flour leaning against the door. In short,

there are a thousand ways of helping poor ministers along if only willing hands can be found These noor numisters do not write abthese things in our papers, they have not the heart to do it, they would sooner suffer than to bec. I will write for them, and God help me We have among us many wealthy min isters. Some are at work and others are not

but we have a host of poor ones, not so many in this part of the country, but they are in oth localities. Not long since I received a letter om a poor minister's wife. Her husband is au able preacher. She said they needed help but her husband did not want anything said out it for he did not want to beg. Just a few days ago another poor minister wrete for help. He had no home, and wanted to get one, and did not know what to do if he failed. We

the means to do so.

let the cause suffer in this way. If your minis-ter is poor and unable to do his part of the work you should confer together and contrive be ad ranging the interest of the cause just that much

### BIBLE SCHOOL WORK.

N number thirteen of BRETHERN AT WORK. under the caption, Bible Schools, was pre-mted a method of teaching the people the ternal truth as contained in the Oracles of God. It is not the result of hasty and immature thought, but the conclusion of years of corollol investigation. Lam glad that others are favorably impressed with the method, as it will thus receive a thorough trial. The Brothren's School in Launtle on the last

Sunday in March, hermi work according to the dan mentioned, and a sketch of what was taught and the manuer, will, perhaps, aid others who are contemplating similar organiza

e primary class was taken in charge by Brother M. V. Sword, who, in a brief and eutertaining manner, talked to the little folks on the love of God. He asked them some very fumiliar questions, and draw from them some grand facts of the Bible. All others in the house were attentive listeners, and they gave evidence that instruction suited to little boys and girls, was not entirely void of food fi those who are higher in stature. About ten minutes were thus spent, when the teacher progeded to hear the verses that had been commit-2. The waster than back charge of the ser

oad grade, and after repeating Matt. 14: 22-36 om memory, called attention to the places sorntioned in the lesion, using the Map of the brother who lives near by. The efforts of the Holy Land. The next step was a series of ques-The book will doubtless have a wide circulation poor minister tend to improve the morals of the town, which, we are pleased to observe, were community, elevate the society and otherwise answered in a commendable manner by the improve the community. The rich brother sets whole class in concert. There were upwards of

BROTHER JEBO Y. Heckler, of Hickory Grove. | his full share of the kenelits, yet helps to lovar thirty pupils in this grade. While this chesculated in Lanark one evening last week nows of the hurden. | was reciting, those of the third grade also had There are numbers of just such cases in the opportunity to gather the genrs from the lesson land. The preachers must how the cross alone Fifteen minutes were thus spent, after which and all the church go tree. In all candor we the sub-trackers heard the pupils recite the

3. The teacher of the third grade, Brother J. Harrison, now proceeded to hear his class We are Gov. His names are Johovali, Jah, I Am, Lord we will and God, Lord and God of Hosts, and Ishi. support of these names. We refer the reple-

to some of them. Psalm 85: 18: Postus Ex. 3: 14 and 6: 2: Jer. 51: 19; Hos. 2: 16. 2 The Representations of God. First: By fire. lieve him by holding an election, and retting 2 Sum. 23: 13; Ps. 93: 3; Heb. 12: 29; Rov. 6; Second: By light. 2 Som. 23: 29; Pa. 104
 John 1: 5 Third: By darkness or clouds Bx. 19:9; 1 Kings S: 12. Fourth: By snimals (a) The unicorn. Num. 23; 22. (b) The lion Joh. 10: 16. (c) Birds. Iss. 31: 5. (d) A hear a firtree. Hos. 14: 8. Sivik. By visable glory Secreth: As being local. Ex. 19: 17 and 20: 21; Num 23: 15: 1 Kines 19: 11. Eighth As dwelling manng men. Ex. 25:8 and 44:45; he afmid to give him a load of hay, or core. Do Rav. 21: 3. Nisth: As moving about. Gen 17: 23: Ev. 19: 20; Num. 12: 5 and 23: 4; Deul 3: 2; Hab. 3: 3; Mirch 1:3. Tooth: Astronia es. 2 Sam. 22: 11; Ps. 18: 10; Hab. 3: 8; Zech. 9: 14. Nearly one hundred verses in the Bible refer to God's representation, or in all the lesson recited there is Scriptural testimony amounting to about one hundred and fifteen

> subject, should be the chief aim of all who any they accept the one best Book as their only in fallible rule of faith and practice. The recitation of class third occupied about thirty minutes, after which the school was brought to a close in the usual order, by singing and prayer. The upavoidable noise attending Sunday-school teaching was noticeably

verses. To know what is in the Bible on the

The best work adapted to pupils of the third grade is "The Scriptural Manual, a work of 528 pages. The subjects of the Bible ranged to as to be easily read and tought. It is without note or comments, a very commendable could gladly have helped him, but did not have feature. The work is purely Bible. As a help to means to do so.

Now, brethren and sisters, it as not right to Price \$2.00, and may be had by addressing this

> 4. The lesson for Sunday, April 6th, con sisted of the following: First: God appe human form. Ex. 24: 10, 11; Isa. 6: 1; Rev. He has buman features and members. (a) Face. Gen. 32: 30; Ex 33: 11 and 34: 10: Rev. 90: 11. (b) Eves. Chr. 16: 9. Prov. 24: 12. (e) Nostrile. 2 Sam. 22: 9, 16: Ps. 18: 15. (d) Organs of speech. Num. 12: 8; Isa. 30: 27. (e) Shoulders. Deut. 33: 12. Hand. Pr. 21: 8 and 74: 11. (g) Fingers. Ps. 8: 3; Luke 11: 20. (h) Back. Ex. 33: 23. (i) Third: Uses human voice Ex. 3: 4 and 19: 19; Deut. 4: 25, 26; Heb 12 19, 26. Fourth: God laughe and sleeps. Ps. 2 4; 59: 8 and 78: 65. Fifth: God a warrior. Ex 15. 3 and 17: 16; Isu. 66: 16; Zecb. 16: 3; Jer. 21: 5. Sicth God uses weapons. Deut. 32: 23: Iva 34: 5: Jer. 1: 25: Hab. 3: 9. Nervath: God uncertain of the future Judges 3: 4; Jer. 36: Eighth: God is grieved, Gen. 6: 6; Judges

9; Jud. 10: 7; Lam. 2: 3; Hos. 12: 14; Nahum I have not given all the massages of Sempture on these subjects. There are about one hundred and forly verses in the Bible relating to these ten subjects. O how complete, how full, how inexhaustible is the word of God! The Lord grant as abundant grace to study it and

10: 16: Ps. 35: 10: Heb. 3: 10. Ninth: God in

icalous. Rx. 34: 14: Deut. 4: 24 and 32: 21:

Rack, 28: 19. Tenth: God is angry. Num. 12:

### TO OUR CORRESPONDENTS

TE are very thankful to you for keeping us so well supplied with church news from your respective localities. To all who are inrested in the extension of Zion's borders, these letters are interesting; and if there are any who have not yet reported, we kindly invite them to do so. Let we stand together, brethren, and hattle for the Lord. But, on the other hand, we desire our corre

posidents to be careful not to read us toro burne. the space in the paper to publish all that night of our correspond-ut write. This we would rather not do if we could avoid it, but in order to publish all we must. We would be pleased to have as many reports sent on posts cards as possible. Try them once, brethren and we think you will find it to your and ou convenience, and the interest of the paper.

### OUR MANUSCRIPT

That been our good fortune to receive mor "copy" then we could possibly find room for. thus affording a good supply from which to se-lect. This selection may not have always been the hest - some good articles may have been assed over, and some not so good, used, still vo did as well as we knew how at the time (If course those who write for the press wish to know what becomes of their articles, and if rejected, why? They are anxious to know the mons their articles do not appear. As a gencrol thing chtors have their hands full, and are sometimes compelled to take short cuts on their work, hereo in selecting copy for the paper they are inclined to make choice of that requir my the least work to cornect. In this way the lest manuscript is used first, and of course the rest occumulates in the drawer, and when one

drawer is full another is brought into service. But now we purpose to empty these drawer it will be a big job-and let our readers know what is in them, and what becomes of their arthe task but we have resolved to sit here at this deak, day after day, and week after week till the job is completed. We shall try and make the work both interesting and profitable to ear vondare

No. 1, is a well written article giving a de eription of Oregon, and showing ap many of its superior advantages. The writer says:

"Its great predictiveness, and the great das at the Centennal has given Orogon world-renown, and has caused many persons, see hours, to imprire about the State." Oregon is destined to become a leading State

and affords advantages found in few other places There are a few Brothren in the State, and they are struggling hard to spread the truth, and build up the cause. We hope the time is not for distant when we will have many congrego bons in Operon. No. 2, is a report of a Subbath-school meet

ing held in the Dancansville Church, Pennsylvania, Jun. 14th, 1879. Unintentionally this article was placed on the wrong pile of manu too old to be of special interest. Things of this kud will occasionally occur, and we always feel sorry, fearing that others may think that such articles are withheld on purpose. From the reading of the report we would judge that the meeting was interesting and well attended

No. 3, is a private letter written to a sister and sent here by the writer for publication in the BRETHREN AT WOME. The letter is well written and contains many good thoughts, but would not likely interest many save the person for whom it was written. Letters of this kind should be sent direct to the party for whom than are intended for, or a rule, they are noted fring to the generality of readers. to commence admitting letters of this kind the namer would soon he filled with them. The letter is very closely written, so closely that it would be difficult to set it in type without rewriting at least one-half of it. Contributors should not write between the lines. It makes it too difficult for the compositors, and is very hard on their eyes.

No. 4. is a selected article, numerating so of the many instances in which the number dry, and not very profitable, but the closing part is auggestive. It reads as follows: "Our Savier spoke seven times from the cross which he being seven bours, and after his resurr

which be bring sevent flours, and after his vestified then appeared sevent fines.

"In the Leath's peager me seven publicous comming sevent fines seven useds.

"In the Revolutions we read of seven churches even conditioning, seven the Revolutions we read of seven churches seven vinits, seven in a seven-headed more seven with the resolution of the read of the read

No. 5 is a short article on the "Death of Christ, The writer says:

The article goes on to show how parsons were laid on Christ the Limb of God, but makes for mistakes in attempting to account for the aure of the Savior sweating, as it were, gres drops of blood, and further adds that it augels had not come and ministered unto him that he would have died in the garden.

No. 6. This article refers to the evils resulting from the improper use of means, showing that money should never be spent unless for that Christians will be held responsible for the invastments-the way they allow their money to work. If they invest their money where it will do harm to the cause of Christ they will have to reader an account for this wrong one of that which has been entrusted to their care. The general run of the article is good, but it eral respects before it would be suitable to go into type. The article is also without a head-ing, and refers to Prov. 23: 23, but does not note the verse. It would be quite a belp to omposetors (type setters) if writers would carefully observe the following suggestions: On the first line write the heading or name of the artiple; write it plainly; on the next line write your name. If you use a text, commence writing that on the third line, and do not fad to give reference. He sare that you have it just as it stands in the Book. On the next line low the text commence your article. Do not

my anything to the editors write it on a sepa rate slip of paper. At the close of the article write your post-office address. The following may serve as a model for those who are not ased to writing for the press: THE PIECE LAW.

make any apologies, for we have to be at the

trouble of marking them out. If you want to

"The chier unto the elect lady and her children, form I have in the truth; and not I only, but also I they that have known the truth."—2 John 1:1. We have no way of knowing who this "elecody" seas; her name is not given. She was ev-divitly a pions troman, and highly esteemed by ill who knew her, and so were her chibiteen plant of respected. This Seripture shows that us a This verse is no proof of the doctrine of eter-al election as taught by the Calcinist. We have to idea that she was "elect" In any Culsinistic cuse, but rather in the true scriptural some hat ever a Christian is "chosen out of the smeld

at every on..... Lauserk, Ill. (To be continued.)

ON THE WAY TO PALESTINE

"A life on the cosm wave,
A house on the rolling deep,
Where the spankling waters n.
And the winds their revel to

EXCUSE me for quoting this old song, for it expresses to perfection our life and home L expresses to perfection our life and home for the last ten days. For four days the waters truly secos around us, and the wind kept high We have seen the ocean in its majesty, and have learned more than ever to adote the unjesty of its Maker.

Our good ship, the Pennsylvania, left her dock at Philadelphia at precisely 8 o'clock Thereday morning, the 6th of March, and as she turned her bow down the Delaware River. passengers on the ship waved their hundkerchiefs to friends more numero. so on the shore, shot from her brass easness. Bros. VanCulin and Lobingier had come with us to the vessel, and given us their benediction; so having no other friends in sight to salute, I lifted my bundkerchief high, and giving it a wide sweep, I suid to Frank, "Here's to Lexington." After stand-ing on deck until the city bad faled away in the distance; until sloops and brigs and steam-tugs and shippards innumerable and the eye had grown weary with gading upon unaccustomed objects, we retired to our rooms to arrange them as our temporary hours. We

The high prest of the few was community by the late to the few purples and earlier interest that he to the few to purple, and earlier into them, then the topics and the few purples and the few purples the few purples and the few purples are the few purples and the few purples and the few purples are the f be all in one more, until we saw how small the rooms are, and then we were glad of the separa-

tion. We had wisely limited our amount of baggage to a single hand-valise and a heavy shawl for each. Our shawls and light overconts we have thus far found to be the very thing, es-

cially the shar At Case Heulogen we saw about a dozen iling-ships lying at anchor within the break-

water which the U. S. government has crected here for want of a good barbor. They were reighting re-sels assisting orders, and ready to is a low ridge of bare sand making out into t mouth of the bay, with a light-house on its point, and some other buildings scattered about Cape May, the calebrated bathing place, is just twelve and a half miles distant, to the nor east, and the space between constitutes the mouth of the Delaware Bay. Two pilot-heat: ere reling off the light-house at Cape healopen and into one of these the pilot who had thu for directed our ship's course was transferred by mesos of a vawl. Here we witnessed for the down the side of our ship into the yawl, which torsed and depend on the waver fifteen feet has The pilot, after descending the ladder watched his opportunity, and leaged, at the up parent risk of braises or broken bones, into th

Our porting from the pilot was our enter nto the Atlantic Ocean. It occurred at 4 F M. Before night closed in, the water had be come our horizon on every side, the ship see ing to lie in the bollow of a vast basin: the sky. hich was bright in the morning, had bevereast with gray clouds; and we retired to car berths not knowing what to expect, but knowing that in this blustering month of March foul weather was more to be looked for

than fair. On Friday mo the dock, found all of our sails set, a high breex blowing from the north-west, and our bow set to the east. While standing near the aft pi house (our ship has two pilot-houses—one for ward for fair weather, and one aft for storms) : received my first taste of salt water. The sea was already boiling, and a wave of the large: sive breaking flat against the windward side the vessel, sent a shower of spray neroes the deck sprinklang some of it in my face. The ship had begun to roll a little, so that I had to be careful of my steps, but I remained on deel till 8 o'clock, our breakfast hour, feasting my eye and my soul on the new and wonderin scenery. The waves were not rolling, but h ing; and every one, after awelling up to a high noint like the neak of an isolated hill, crowned itself with a cap of white foam, and then subsided. I had expected to see some of the "rolling billows" of which I have read so often, but I have seen not one. The waves do not vise in

long ridges, and roll along at regular intervals; but they rise and fall as if they were uphe by a force benesth them, and it is only their general inclination in one direction which means to the eve as if caused by the wind. They rise too, in endless variety of size and shape. you look over them from your high perch on the deel they armore like a continued sucres sion of hills and knobs and peaks in a range of mountains, without a single ridge of long secondly outline in view. As I sat and graved or these waves, I discovered new beauties continu ally. The sea-water that morning appeared a black as ink; but as each ware swelled up to ward a point, and the light passed through it just beneath its white cap, its hue was changed to the most beautiful emerald green. Wh the sun shone out these gleams of emerald an peared on the top of every wave just before its subsidence; and along the wake of the vessel, where her propeller had broken the watery hills into little hillocks, there was a long succession of green and black and surple snots, alternating, and deepening in color with the distance.

wondered what there could be in a scene of such

beauty, and in the life-like motions of the noble

ship, to make anybody sick. I felt as if I never

could be sick with such objects in view. But

when the gong sounded and I went down to hrea\fast, I observed that most of the sents at table were vacant. I sat down amid the con-

coffer, when my sent was also made vacant, and I retired with as much dignity as I could to th drck. During the remainder of Friday, and all of Saturday, I was sick, sick, sick. I didn't say "O my!" nor did I best anybody else say it This expression seems to have passed out of date since Mark Twain went abroad. Our compony said nothing at all. No hanguage was ad-

equate to the occasion. A saiden poleness, a basty retreat toward the bulwarks, were the only signs of woo by which we could distinguish each other's symptoms. By Sanday morning I was relieved of my sen sickness, but I was o pletely worn out. The brown of Friday had steadily increased until it had become a heavy. gale. The ship had reeled to and fro like a drunken man, and all the passengers had been texted about without mercy. I had skinned one of my shins, nearly broke two of my ribs, was tortured with a gue boil, was as dish-rag, and would have sold myself very cheap 1 felt, indeed, that I would not be worth nicking up in the street. But I was now able to ent a little breakfast, and from that time my symptoms improved. All day Sunday we were in storm. The wind blew furiously: min and hail and snow fell alternately; the tops of high waves broke over the vessel and delaged some part of its deck every few minutes; one of our

life-boats, perched four feet above the deck on strong iron supports, had been dushed to pieces by one of them; and I saw another burst in the door and window of the rear pilot house, and flood it with water. As a number of us sat in the companion-way gazing with awe upon this terrific scene, I took from the lap of one of the ladies her Episcopal prayer-book, and turning to the 107th Psalm, read aloud to the commany the following passage:

They that go down to the ser in ships that do business in great waters, these see the works or the Lord And his wonders in the deep

And his wonders in the deep.

For he commanded and rasseth
wind,

Which lifteth up the waves thereof
Tasy means up to the Beavens,
They go down again to the deplies.

Then som is meeted bicause of trouble, They seed to and fro, And stagger like a drauken man, And are at their wits' end. Then they say muto the Lord in their trouble And be bringelli them out of their distresses.

It struck us all as an exact description of the cene before our eyes, and it illustrates the wonderful fidelity to nature which is every-where

found in the Bible. I asked the captain the next morning, how high he supposed the highest waves were on Sunday, and was surprised at his statement that they were at least forty feet, and that he had ever seen waves roll higher. He had been ompelled to turn out of his course a little, and run somewhat before the gale, in order to pre vent the waves from dashing too squarely sgainst the side of the vessel; and he remarked that very few ships have strength enough to hold as near to the wind in such a storm as ours did. It was not until I beard these and nilar remarks, that I realized how severe the storm had been. I had watched the scene with the deepest interest and even with delight. I had found a strange, wild pleasure, in seeing the vaves dash over the vessel and seeing the vesse berself at one moment lift her lacward bulwarks thirty feet above the water, and at another lean over until she dipped them beneath the foaming wave. The only hindrance to my enjoyment was the difficulty of either walking, standing sitting, or lying down. In my borth, whether lay or night, I was rolled about and hemped against the back, and bumped against the fr with arms tired from holding on, and kness sore from brating them against the side-board ail to keep me from rolling on the floor. Sit-

su-sign on, completely rigged. When I want on deck that morning, the breze was still a stif one, and the waves pitching high in the sir; but the wind was more satern, and the ship was walk his n sailor, so I tell not a little groud of it until I found that all the other pass-agers could do the same.

(I to e concluded next rech.)

ting was worse than trying to prop yourself on

a one legend stool. And so for standing if you

wish to realize it on land, try to stand on assec-

naw, close to the fence, when two lively boys

are riding on the ends. It was not until Toes day morning, the sixth day out, that I got my

a-legs on, completely rigged. When I went

## Our Rible Class.

"The Worth of Truth no Tongue Can Tell.

Compare and explain Ex 21: 10, 11, and John

Will some one please explain whether feet-washing took place under the old or new depressations. In the Chernhau, or Flaming Swordstill between mm and the tree of 160? C. J. CROTYL.

harge of God's elect?"
Timot by 2: 10: "Therefore 1 voitore all things or the elect's sake."
HENRY SCHRANZ.

## BAPTIZED FOR THE DEAD.

are they then topticed for the steed?"

ARROUS interpretations have been given to this phrase. Some any it means buptized in the room of the dead, just fallen in the cause of Christ, and who are thus supported by a sucessaon of new converts, immediately offering themselves to fill up their places, as ranks of solvers who advance in the room of their com-punions, who have just been stain in their sight. Dr. Marknight's opinion we rather favor, he supplies the words, the resurrection of, and reads the clause. Who are haplaced for the res-urrection of the dead; or in consequence of

pense, if there he no resurrection of the dead, nor any future life. Marrin A. Lean

OUR BETTER HOME.

If OW weret do these words sound to the weary pligram as be travels along this therary rund. A better home beyond, all better better the best of the state of the youd what? beyond the storms of this life and the river of drath. How sweet to reflect on that home, when tempted and tried on every hand by the evil one, when serrows encompass us, when in deep affliction. We can then look by fuith to Jesus, who has told as that in his on earth, and he has told us that he will come reign with him and sing songs of praises for-

These cauthly tobes we'll rest.
Then wake to know our salds have found
A belier bone at lest.
It will indeed be a blinsful moment to all

world for the realms of endless day. We are tossed about in the world, as it were, on the waves of the ocean, but it will all be o

rest. Yet a lattle white we longer, ere we reach our journey's end-Yet a lettle while to labor, out the econing's shade

descension—
Then we lay us down to slumber, and the night will soon be o'er—
In the bright, the bright forever, we shall go to

May God bloss us and help us so to live that we may be ready when he comes to take us

THE YOUTH AND THE CHURCH BY SINON DETRICK

MANY persons sok usth anxiety. How me we to save the youth? For while many For white many and showing no concern for religiou. coming chorch must depend on the converted youth. Men from middle age and older are now and then rescued and shapted to Christian work only in exceptional cases. It is the train-ed and consecrated youth upon whom we depend for success in the future. Much of the youthfor success in the future. Much of the you ful irregularity is the result of parental negle Fathers and mothers do not live up to their re spousibility. Instead of teaching their children

spousibility. Instead of teaching their children
by precept and example, the duty and blesang
of serving God, they give them over into the
bunds of others and pay no attention to their
instruction. Boys, especially, me permitted to
mature unimpressed with the deep necessity of
being religious and to regard it as the highest

not been taught to see them as given of 6 We believe it to be an almost intallible rule of the royal David to bis sou, "show thyself man," their words are the law to their offspring

their footsteps are their guides in life. If parent no in word and occur, in the the condered will go istray. But in onler to properly impress the children, purents must be spiritually mind-ed. It is the glow, the fercor of religion that makes it productive of good. Cold legislation

maker is productive of good. Cold legislation is withering, both if with all the rule of the boastedol there goes the wantil of true Christian devotion, the bleast result will fiddow, "Tenn up a child in the way," See. "Seek me acty," Prov. s. 15. Luppers upon their young music to observe the blobe. It is a pitter of fire by high, and cloud by day, 'Rose slong the pathway of mun, and it he follow that place of fire and cloud be will result he hard of

falls on the ready soil like light on the photo-graphic plate; grace clothes it with beauty and joy, as the breath of Spring renews the land-scape; and the result is as when the glory of

the barrest follows the Summer's warmth, and

(forrespondence.

Echoes from the Center

(NOLD and stormy is the weather and the

/ sanctuary privileges will be denied to many this evening. Remained at house with the fun has evening. Remained at notice with the num ly and spent the time as best I could prepare are for the service of the Master in the fatur upon us with all his mojestic beauty and strength. Travel is slow on account of the rough roads, we lessened the load and our dear Brother W. C. Tester and the writer wended our way to Eagle Creek Church for divine services. Found a good congregation of eages listeners, and, among them, a number of or young converts. Had a pleasant greeting un

ices were naroduced by singing the 142n

m went to prayer. Next a portion of Script our life, shall appear, then shall ye also appear with him in glory," Col. S: 4, was selected by one of the sunisters at the stand and deliberate upon to an interesting and attentive ambience Christ was represented as being our life, and from him we have perpetual growth. As being the everlasting Head, and his church the budy. and of their necessity of being prepared for that final hour. As appearing at the seat of judge ment in the glory of his power, closing with an appeal to, the andience to prepare for those at-tendant volcannities by yielding obrdience to all of Christ's commands that we all might share the joys of the eternal world. Brother W. C. Tester offered in conclusion the 196th by mn.

Thus ends another sanctuary privilege, and I trust, to the improvement of all. Our cujoyouts within these sacred walls will soon be over, a few more meetings and partings and then shall we participate in the joys of the To-day we met in the sanctuary and worship ped with our band of new converts at Pleasur

Rulge. Had a very pleasuat senses of prayer and praise with them. All seemed to feel hoppy the new life, and if the fore is an index to the heart they are determined to labor in the vineyard and make beaven their home, The the undience was addressed by one of the speaker's remarks were based mainly upon

bred a closing song of penise which was sang in honor to God, then went to prayer and dismirred the congregation. Thus another pleas-ant season of worship in the sametuary of the

Go on, my dear brethren and sisters, a few

Got emos.

In the rotal of gleys, the house may be one we may be in the rotal of gleys, the most of gleys with the rotal of gleys, the rotal of gleys, the rotal of gleys and the rotal of gless because the gless to make the second of the rotal of gless because. Service in the U. B. Carrie, by Mr. D. A. Johnston, to a large and effective antibese. What other gless in the U. B. Carrie, by Mr. D. A. Johnston, and this the large service is take of the lattle leys A. A. trick bent around the service of the rotal of the lattle leys A. A. trick bent of the lattle leys and the value of the lattle leys are the lattle leaving conditions. The charities we their loanly condition. The charities

wards the needy, in substantial sid.

To-day we met for divine service at the old church, at which time the funeral service of Friend George Hardishell's little child was attended to by the brethren. Subject, Mortality of Man. Isalah 64: 5, central clause. The of Man. Issued 64: 5, central clause. The specific applied the text, 1st. To national de-cleasion as seen in the waming and weekness of the nations of earth is their power and apparent glory; 28:4, To edigious declension as seen in churches and individuals; 3rd, Mainly on the charches and individuals; 3rd, Mainty on the decleration of man physicality as bosing its power, fading away and bilding ablent to all that is earthly which obeline is nothing, gradual and not unfrequently hastened on by external circumstances, as it was the case of the subject of our notice to-day. Truly can it beamls "limited on searth to bloom in heaven." May God bein the surrowang purents fally to prepare for

a happy reunion in the eternal world.

"The life I read, my deniest Lurd,
With transport all divine," &c.,
was selected by Bother J. Withners, who led us

Thus another rorrowful scene is over. Whose heart will next be pierced is only known by the great Eternal. May we all be prepared for ev-ery dispensation in the providence of God.

S. T. Bossenman. Dunkirk, Ohio, March 31, 1879.

From Mercer, West Va

HERE give you a detail of my trip to Fayin Summers county to attentive congregations. We now have one member there and four applicants for haptism. The prospec's are good to establish a church in that place.

my thanks to all for the love and afterfront

1. The popular idea of man.

2. The drivins idea of man.

There are various ways in which we form opinions and decide the characteristics of man. Of the church in Raldight preached five dis-

any "there were stress report as each less to their subject of large and the form of the f

able speaker, and could do much good. May the Lord help hum to reform.

From Raleigh I won't to Fulton Mountain, a grawhere I met write the Brethren, and defivered not two decourses. The Brethren were well plean

I landed home on the 4th of March. I minded acoust on the control of acoustic and wall well except one son who was very sick with hiercomplaint. In my absence they had the doctor brought. He is now recovering shouly. My wife says no one knows the trouble and uncauness she had in my absence. She can sym sego out to preach. May the Lord help or

Yours in love,

## From Indian Creek Church, Iowa

R Hyeny

BY way of church news I am happy in saying Dome Buthoen tion, the Master's cause is prospering, both by er special sesson of divine grace, another rich "gale of mercy," which causes the truly devoted Christian heart to be lifted entirely above the ordinary affairs of buman life, enables the immortal hungerings of the soul to enjoy a sweet foretaste of that analloyed bliss "that eye bath not seen nor ear braid," We enjoyed a series of meetings held by our home ster, and with the angels of God we are trying to rejoice over the adoption of some during our meetings, have become willing to follow the sympathizing Jesus. Dear young fellow-christians, will we not try now, by divine aid, to excel in our conduct and deport ment? Let us watch and guard the avenues to tangled with the yoke of bondage. Let us refrain from loud laughter and foolish talking, and let us try by a muck and quiet spirit, and cheerful obedience to Christian duties, to show that we have been with Jesus, and tearned of him-know the power of good example and since Christian deportment. My memory calls to mind just now, of a dear loving young disciple minel just mow, of a dear loving young disciple that was the means through God, by her godly, sympathetic appeals in behalf of religion, of me coming to the Sarvor; and, othbough we empo-ed her endoaring association for a short time only in the church militant, and a few days ago had to take a sed furewell for this life—yet I snow and reason take nor instruction good is still going on, and may yet add laster to ber unfaining crown of glory. Let us remember our influence. Keep the lamp barning. A young Disciple,

LAURA A. BRUDAKER Iown Center, Iowa, March 22

### From Berrien Springs, Michigan

TAKE my pen with very feeble hand, as I TAKE my pen with very feelbe hand, as I lie prone upon my bed, (where I have as In lying for three months) to uddress a few thoughts to, and to make a request of, my brethren and sisters that I have been desirous of doing for some time. My thoughts are these: That Berrien congregation, of which my hus prosperous condition. My eleven year's exper that I have been a member, has taught me to know that the church greatly lacks in her duty of caring for her ministers. But 1 do not wish to cust any reflection on the churck, for I believe the wheel is beginning to turn in the right direction, and I wish to add my atom of strength to help keep it turning. Let the truth

My hosband and I are both in feeble health My hashead and I are both in fields health be some patient and recignor than I am. My sorrow seems at times greater than I can. My sorrow seems at times greater than I can bear. Our children are young and they so greatly need our care. My request in this: That my betchere and sides pay for or. To every one into whose bands this sident appeal may be for the part of the total part of the part of the total part of the part of the total part of the part of the part of the total part of the p the Lord, in the name of our common Master, that I may be russed up from this bed of atthetion and he spared a few years to my children and I will, with uplifted hands, purpose in my heart, before God, to try, by the belp of the litthe strength he may be plea-

### From Pike Creek Church, Ill

ON Saturday, the 15th inst., this congress-O'N Saturday, the 16th 16st, this congrega-tion met for the purpose of electing a minister; Elders Thomas Lyon, from Hudson, and George Gish, of Woodford, presiding. Brother Frederick Shuttx was elected to that important office, to divide the ministernal inhorawith Brother Duniel Mast. The said olders, with Brother Duniel Mast, made some very touching and appropriate remarks, which brought the whole congregation to tears. In the evening we had proaching by the elders. Next morning Brother Gish deputed for bone, where he had left his daughter soffering with long fever. Brother Lyon remained with us over Sunday, and preached twice on that day. It was a short but happy time for us to have such noble words of advice from the brethren. The latter are too well known to the brotherhood at large, as to render it necessary for me to allude more particularly to their emizent capacities and prominence as spiritual speakers. It is ever a glorious time to see the brethren in our midst, and the parting hour is dreated by

A Tunker elder is called upon to perform a duty performing to his ministerial office; he leaves at once the sick-hed of his child, his dearest on earth, travels thirty miles to the place of duty, exhorts, advises, preaches, and prays for and with his flock, and returns to the bedside of his darling, happy and contented, an having obeyed the summons of his flock, and labored once more in the field of his heavenly Master.

A Roman Catholic priest is argently called to the death-hed of a poor woman, a member of his congregation; a distance of but a few miles from his residence; he refuses upuin and agam, on the ground that she had not been liberal enoug in her financial contributions; and only after having been repeatedly called upon, and entreated in the most heart-rendering manner, would be consent to be taken there at all to give the poor departing soul, for -dollars and cents. Louis LaDre.

Chaser, Ill . March 22nd, 1879.

## A Sad Scene

J ESSE E, son of N. H. Albaugh who lives

At the tune of his death he was engaged in hading fruit trees to Tadmor Station, about three-dourths of a mile from home; and in de-sending alarge hill, a post which was used to prevent the load from slipping forwards, and upon which he had placed his foot to brace himself, was broken, when some of the trees nimser, was oroten, many some of the ves-slipped forward upon the horses, frightening them into a run, and causing has to fall for-ward upon the tengue of the wagen, and the ition is that his neck was broken by the The frightened tram ran a short dist drugging the hody and horribly mutilating it. One of the hips was broken and portions of the hips was broken, and portions of the face were scattered upon the ground. It required four hours for skillful surgeons to make the body at all presentable

Desse was ever a model boy of the neighbor-hood, and, although in his eighteenth year, foudled and kissed his dear, kind mother as a small child. He also lightened the cures of his father, by overseeing all things about the farm himself. Every damb beast upon the piace

Knew him and seemed to love laim; even poor "Gyp," his faithful dog, whined and cried in a human manner, and walked beside the house to the graver. He told his agod grandmother but a short time before the accident that he was not afraid to dis.

Dour reader, may we so live and obey God's command that we, too, may not be alraed to die. F. E. TEMBUE.

## From Phebe A. Holtz.

Dear Brethree:TE are receiving the glad tidings, through
our periodicals, from almost every dition, that sinners are liceing the wrath to

conformity. Let us stick close to the word of God, which alone is oble to save us. Let us be is good.

Yours in love, stendings—strong in "the faith once delivered to the saints." Let us not be earned about

E. W. whether they are of God.

I like Brother Moomaw's proposition such. Am glad there is an effort made preach the gospel to the poor in the cities. Put one dollar on the subscription list for me. May time soon come when the gospel shall have been preached to every creature. May God'

blessings rest upon as all, is the prayer of your naworthy sister in Christ. Tiffin, Ohio, March 21st, 1879

### Preaching in Cities,

M GOMAW'S proposition is certainly a move in the right direction. I haveoften won-dered why the Brethren preuch so little in the esties. It is true, I suppose, the faith of the gospel as believed, preached, and practiced by the Brethren is more readily received by cons try people; but that does not excuse us from preaching in the cities. The "Teach all nations and the "Preach the Gospol to every creature,

include the cities us well as the countries I firmly believe that there are s city that would giadly accept the faith and practice of the Brethren, at they only had a mowledge of such a church. Not long since the writer overheard a religious convebetween two old centlessess in the city of X-mir Illinois, (a locality where there are no Breth

ren). I soon learned from the run of their conversation that neither one professed relig-ion. One made the remark that he once thought he would join the Campbellite Church, "But", said he, "how could I observe all the commandments taught in the Bible, for they

Just so there may be many in every city in the union that would gladly receive the groupel if it were preached to them in primitive purity. By so doing we could clear our skirts—they could not come up in the day of judgment and accuse us, saying, that we did not invite th that we did not offer them, the free means of

grace in its simplicity. Count me good for one dollar.

J. F. Names.

## From Geooge W. Cripe

PREACHED here (in Sugar Creek Congre gation, Ind.) one week. Baptized eight Some of the United Brethren thought we were rather fast in our work of receiving members into church fellowship when we haptized them the same day. So we were compelled to look up the matter, and we thought we were sufe in consulting the Bible. So we tried to preach a few sermons on futli, repentance and conversion. We brought up the conversions in the Bible, and especially that of the jailor, the three thousand, the ennuch. We had Paul up telling his experience. Some got out of fix Truly the time has come when men will not endure sound dectrine, but will trust to feelendure sound dectrane, but will trait to testings of the heart, which is depretably wicked and decelful above all things. When men will tarn many from the consumnts of the Lord, and turn to mourners' benches, truly their own folly is manifested to all. Alay God hasten the day when seen will other entirely deny the reality of the Scriptures or hold them more ea

This congregation is in good working order. David Kreider is their elder, and Orns Metz minister in the second degree. The Lord bless them for their labors of love shown to us while

Pettit, Ind., March 27

From Willow Springs, Kunsas.

Tour Brethrens Out church is in a fair condition. Love and union seem to prevail. The brothren are alive to our Master's cause. Brothren Jesse

Studehaker and George Meyers were both with us at the first of March. By their preaching saints were made to rejoice and sinners to trens-ble. Four were bursed with Christ in baption, recompose, non-market an account rate when no value of the scale in statistic nearest of life. One is quite in haption, or has better, as to the until of a statistic nearest of life. One is quite an harden con all told status hardenine and of statistic nearest of life. One is quite an harden con all told status hardenine and include the control of the statistic nearest of the Ten Market Channel (as were how hardening research on the first country). The first hardening research country, Pa., for it is the place of claimed.

The during hardening research and the state of the life of the state of the life of the l

note in calcularity for the role that for my and the second record to the control of the Three-Mile Charles are for the record to the control of the record to the r

E. W. Frony

From Compton, California."

W E left Wisconsin February 10th, and ar-rived here the 21st. When we left Wisconsin it was cold and wintrish, but when we arrived here it seemed like Summer-things were as forward here as they are in Wiscomin

in June. The chinate, health and soil are good.
Lund sells at from \$20 to \$100 per acre. Some have lived too fast and are compalled to sell.

So for m I have ascertained there are no So far m: I have acceptanced there are no Brethren kere. Your paper is a welcome visitor. I give it to may meighbors when we have read it. The people know mething adjust condectrine. They say they have never met any of our members. This is too nice a country for none of our fretthern to skaze. All kind of for none of our fretthern to skaze. All kind of

iruit does well—peach trees are now in bloom b. Munaenpone. Brief Notes

MARCH 3rd. We again met for public wor-ship; and as Brother E-helman had been requested to preach on the "Female covering, while praying or prophesying," he therefore introduced to his audience I Cor. 11: 1-16, upon which he pertanently presented the following

Unanimity of the audience on the sub-

The tegrales all had their bends covered with caps, hats or bonnets,—this was evidence on the part of females, testifying in favor of The male portion had their heads augov -had their bats off-evidence of their reptagge of the apostle's justructions to the

II. Hebrew customs-covering their heads with wills at time of murriage, -a token of mission to their bushands -- fion, 54: 65 &c --

III. Power covering.

1. An artificial covering,—proven not the

har, as referred to be Puul 12 the 5th and 6th
verses in the above named chapter.

2. A head dress to be put on as a special
covering in time of prayer or prophecy, and is

at the wearer's control.

3. The above lacts clearly proven beyond

successful contradiction by supplying the word may be covered in the still may be vepted of and chapter, i.e., as it would thus prove ab-surdities. If covering mean hair in the first thirteen verses of said chapter, then us a matter of course, when the definition hair is used instead of covering it ought to make sense, but it

IV. The glory covering-Nature's teaching a mitural covering—a woman's glory, consists in long bair, for her hair is given her for a coverine. i. e., a covering means one natural covering that many will buy the long-est switch or braid in all the town.

Hair is a part of the head, and to cover the head we must cover the hair also. Reference was also made to other religious societies, who was also made to other rengious societies, who once recognized and wore a next and humble head dress in time of worship, but now the same societies have exchanged the next plain. cap for hate and ostrich feathers, and perhaps many of them peither pray or prophery.

A prominent point was also presented to our minds, as bearing upon this subject, by referminist, as meaning upon this analysis, by reser-ence to our judicial customs, in having the male portion appear in court, with their heads uncovered—hats off. These are some of the facts in the case that the world in general as-

In conclusion of the article, I will say that Brother M. M. E. did the subject justice, and left some permanent impressions on the minds of his bearers, as to the utility of a uniform head-dress on all God's female children in time

in Memory of J. R. Wagner.

BY J. P. PHENDERBY

ROTHER J. R. Wagner, Clarksville, of the Cold Water Church, died March 7th, 1879. He was born in Huntingdon Onnity, Indiana, where his parents, brother-and sisters are now living, in the year 1845, and was at the time of his death, 38 years and saxteen days old.

When a youth he desired a thorough educa when a youth he desired a thorough educa-tion, and zought to obtain the covered prize at Hilbehale College, Michigan. When he left and school he only inclose one term of gradi-nition. After fearing college he attended Normal school one term in Minneapolis, Min-

He then came to Nora Springs, where, soon after, he united with the church, in which he

pal in the Clarksville schools, which position he held nutil June, 1874, when he removed to Greene, and took charge of the schools of that place. He also became a partner and editor of "The Press," published at Greene. But about two years ago be disposed of his interest in the paper, and gave his whole attention to teaching. Greene, and took charge of the schools of that

he held at the time of his death.

As a man and a citizen he was far above the average in his daily walk and conversation. He was an exemplary character, worthy the emulation of all our young men. As a Christian he was strong in the faith and doctrine of the Brethren, and worthy of imitation, both hy old and young. His great aim seemed to be to do right, and was always ready to receive in-structions from others as well as give.

In whatever busines he was engaged, he was the same energetic man, doing with all his might that which he found to do. His dispowarm friends, and no man in this community had more than he, and no man could have been taken from our midst whose death was sokeen-ly felt by the entire community, and whose loss is more sinverely mourned and segretted than that of Brother Wagner. The announceat of his death was a shock to all.

The funeral took place at the M. E. Church in Clarksville, the place of his residence, on Wadnesday, the 19th, at 10 o'clock A. M. The pertor addressed the large congregation that was in attendance, from 1 Peter 1: 24, 25. The was institudance, from 1 rever 1: 24, 23. Inv funeral is said to have been the largest ever witnessed in the town—every inch of room in the church was full, and many could not gain entrance. It was the most solvenn occasion that I ever witnessed. There was hardly a day eye in the ardience. Many wept like chalten, while his pupil gave full vent to the great grif of the loss of their teacher. At the request of the deceased, his remains were depos-ited in the Brethren's couretry, two miles south

Thus has passed away one whose memory will long be remembered; and especially those of his near and dear relatives, father and mother, brothers and sisters, who live in Indians, and did not have the opportunity to attend his

But, let me say to his dear hereaved wife and child, parents, brothers and sisters, though it was hard to part with one so useful and intelligent, yet he had to leave this world in the prime of life. Truly we have all great cause to mourn the loss of a dear friend, and we truly sympathize with you in your bereavements; but you need not moun as these that have no hope, as we believe your great loss is his eter-nal gain. Then, dear friends, brethren and sisters, let us all cheer up, trust in God and his word, live faithful in our calling, and eventonly we will all obtain the crown of everlant

Brother Wagner's disease was said to be remittent fever, accompanied by great new-ons and mental prestration brought on by overwork and auxiety. Mrs. Wagner will visit her hashand's parents

## A Serious Accident.

A The Merion County, Illinois poor-house, A February 12th, 1979, Tempa Markton, a Mondanter, about stry-five years of age, met with a review and fatal accident. By some means less clothing countyfi five front a stow, and before any one capse to fee all she was a normal before any one capse to fee all she was a longer through burned that after four days excessive suffering she died. Though she was blind and her medicaria interact, yet she hour it all putiently.

to endure. She gave direction how she wished to be dressed, and where buried. The bistory of this sister is an eventful one Herchildren showed but little respect for her

especially after she lost her sight; and they had possession of her property. Her son, where she had her home, one day took her with the impression on her mind that he was taking her to her brothers; but to her sorrow when she was unloaded, she found herself at the county also about her future welfare. In the tarms time the Brethren presched at the poor-house The ren to be not to let our members become a county charge) kept her time about for five or

six months, when she became disentisfied and be taken to the poor-house; and when she could not be persuaded otherwise, she was taken until the time of her death, when the Broth-ren took charge of her, and huried her respectsay it and its author ought to be burned up.
Dn. J. B. Thompson. fully in Christian order.

### J. F. NEIGH From D. S. T. Butterbaugh

D. C. MOOMAW'S article on Harshey's
D. proposition, P. C. & P., of April 1st,
No. 13, page 197, gives rise to the following: We strongly advocate Brother Moomaw's p

marks; and we do feel justified in asking all the churches in our fraternity to meet (prior to our forth coming A. M.) in solemnity, prayer and fasting, that the name of God may be glorified, and that a union of faith and may prevail; that all may speak the same thing, believe the same thing, and practice the

same thing.

Now I submit the above to the editors of ti B. AT W. and P. C. d P., hoping they will be interested enough to consider the matter so worthy of our every notice; and if sustained by shining light to the world North Manchester, April 3, 1879.

### ----Missionary Work

To the brethren and sisters of the Southern District of Illinois, I would say that District of Illinois, I would say that I have been holding meetings through the Full and Winter as time and health would permit; but mostly out in the highways and hedge where the brothren had never presched. An it was easy to see in some places the thorns, the lasts of the flesh, the lasts of the eye, and the pride of life had sprang up before the seed was sown. Nevertheless we tried to scatter the good seed among the rocks and thoras, hoping that the good spirit would yet press the seed into good ground, that it might bring fruit unto his eternal. No additions in these JAS. R. GISB. Roanoke, Ill.

## From Weshington, Iowa.

ROTHER S. Yoder and myself commenced known as the Low school-house on the 6th of January, and continued until the 19th. There were the very best order and attention manifest ed during the meeting. There were four that made application: one again withdraw. May God have morey on him. On the 19th there were three burned with Christ, to walk in neu-ness of life. May God emable them to hold out faithful and receive a crown of glory in the kingdom of God's dear Son.

## To Travellers.

AURABAN WOLL

BY special arrangement with the railroad authorities, I am enabled to fornish chean

transportation to traveller. Those who are contemulating removal or business or pleasure trips, will do well to write, asking rat point to point. All passengers go on first class fast express trains, and a very considerable sav-ing made. The arrangement was effected with express reference to the Brothren. Write and ask about it. Howano Minasu. Elk Lock, Somerat Co., Pa

### From D. B. Gibson.

AM now (April 6th) in Appanouse County, Iowa, holding meetings with good interest Two Baptists and one Matholist have been re-

Whorever I have been the pamphiets that are in circulation have done good work." Prin-ciple, not Policy," has the true ring. Stick to

Ecangelists are with the body of the chi and cannot wait for plane, wors is our motto

### From Arkansas

Mr address is changed from Bentonville to McQuire's Store, Washington County, Arkaness. I changed to get clear those of like precious faith. There are just three of us now, but as soon as we can get a preucher to more of us. My prayer is that they may come

We only know one gospel, but I can count ven different sects in my district, all claiming to be churches of Christ. They ask me many questions. I give them Brother Nead's book as revised in 1806. They

## Fallen Anleep.

EIKENBERRY — in the Cold Water Congregation, March 25th, 1870, of diplotheria, Alice Mey, Longheir of Bee, J. E. and Sinter Martin Jone Eliceberry, aged 3 years, 7 isosuba and 24 days. S. Texer. HOWALTER -- In the Buffalo Yalley Branch, Unico Co., Ps., March 20th, 1879, Brother Cyrus, Showalter, aged 70 years and 1 month. J. L. Berrain.

band and three darling children, and a med valuery VERNOLSER .- Fe the Owkland Church. Dark county.

WEMBURSEL,—the the Ordinal Church, Diele county, Ohio, March II, Sister Mary, wife of Brother Borglo-min Overbolson, and doughter of David Krider, who doed to Montgomery county, Ohio shout the year 1936 or 1833. Her one may 68 years, 4 months and 2 days, Functial services by the Brethree, from Rev. 14: 18, 14 20, 1879. James W. Barnes, seed 50 years.

20, 10%, however, Bernere, year on year of the property of the

BERKLEY -In Voyenshib congregation, January 22nd Brother here S. Berkley, aged 42 years, 6 months and

The subject of this action was elected to the effice of decree about epithese assesseds upon gave pressive at great modulates in the church—belleting that our less is the great gain we willingly submit. He hower is widowed sister and force clubrars, two of a former and two of the process wife. Funcial largely estended, and improved (G. P., please copy.)

HAKE.—Near Issued, Marshall county, Indiana, Varch 12th, Natheniel Brake, aged 58 years, 11 months and This, Nuclearity street, agent to years, 1, memors and to Solday. He was a considered weather for many years and an other failure for upwards of to step-free years, and an other for one years. The shortshift field the look greatly, which we look had years given. In other services by John Shivey to determine all this Solday and surjure in the life, from 1 Out, 15 - 56, to a loose following the life, from 1 Out, 15 - 56, to a loose following the property of the street of the people of the property of the street of the people of the property of the street of the people of the property of the street of the people of the property of the street of the people of the people of the street of the people of the people

ARNOLD.—At the resolutes of her humband, enter New Lebasson, Ohio. March 29, Satter Einsheht Arnold, aged 55 years, 10 meaths and 8 days. Fooeral dis-course from John 18 1, 2, 6, by the firethren

PPOPINGER.—In Printing, Diffusers county, Minerials, Brither Peer Papinger, aged 34 years, 10 mentls, 6 days. Forest lorentes 49 Reinber William Illian and Joseph Ory, In the British Church, son here exegrature. He was transerly from the Tarrell Visuage Cherel, Jedling

Charge-state Linear Lin

101.83 In ordinary made, further contract, White March N 1579, Steen Clean background filled face background and passes or Howey Bouers, and 30 species or Howey Bouers, and 30 species by the feetbrane, free or Feet a 10 Kennist House between the Feetbrane, free of Feet a 10 Kennist House OXDBLA —but the Board outside, Pickers course, Jaseps, 20 sergery, 1561 steams from the March M

# Business Mepartment.

They

OUTSIDERS' FUND

Proposed to the means of those toly who will appreciate the page and do not larger to domain securities in the fined.

## Announcements.

le 11 fr give motion but one insertion. They should be brief, and wroten on paper separate from all other business. LOVE FEATURE

The Brethero of White Rock, Jewell county, Syman, are appointed commencies services May Giss, Meeting 5 begin of 2 F. M. A credial invitation is extended to if the Brethern. Place of meeting at Brosher George

We, the Brothern of State Center Cherch, will hold a Love-Cost in the State Center 1 househ, Lown, May 22th A general invitation is given B. H. MARTEN, Br, the Brethren of the Tarkey Creek congreption, have agreed to have our consumed May 29th, as the chareh-brone at Gravelton, on the B. A. G. R. R., consuming at 10 c dick. A. M. Bakin Watson.

# W. U. R. R. TIME TABLE.

converted want but to re-eign, Milwanker and out, Englanding of this rook Change at 7th Englanding of their rook Change at 7th Milwanker and train at five in the recently ran North in U, Junction, change care for Lanork, in here at 157 in the momine.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

### Lanark, Ill., April 24, 1879.

No. 17.

### The Brethren at Work. ROSTED AND PUBLISHED WEXELT

J. H. MOORE & M. M. ESHELMAN.

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On The Way to Palestine .- J. W. Mctlaryey On the Way to Prissing—J. W. McDavey. Band Nodes.—John Zook. You lay Tsank Stronger—James M. Hilbert. A Report of Mission Work.—W. B Self. Bastrand Arrangessents.—W. Arnold. Epontolay.—P. E. Tengur. From the Southern Indiana Mission Fields—L. W. Monore.

From Jesse Culvert.
From Waslangton Creek Climest Douglas Co.
Kanens.—John A. Studelsider.
Tothe Brethien of Southers Va.—Laplan West

### STEIN AND RAY DEBATE.

Prop Ist-Brethren (or Tunker) Churches po sees the Bible Characteristics which entitle them to be regarded as Churches of Jesu

I W Swarp Affirms

D. B. RAY, Denice D. B. RAY, Denies.
[The BATER Ft to refeated to publish the relating part of Brecher Swin's 12th sufferantive in the property lakes. They samply cut off part of his intuitive and relatined it to him, so Brother S win small into the time published, and reed in commonlist to rate to be published, and reed in commonlist with his not article. It is hoped the PLAS. will not drive the Rich game.—Enc.)

J. W. STEIN'S 12th APPIREATIVE CONTINUED.

Council. The "sympathy" it expressed was a declaration of non-opposition to the gor-ornment, when our brethren were fined by the overnment for their non-resutant principles, and was expressly qualified by the following Inngoage, viz : "It shall have our aid in any way which does not conflict with the principles of the gaspel of Christ." In the same article they said, "We exhort the Brethren to steadfastness our lists are east strongly demand of us a strict 7. The church must prove a general countril ent doctrine of our fraternity, and to en-

dure whatever sufferings and to make whatever sacrifice the maintaining of the principle may er of the church who will, when put into the army, take up arms and arm to shed the blood of his fellow-men?" The answer was, "He con-

Minutes of Annual Meeting for 1863, Art. Our brethren cheerfully paid tribute to uncivit war, and paid the fines unposed upon them, whether North or South, but did and take part in the quarrel and did not shot human

is no evidence that Cornelius continued in his the Buptiat told the soldiers to "do ristonce to no sovu." Does that permit war? Abraham shughtered kings, and Moses led armes, and ticed polygomy, and many other things

eye for an eye" &c., but his new precept with it. contradistinguishing preface, "But I my note you that ye resist not evil," &c. (Matt. 5: 38. 39,) abrogutes the outbornty of the old and estaband thinks the sword is their means of defense Does this not bespeak more coughlewer in the ocord those in the Osminstead Savior who put it up? Matt. 26: 52. Mr. Ruchard truly re

by viclence, blood shed and revenge-not by daggers, compete and bayonuts, which after all farnish a most precurious and uncertain mean of defense, the use of which, even when success some future occasion, the principles and passions they are meant to curb and cure. Defend ourselves against aggression from others; yes, we may; but how? By enlightening their minds suctifying their tempers; by teaching them through our own examples, to avercome evil-with good; by deeds of benevolence and mercy. elves in bonds of sympathy and graditude with our fellows; by displaying a spir-

tient endurance of wrong, cause them to feel how awful is goodness" REDER D. B. RAY'S TWEEPIN REPLY

WE do say that the unregenerate, trembling or not, is a child of the devil. "Felis trembled." "Devils believe and tremble." But 1 John 5: 1. The Tunkers baptize in order to regeneration: rather they make "baptism and regeneration two mames for the same act." Nead's Works, p. 248.

Mr. S. makes his charges against us in the form of questions, so that he can creep out When he asks why we do, or do not, this or that thing, he charges us us really as he pass bly eng in any other form of words. He wishe us to prove that the Novatians and Waldense were not trine immersionists! Let him provi

that they were Tunkers, if he can. We said that the ancient Waldenses held only two "church ordinances." Tais shows that they were not Tunkera The scriptures referred to do not authoris

general council to gave "advice" to govern the churches of Christ. According to the Bible, a local church is the only body authorized to transact church business. The church is to ex-clude the unworthy. Matt. 18: 15-18: 1 Cor.

adherence to all our principles, and especially to dictate to the churches, any more than for to every subject of the Prince of Peace, and a nance, it should be optailly administered to all that faith was reckened to Abrenam for right

Mr. S says that we think that "christians require and set to recoverage in any may the prac-five of scor." Manutes of Annual Meeting for most that we have said is that it is not unlare-the righteonyness of the faith which he had get fire of roor," Mounts of Annual Meeting for purely like the stream of the first State of the first State of the first State of the first State of the stream of the first State of the stream of the s object to the most that Mr. Stein says of the evils of wars in general. But as neither Christ nor the sportlet made laws prohibiting christians from serving as soldiers under civil gov eroments, it is not unlawful for them to aid in The commandationt, "Thou shalt not kill" was m force during the Mosaic reconomy, yet God's people were allowed to hear the award acamet

> buttle was not a breach of the communitario "Thou shalt not kill;" because in the army the soldier acted only as the authorized agent of the government. We are not to disobey Christ to obey political powers. Ministers should no have the ministry of the word for any sec employment.

ship. This is absolute spirmaal serfdom. This conneil is composed of the elders, so that the Tunker churches are ruled by the preachers. In 1877 this council decided that "evangelis "who do not observe the order respecting dress ought "to be restrained." Also, the question coat] color should be worn." The standing color was established. It was decided that the exters should not be allowed to wear "whiteable buts." The Tunkers have decided that th

women must were a cup which they call a "spir-itual covering." Ju s work called Ose Faith by M. M. Scheimau, p. 30, this leading Tenker "That the long bair of a woman on for a glory [verse 15], and that this glory covering should be covered with a ved, in order to spiritual strength and power. Instead of the the Tunkers require their women to wen n white cap, which they regard as essential to smiritual strenuth, if not to salvation,

The Tunkers follow the miserance ex of the church of Rome in attempting to estab lish uniformity in dress. We do not apologiza for extra-arrance in dress; but we do say, that any church that dares to add to the require ments of God's word by dictating the color and style of dress, is not a church of Jesus Christ The Tunker churches are not churches of Christ, because they have rejected the word of God as the only rule of faith and practice

Tanker church claims, is based upon the fact that the Tanker churches reject the plan of sulvation by grace, and make it depend upon works which they do. That they depend upon works —rite: and ceremonies—has been amply proved

in our negative hnd. But the Bibbs plan of salvation is stated: Hom

"For of Abraham were justified by works, hath scierros' to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteons

Now to him that worketh is the rev not reckeded of grace, but of deht. But to hom that worketh not, but believeth on him that justifieth the ungedly, his faith is counted for righteonores. Even as David also describelle the blessedness of the man, unto whom God on puteth righteoniness without works. Sugarg Bles-eil are they whose iniquities are forgreen, and whose -ms are covered. Blessed is the man

cousiness. How was if then reckoned? when he being uncircumcised: that he might be the fath er ot all them that believe, though they be not circonicised; that rightcousness might be imputed unto them also: And the father of circoncision to them who are not of the circum cision only, but who also wall; in the atros of

"For by grace me ye saved through futh; and

works, lest any man should boast. For we are good works, which God bath before ordained that we should walk in them." Our heirship with Abraham is not of law

Therefore it is of such, that it might be by of Abraham; who is the father of us all " Rom Abraham; for "ye know therefore that they which we of faith the same are the children of Abraham." Gal. 8; 7. This Bible plan of sul-vation is sure to all the believing used of Abra-

depends on haptism, feet-washing, kissing and other works of righteomores which they have vation. Surely the Troker churches which reject the plan of sulvation by grace through faith

### THE DESOLATION OF BABYLON.

T is usual for travelers to dwell upon the utwho dwell upon this aspect of the place could not have seen it in the mubble of April. date groves and gardens along the banks of the Emphrates are then things of beauty in their fresh spring verdure, and the plain itself is baid down with crops. Irrigation canals cross to here and there and give trouble to the horseman. No grass grows upon the mounds, and there are patches of the level white with the aster which is to be found here as in other parts of Mesopotomia; but the surface of the soil is, on the whole, green and pleasant to the eye. bright morning sunshine, with palm and mulberry hanging over its hanks, drinking in sap and life. The great city which counted its population by millions, and filled the world with renown not yet forgotten, has dreappeared nader the dust of twenty contunes, but nature as as fresh and jornad as when Bubylon was still mbuilt. Birds sing overhead in the pleasant pring my; butterflies flutter about in search of ficult under the circum-tances, to feel us perhaps cught to feel for the great capital which

mourn for it, and it is hard to be sad at the lodding of sentiment when the bright spring hides We may safely lay it down as a rule of life that things of doubtful expeliency are niways list avoided. Let not your good be evil spoken

once combered this around. Nature does not

its grave -Through Arieta Turkey

If penyer does not cause us to leave off sinning, sinning will soon make a- leave off pray-

### A FREE SEAT.

E was old and poor and a stranger In the great metropoles, the heat his footsteps thatherward,

Outside he inquires, "what church is this?
"Church of Christ," he hears them say; "Ah! just the place I am looking for, I trust he is in to-day."

He passed through the spacious columned door And up the curpeted assles, And as he passed, on many a fore, He new surprise and smale

And then across the broad front space

Not a friendly voice had led him sit To the aged one by youth; No door true opened by generous hand, The pews were paid for, reated:

And he was a stranger, old and poor, paused outside a moment to think, That by in the dust at his feet; And hore it up the broad, grand aisle In front of the ranks of pews,

Choosing a place to see and to hear, Calculy sitting upon the hoge stone, Folding his bonds on his knees, Slowly reviewing the worshipers A great confusion he sees. Many a check is crimson'd with shame

And wish they had been more court To the strangers old and poor. As if he magic, some fifty doors

Open instantaneously, And us many sents and books and hands Are proffered hastily. Changing his stone for a eachioned new

And suping a tear away, He thinks it was a mistake after all, And that Christ came late that day.

The preacher's discourse was chousent. The organ in finest tone, But the most impressive sermon beard Was preached by an humble stone Tuns a lesson of lowliness and worth That lodged in many a heart And the church preserves the secred stone

That the truth may not depart.

# THE CARELESS TONGUE.

Death and life are in the power of the tong and they that love it shall est the fruit thereof."

THERE is nothing more common than talking. It is a means used to exchange thought or convey ideas. We have different methods of talking: some use their fingers; others, their tongue Nothing is more common, and more carelessly used than words. We talk everywhere and are constantly using words without stopping to consider their imis abused? Verily not. Talking is es sentially necessary. ple what he wanted them to know; and out of the evil treasure of his heart bringchings. "And there came a voice out eth." Luke 6; 45.

of the cloud saying, "this is my beloved Son, hear him." Luke 9: 35.

Life is generally what we make it. and is to be messured, therefore, by our thoughts and actions rather than length of time consumed. What we say goes very far toward determining the na ture of our lives. The tongue properly used becomes a source of eujoyment to ourselves, and all with whom we may meet, except those who oppose Christ

Ill used, it becomes a curse to us, and all that may chance to fall under its io-Notwithstanding the many sharp rebukes we receive and the warn ings in God's Word, yet we will talk and that unadvisedly. The apostle says neither foolish talking nor jesting which are not convenient." Eph. 5: 4. Out Master tells us to speak to the one conceroed. How much trouble we would avoid if we would always remember this, and go directly to the one concerned. I hope that the brethren retain enough of the love of God, if their brother trespass, to go and tell bim his fault between you and him alove, and follow the golden them do unto us." Gossip sometimes ru ins characters, and death is the final result. There is a time to keep silence the part of wisdom neither to appland and being in possession of a false pride frequently obliges us to maintain our mistakes, even after our judgment condowns them. When it comes to giving up what we once advocated, although be truth may be staring us in the face, we are so afraid of spoiling somehody (of course we can't be spoiled) and think it best not to acknowledge or submit, as

It is the part of wisdom not to talk too much. If we have nothing to say, hetter remaio silent. "Every prudent mae dealeth with knowledge, but a fool layeth open his folly". Prov. 13: 16. For by prudence a mao so governs himself and regulates his actions as to avoid impending evils, and to obtain that good which is suitable to his necessities. So it is the effect of folly not to foresee evils to prevent them and to regulate matters so we can obtain that which is good.

of words." Eccl. 5: 3.

Solomon tells us, "He that walketh with wise men, shall be wise, but a com pation of fools shall be destroyed." that a man's life is governed very much choose the fruit of it. "God, who at not best to counsel with foolish or different ways to convey unto the peo forth that which is good, and an evil man,

ONE BODY. BY WM. BORDER

"For as the body is one, and has many memhers, and all the members of that one body, be-neg many, are one body; so also is Christ. For by one spirit are we all haptized into one body.

to as being the body of Christ, composed of members, as our temporal bodies are. These members are separate and distinct, having different names to distinguish them; yet it requires all of them combined to form the body. In post-natal. the hody of Christ, as in the temporal Some of the functions require the labor of one; some, two or more members; and forth a Son, and called His name Jos on the manner in which it performs its functions. This, then, is a point to which the same as if the supercatural had we call your attention; "For if one member suffers, all suffer with it; if one rerule, "do unto others as we would have member of our temporal bodies receives man, was as truly. God as that which suffer with it, how we nurse and try to and a time to speak. Eccl. 3: 7. It is restore that member to health again; but and this was the offspring of the virgin not always best to speak too sooo. It is if it is so bailly lacerated that it cannot be restored, and if left connected with or condemn too soon. We sometimes the body would destroy the whole sys-commit ourselves by speaking too soon, tem, what then must be done? Aooth er paioful operation takes place—the member is amputated-cut off from the body, then what is the result? The body has lost a member and is crippled, deformed, mainted,-its place is vacant, its loss is remembered with sorrow. So with the body (the church)

of Christ; if any of its members have be come afflicted with sia, bow sorely the the case may be. Hence, God is not entire body feels the affliction; with glorified and we lose the fruits of life. what sympathy should we try to restore A fool's voice is koown by a multitude that member. But if it is so badly lacerated with sin that it cannot be restor ed, and, if left with the body (the church) would destroy it, with what regret and paid is the member severed from the

body. What a mark of deformity it displays to the eyes of those who suffer such a loss! The body, deformed, is in plain view of the world, the Devil knows t and rejoices. Theo, io view of these facts, how careful we should be, for if the judment. John 5: 30. we bring affliction upon ourselves, we, at the same time, bring affliction upon all the faithful members of the church We should avoid all doctrine that is

not in harmony with the teachings of the gospel, that there "be no schism in the body," "he not unequally yoked with Prov. 13: 20. Solomon would teach us unbelievers," but, "having your conversation bonest among the Gentiles; that, by the company he keeps, in as much as whereas they speak against you as evil portage, or effect. Shall we condemn like beget like. If we are not clothed loters, they may, by your good works thou artand uoto dust thou shall reture."

Takking, (the use of words,) because it with wisdom, a man's corversation will which they shall behold, glorify God in A mother's love is deep, but you mourn ot. Talking is es be similar to that of his comrades, so if the day of visitation, submit yourself to oct as those who have so hope. The "By thy words we seek wise counsel, he will speak every ordinance of man for the Lord's claim of Jesus to your darling babe is thou shalt be justified, and by thy words words of wisdom; but if he diden his saker That is, obey the civil laws of superior to yours. Hearkes to the voice thou shalt be coolemned." Most. 12: time away, listening to foolish talking, the country in which you live, oot for from the Excellent Glory, "Is it not law-3. Death and life are in the power of our we expect any thing else but that his the purpose of bestowing honor upon the toogue, and if we love life, we will mouth will be filled with folly? It is the rulers or yourself, but for the Lord's own?" "The Lord gave, the Lord hath choose the fruit of it. "Gold, who at met best to consect with Rodick or a ske, that or represely may come upon the consection of the state of the s spoken unto us by his Son." Mark the way. Speak, therefore, to the wise about up the lines of your mind, he solve and free to come unto me and forbid them language, "at sundry times," not at times or rious matters, but toward the foolish hope to the end for the grace that is to not; for of such is the kingdom of God." when not needed or for more talk sake. (while you treat all courteously) reserve he brought unto you at the revelation of A great part of God's kingdom is combut wheo he spoke he meant something. Your caffidence. "A good man out of Josas Christ, as obedient children, not posed of such literally; and those only who resemble little children shall be reformer lists of your ignorance, so be ye ceived into it. Christ loves little chil-holy in all manner of conversation; be-dreo, because he loves simplicity and inthe inst means he made use of, was his cli forth that which is swil; for of the cause it is written, be ye holy, for I am nocence; be has sanctified their very ago.

So, whom he hath appointed heir of all abundance of the heart his mouth speak. Indiv."

DEUS HOMO

BY C. B. BALSBAUGE

THE fragment on the Trinity of the Godhead," in No. 14, I beg leave to supplement. The Divine Father has as real Paternity to the humanity of Jecond or free; and have all been made to drink sus, as Mary has maternity. Had it not been for the Divine impregnation, Mary HERE we have the church referred would have had no Sou to bear. The relation of Fatherhood is as direct and vital as that of motherhood. The life of God was the quickening principle of the human germ, and the sustaining power of its development both pre-natal and God was the Father of Jesus in His dual constitution. Therefore body, there are functions to perform. Mary is the mother of Emmanuel, and not only of a human Soo. "She brought finally all are brought into requisition.

Who was "God manifed in the flesh."

The health of each member depends up-His Divisity, but she had it in keeping, imparted by a human father. In this or she was the mother of God. What ceives honor, all rejoice" with it. If a she bore in the human, and by the huhealth, how all the members of the body creature. "The Word was made flesh," The Trinity is more than a distinction

of office. It is Tri-personality. Father and Son are personal relations, the basis of separate functions. Not only is the Father greater than His human gen eration in the Incarnation, but superior to the eternal generation. Inferiority of relation, or official position, does not imply inferiority of nature. The lower in office may be the higher in quality. There was a Trinity prior to the assump tion of humanity, and consequently a Son. That Deity is a unit is a fundameetal truth. But if the Tri-unity is not a Tri-personality, then Fatherhood and Sonship are fictions, because there would be no opportunity in the Divine

Brother Longnoecker is such a magnauimous, noble hearted christian, that I feel confident he has the perspicacity to perceive the logic of these remarks, and the integrity to appropriate it. Unreserved surrender to the trnth clarifies

constitution for such a relation.

COMFORTING WORDS

BY JOSEPH & HOOVER.

To Sister Loretta Gans, of Middle.

brunch, Stark Co., Ohio: ES, Bertha is gooe; she sleeps in Je

Y ES, Bertha is goot, such as the land sus. O how sweet! It is the land that "dus guage of the eteroal I AM, that "dust thou art and uoto dust thou shalt reture."

ly Jesus was once a little child.

into the liquid stream and was burned with Christ in haptism and rose to walk in newness of life. But before another day had made its appearance. God. saw fit to call your husband away, and now he has come and taken away your only child. Twice has the two edged aword of the spirit executed its dread commis-sion and pierced "even to the dividing asunder of the joints and the marro bearing your piecemeal to the sepulchre One little soul on whom voluntary six had never impressed its ghastly stain has been carried by the angels into the crystal-doored, golden floored, diamond walled, beauty-bathed, song-ravished metropolis of the King of kings. One sparkling jewel have you furnished for the diadem of Emmanuel. One little head for the coronet of Eternal life Two little hands to sweep the golder harps of redemptions anthem. Two little feet to tread the saphire pavemen the pavilion of ineffable heanty. Once has beeven been enriched with a pear out of the ocean depths of your being Your heart bleeds, your spirit vibrates with anguish, and, like Rachael, you refuse to be comforted. That you have one little star in the firmament of glory should add fresh beams to the pilker of fire that leads you through the wilder ness. God has bereft you, and he can Keep yourself all your sorrows beal. on good terms with the Holy Ghost, and he will show you wonders. His office is to comfort with the beauty and love and glory and work of him in whom dwells all the fulness of the Godhead hodily.

## ANNUAL MEETING PLAN

Murlboro, Ohio

A plan by which Annual Meeting all of its expenses. ADAN BERLMAN.

IllE above items are matters of importance to the welfare and progress of Annual Meetings. I have ob-served that while the brethren are cat ing, or attending to business of the meeting, a mixed crowd, not brethren, on the ide, interferemuch with the harmony and progress of the meeting. The crowd is made up of wild and roving men from a surrounding circle of perhaps twenty miles. They hear of free boarding and crowd there to get it.

The plan is this: Let Annual Meeting be supplied with five thousand coupon tickets. Let them be headed with the words, Annual Meeting, 1880, let the word meal be inserted underneath ten times, and each term to be easily sepa rated from the ticket, after the usual

Let the one who sells the coupons unch each one, which alone will make them valid. Let each attendant buy a coupon for \$1.00, this will entitle the holder to ten meals. Let those who have charge of the tables take up a ticket at each meal, (of course each holder can dispose of his tickets as he pleases). The purchaser can collect at the close of the eeting 10 cents for each ticket which his coupon yet contains.

If I can pay \$20 to get to Annual Meeting, I can pay \$1.00 for my meals. If our district can raise \$40,00 for two delegates, it can raise \$2.00 mo

These tickets should be purchased im mediately upon arrival at Annual Meeting. This plan could be varied so as to he adapted to circumstances, and it will come sound doctrine, and by frequently him sing paalms

You went with your husband down always enable Annual Meeting to be

self sustaining.
(Brethren's Periodicals photo copy.)

### THE CHILDREN.

WHEN the lessons and tasks are all caded. And the little ones gather around me. To bid me good-night and be ki-sed Oh, the little white arms that encircle My neck in a tender embrace! Oh, the smiles that are haloes of heaver Shedding sunshine of love in my fire

And when they are gone I sit dreaming When it wakes to the pulse of the post. Ere the world and its wickedness made ma

A partner of sorrow and sin; When the glory of God was about me And the glory of glularss within Oh! my heart grows weak as a wome And the fourtains of feeling will flow, then I think of the paths steep and stony, Where the feet of the dear ones must go;

Oh! there is nothing on earth half so hely
As the innocent heart of a child! They are idols of hearts and of households: They are angels of God in desguise; aunlight stell sleeps in their trens

The kingdom of God to a child. I ask not a life of the dear o But a sinner must pray for humself.

The twig is so easily bended, I have banished the rule and the rod; I have taught them she goodness of knowled; They have taught me the goodness of God; My heart is a dungeon of darkness,
Where I shut them from breaking a rule: y frown is sufficient correction My love is the law of the school

shall leave the old house in the Autumn To traverse its threshold no more Ah! how I shall sigh for the dear ones That meet me each morn at the door I shall miss the "good nights" and the kives, And the gush of their innocent elec. The group on the green, and the flower

whall miss there at mean and at exemples Their song in the school and the stree I shall miss the low ham of their voice And the tramp of their delicate feet When the lessons and tasks are allended And death says, "The school is distaissed! May the little ones gather around

To bid me good-night and be kissed

## MEDITATIONS UPON SCRIPTURE

BY JAMES WART

A LL - the children of God will acknowledge that it is profitable to meditate upon the truths of Inspiration, that it is eminently useful to be well acquainted with the teachings of the Bi-

The apostle asserted the truthfulness of these propositions when he referred to Timothy's youthful instructions, by saying: "From a child thou hast known the holy Scriptures," thus commending every true disciple that is willing to ex-

emplify the teachings of the gospel in practical life.

A thorough knowledge of the sayings of Christ and the spostles are requisite in order to render a dutiful compliance with the same, and this will enable those thus informed of the spirit and doctr.ne of the gospel also to speak the things which be-

meditating upon the written word their profiting may appear. There is much gained by reading and

studying the word of God. The Chris tian's hope of eternal life is based unor their obedience to the mandates of heav en, and while ignorant of the law of God it is not probable that they will obey its requirements nor will they know that this word testifies so plainly of Christ. The New Testament is the embodiment of Christ's perfect law to man and by dwelling upon the facts therein cont ed, the nature of its Author is imbibed and piety towards God, and zeal for his cause is manifested. The disciple of Christ will become more Christ like, and will live more consistent-will shine as lights in the world, constraining others to accept the doctrine and live. A com nd by one of the apostles dictated by the Holy Spirit given to a preacher of the gospel, was to "shew thyself appr ed of God, a workman that needeth no to be ashamed, rightly dividing the word of truth." This was given that all might be equipped with the armor of God, and by patient practice become skillful in handling the sword of the spirit, and continually manifest a zeal according to knowledge. It is right to be zealously affected always in a good cause, and a good cause makes a brave heart.

As a stimulus to an attainment of the virtues and perfections of Christian character; it is proper that the friends of Je sus should know what their Lord doetle and how can this be a-certained in any better way than by meditating upon that word that because flesh and dwelt among men in the person of Christ on earth? And while he was here in the fiesh he gave unto man a perfect rule of life. A knowledge of this rule obtained, it is necessary to reduce it to prac-tice, which will insure to the saint a reward in the future state. A belief in the existence of God and that he is a re warder of all those who diligently seek him, is a fundamental truth, and upon this principle is based all spiritual progress, though the soul properly instruct ed will not rest satisfied here, but will eagerly strive to advance in the knowledge and practice of divine things; neith will we be satisfied till we awake in the likeness of our blessed Redeemer in his glorified state, who being the bright ness of his Father's glory, bears the ex press image of his person, to enjoy the fulness of divinity

Virden, Ill.

## A LESSON ON PRAYER

Matt. 26: 41:-Watch and pray, that e enter not into temptation; the spirit indeed is willing, but the flesh is weak Phil. 4: 6:-Be enreful for nothing: but in every thing by prayer and sup plication with thanksgiving let your re

quests be made known unto God. Col. 4: 2:- Continue in prayer and watch in the same with thanksgiving.

1 Thess, 5: 17:—Pray without ceas

men pray every where, lifting up holy s, without wrath and doubting

Matt. 21: 22:-And all things, what er ye shall ask in prayer, believing, ye shall receive. John 15: 7:—If ye abide in me, :

my words abide in you, ye shall ask what ye will, and it shall be done unto

Jas. 5: 13:-I- any among you afflict ed? let him pray. Is any merry? let

and let them pray over him, anointing

him with oil in the name of the Lord Jas. 5: 15:-And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Jas. 1:5:-If any of you lack wisdom, let him ask God, that giveth to all m liberally, and upbraideth not; and it shall be given him 1 John 5: 14:- And this is the confi-

dence that we have in, him, that if v ask any thing according to his will, he beareth us.

1 Pet. 3: 12:-For the eyes of the

Lord are over the rightcoms, and his cars are open unto their prayers; but the face 1 John 3: 22:-And whatsoever we isk, we receive of him, because we keep

his commandments, and do those things that are pleasing in his sight. Mark 11: 25:-And when ye stand praying, forgive, if we have aught against

any; that your Father also which is in Mark 11: 26: But if ye do not for-give, neither will your Futher which is in heaven forgive your trespass Matt. 6: 7:-But when ye pray, use

not vain repetitions, as the heathen do: for their much speaking LORD'S PRAYER.
Matt. 6: 9:-After this manner there-

fore pray ye: Our Father which art in heaven, Hallowed be thy name 10 Thy kingdom come. Thy will be done in earth, as it is in heaver 11 Give us this day our daily bread. 12 And forgive us our debts, as we

forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

### THE JORDAN VALLEY

THE Jordan Valley was one blaze of beautiful flowers, growing in a pro-fusion not often to be found, even in more fertile lands. The ground was lit-erally covered with blossoms; the great red anemone, like a poppy, grew in long tracts on the stony soil; on the soft maris patches of the delicate lavender color vere made by the wild stocks; the retem or white broom (the juniper Scripture), was in full blossom, and the rich purple nettles contrasted with fields of the kntufv. or yellow St. Sohn's wort. There were also quantities of orange-colored marigolds, and long fields of white and purple clover, tall spires of asphodel, and clubs of snapdragons, purple salvias and white garlic, pink geraniums and cistus, tall, white umbelliferous plants, and large camomile daisies, all set in a border of deep green herbage, which reached the shoulders of the hor Tent Work in Palestine, 1 Tim. 2: 8:-I will therefore that

> There is to be a National Convention of colored men in Nashville. Tennessee, Tuesday, May 6th, to consider the present condition of the race in the South, and things pertaining to their welfar and future prosperity as a people.

> It is said the death rate from famine in Cashmere, India, is terrible; at the present rate the province is liable to be depopulated by the end of the present

J. H. MOORE, | EDITORS AND M. M. USHIELMAN, PROPRIETORS

THE BRITISH AT WORK will be sent at \$1,50 p. um in oftenes. Any one who will send us right

## MOORE & ESEETMAN

. APRIL 24, 1879. G. W. Panoun's address is changed from Pierceton, Indiana, to Neodeska, Kar

---BROTHER J. W. Smouse, of Smicksburg Pennsylvania, changes his address to Pen Run Indiana County, came State

BROTHER J. W. Stein is expected to preach in Lanark on Saturday evening, May 10th, Sun-May 11th.

BROTHER W. H. Garnes, of Fulton Co Dlincos, says they have organized a Bible Schoo on the plan proposed by Brother Eshelman a

Ir we do not teach our children, Satan will and if the teaching is left to him, wor be unto

Ww. B. Sgit has changed his address fr Muslin-ville, Harrison County, Missouri, to Et-ti-ville, Gentry County, same State. Success to Brother Sell in his new field of labor.

Ir those desiring Lesson Leaves for the use of Bible Schools will send for sample copies of the Children of Mork they will likely find the very king they want. See notice of the paper on sage of this issue

BROTHER D. Hayes lately hold a public debate in Virginia with Mr. P. S. Rhodes. Sub-ject, Feet-washing. Brother Hays is said to have acquitted himself well, and desended the

We are in receipt of a letter from Hill's Dale We are in receipt to a seven non-unitarity penusylvania, containing ten subscriptions to the Moonaw Proposation, but the writer fulls to give his name. We must have the writer's name before accepting the promises made.

A NUMBER of congregations have dispensed with Sunday Schools and in their stead are organizing Bible Schools on the plan proposed the Bustings at Work a f The plan once adopted will doubtless give g eral satisfaction to all Bible students, and while some, for good reasons, may be opposed to Sun-day Schools, not one will lakely object to Boble Schools, and let the Bibbe be the Book of the

A FEW weeks ago we requested those who al scribe, or send for either of the papers, ab ways to state how long they wanted it. Not withstanding this notice very few tell us v they want the paper jost to the end of 1879, or for one year from date subscription begins Now we cannot tell how much to charge for the paper, or how long to send it. The subscription to the end of the year is \$1.00 In some of our exchanges we read of "da

Who ever heard of Christians en gaging in a fashionable dance? To talk o talking of "Christian simers." Men and wo-men who attend dances and places of general amusement are not the mesh and bumble fol-lowers of the Master.

Mn John Lemen, former editor of the Goldenser, but now editor of Zion's Watchman after a three week's trial, has been acquitted The editors of the Censer published a number o charges against him, but it seems that wher to the test they fulled to sustain their according to the Bibb gra. Mr. Lemley is a hard working editor, do so we can prove it. and publishes one of the mentest papers coming

which point our readers may look for interesting letters.

BROTHER Howard Miller writes that he is making special arrangements on all the roads leading to the vicinity of the Annual Meeting. As Brother Arnold has a notice on railroad ar-rangements in this irsue we suggest that Broth-Miller confer with him that there be no

BROTHER Wim. B. Sell says: "I have calls for preaching that would keep me in the field all the time, but am too poor; cannot go and let my family starre. I held some meetings in a my family starve. I held some meetings in a new place, and handized two. One of them a

uding and influential sister, which has caused wonderful enessiness among the Campbellite and Baptists." of the young. Much of our preaching is hard

A mixigree, who had fallen into the had halo it of grumbling very much about the wa members treated him was thus interrupted: "Did they ever spit in your face?"

No; they haven't come to that.

Did they ever smite you!

Did they ever crown you with thorns?" This last question was too much for the preacher. He ever after quit his grounding.

Tax Brethren in Southern Indiana are g into missionary work in good earnest. They have appointed two men to take the Seld, and others to raise the necessary means to defray the expenses of the work. We hope the churches in Indiana will respond liberally towards sup-porting the mission. The Gospel must be eached, and it is the duty of the church to re that it is done. If each member will do his part, and give as the Lord has prospered him, the burden will be easily borne

"The Recognition of Friends in the Fute and was told after service by a hearer that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years and didn't know any of its members. That was certainly a sensible rebuke. A little more recognition here would add greatly to the usefulness of the church, and be instrumental in bringing many into the

Tue following is thought to be the number speaking communities throughout the world: Episcopalisus

Methodists of all descriptions

Presbyterian of all descriptions Baptists of all descriptions.... Congregationalists . Mmor religious seets

Of no religion in particular. .. English-speaking population . . . . 80,250 000

NOT SOMETHING NEW

# T is the emiest thing in the world to be mis

taken, and even some of our resiers have formed mistaken ideas about Children's Meetings, and for that reason may be emosed to

These meetings are not a "new thing" a-some bave thought. Those who maintain that meetings, for the special benefit of the youth is a new thing, are not well posted on the practice of the Primitive Christians, for with them the teaching of the children was a speciality They remembered the language of the Savior to Peter-" feed my lambs" - and labored to part Bible instructions to their children, thus ringing them up in the way they should go. This was also a common practice among the Jews in their early history: their children were carefully instructed in the Law and Peoplets Nor is the practice new among the Bathren We have known of such meetings years ago, and know aged ministers who take great delight in preaching to children. We learned the practice from old hrethren, and some of them have been at it for years. These old brother a obtain ed the idea from the practice of the Primitive Churches in the first centuries. It is therefore venerable with age, and in addition to that it is according to the Bible, and when called on to

In several instances, when holding meetings in adjoining congregations, we have had the cil and paid for, and are now undergo

The Brethren at Mark.

\*\*Pow. McGarry's east letter: On the Way lattic boys and girls to energy frest sent to Powletin, "we werthen from Paris on the Girls musicaring betteraken how down bloom of his departure for Rosse. It will appear and a noticeable improvement was quite appearant to the first the first sent week. He will some route be president from the ... The children was restrict, took put in ent. The children were attentive; took part in

singing, and frequently, with the Bible in hand, would turn to and real the passages as they were named by the preacher. Their zeal for the truth inspired their parents and made them feel good. We have seen parents sit and weep for joy in these little meetings, and at the close would say, "Oh! how much better off we would be if we could have attended such meetings when we were children' Parents should not be afraid to have their

children taught the Bible doctrine while young Plant the good seed in their tender hearts an let it take deep and lesting root, and then they will know and understand their duty. We need more preaching adapted to the m

to be understood even by the sged and well in ned, and therefore is no food to young minds The food is placed so high that most of the preaching is of no interest to them. Let proers learn to preach and talk so that even children can understand them and then older people will be more addied. We want more of this dain preaching that can be easily understood In this connection a little incident will be im pressive: A learned clergyman once wrote as his congregation the next Sunday. Calling the hired girl into his studio he read it to her, a mg her if she could understand it. She replied that she could not. He then rewrote it, endeavoring to make it plainer. The second time alled for his servant girl. After listening to the reading carefully she said, "Mr., please

plain a little more". He did so but telt vers much mertified, thinking his sermon would gust the congregation. The next Sunday, after the sermon was delivered, the hearers pronouncd it the most impressive sernion that man ever preached. It was so plain and simple that the rople could understand it. That preaches earned a lesson, and some other preachers can learn a lesson if they will quit their declaiming ome down to plan speech and tell things a

Place the food down so low that the lambs can reach it, then these that are larger can get it too. It will not burt the old sheep to steep

Those who have never attended these r ngs think it would look strange to see the children occupying front seats, and the parents sitting further back. It is the most pleasant ight you ever saw. Just imagine seventy-five children occupying front seats and then all the sents on either side and in the year filled with happy parents. What fathers or mothers would not be happy to see their children eagerly listening to the simple narative of some Bible God be thanked for it, our Savior used to pay

attention to ebildren while here on earth, as it did the little creatures good. Ministers want to pay more attention to children; they need instruction, and they appreciate it. God bless the little folks.

### MT. MORRIS SEMINARY. IKE most of our readers, we were anxious to

know how the brethren were getting along with their school project at Mt. Morris; so, it ring only a half day's drive across the county, we drave over to see ! Between here and Mt. Morris is perhaps some

the finest farming country in the State; it i ell improved, and is owned by industrions and thriving people many of whom are Brethren and River Brethren. The lutter have a large thement about six miles east of Lanurk. They e noted for their industry and honesty. Mt Marrie is visible for miles around and hen the traveler gets within ten miles of the place he plainly sees the Seminary, which stands on a beautiful elevation in the center of the

We found Brother Stein and family in on nd of the burge boarding house, pleasantly and comfortably located, where they now expect to make their home. Their surroundings are W at and the situation a desirable one. are gratified that they are so well pleased with their new home

The buildings and ground have been purchas-

reports. The object is to make the school a easant home for all who may attend

The school will open sometime in the Full, and is to be provided with an excellent corps o teachers. The faculty is being selected with great care, and will consist of rone but experi nced educators, who are capable of importing susple instructions in anything from the co mon school branches to a thorough knowledge of the sciences and classics.

Preparations are being made to accommodute from two hundred to three hundred papils, on bundred and fifty of whom can be farnished with rooms in the buildings, and the rest will he accommodated with bourding in the town Prospects for a large patronage are good. It is bought there will be almost enough home putonage to support the institution. Being one of the oldest schools in the State gives it a wide reputation. We suggest that all who think of sputation. The school write Brother Stein for circular. That will enable him to make preprations to accommodate all who may attend Parents will find this an excellent place to send their children. The church is large, and under excellent discipline, and therefore young people will be well cared for religiously. It also be remembered that all who attend this school must dress plumly - fisthionable attire and costly array will not be allowed on either teachers or pupils. All the teachers will be re quired to dress in the order of the church. knowing that it will enable them to maintain better discipline in the school About one year ago Brother M. S. Newcorn

or conceived the idea of purchasing the institu-tion and turning it into a Brethren's school. He received but little encouragement at first. but as time passed the interest increased, so he finally purchased it, paid for it himself, and was liberal hearted enough to turn a balf interest of it over to Brother Stein, who is to have charge of the school. These brethren do not themse solicit donations, yet they are receiving and far beyond their expectations. Not only members, but many outsiders are donating liberally. They still need some donations to defray the spenses of the improvements they are unking; hence all who feel to help the institution along can have a chance of doing so. The enterpri is on an excellent footing, with the best of The following we clip from the Mt. Morris

"The dwel conveying the Rivk River Seminary grounds to M. S. Newcomer and J. W. Stein, has been drawn up and recorded. Thus after being under the control of the Methodist Church for near

dother schools. The school has possed into geor and other schools. The school has present into good humbs and verify incoper as it never has brevelous? Ebber J. W. Stein in oil present a trailectured Neutron and one of the present and trailectured Neutron and one of the production and the production of the purchase. Mr. St. S. Nowcomer, in rest-elected to Que County, a weathy main who believes in librard, solid education. The school will, of course, les conducted in the interests of the German system Gruren, sur there will be room for all fatther in the church or out to inquire a good od-culice within its walfs. Under this management is school is bound to sourish."

We putlish the above, hoping it will be sal-

isfactory to all who are making inquiries about the institution. Number 18 of the Children in Work will contain a heartiful engraving of the buildings. Those wishing to see the picture and description of the buildings will send for that number of the Children at Work.

## A LARGE COLONY THE Chronicle, published at Abilene, Kanssa

says: "Probably the largest colony that root week. For a long time arrangements were being made for these new conters and their arrival has created considerable stir. They be long to the denomination known as River Brothten. Three or four years ago a few mem ers of this denomination located in our county and so well pleased were they that they hav induced this large colony to come to "the land of plenty and cheep farms." During the past year a number of the best forms in the southern art of our county has been purchased for them, many of them in the vicinity of Belle Springs. Those who have been here for a few

years have taken rank as our best farmers and

no doubt-us predicted by the Chronicle som

time ago-their section of the county will be one of the best cultivated and developed in the No other large company has brought - much with them. They are worthy men of

means who pay cash for what they got and are thic to get all they need. They are able to pay down for their farms and make all meeded imacorements. They are honest, steady, bard working people, and they cannot fail to coin

money in our glorious young State."

The Bertmers at Work circulates well among the River Brethren, and we would like some brother in Kansas would make a specia effort to introduce it among the English reading part of this golony. By proper treatment they may be induced to unite with our people in ali

### OUR MANUSCRIPT

### VUMBER 7. Headed, A Few Thoughts, an is a rennest for as to copy from ti risting the article "Balancing Accounts by C. H. Balsbaugh. The writer then proceeds to recommend a careful reading of the article would like to copy Brother Balsbaugh's article, but as we have all the original copy we can nessibly find room for we must decline for

No. 3 is a letter from Lima, Allen County Ohio, but the writer fails to give his name, and for that reason the letter council be nublished. Writers should always give their names, that we may know who they are. The letter is de signed to expose an impostor, who claims to have been imptized by Moses Miller of Pennsylvanis. He professes to be a physician of rare skill, and is traveling over the country swindling the people. Our readers want to keep a sharp look out for impostors and swindlers. is best to have nothing to do with traveling loctors. As a general thing, if a man is a good ome where he is known, and if he must travel If you are sick, and need medical aid call on some responsable physician that you can rely on. Just as long as people are simple nough to patronize traveling doctors, of whose regulation they know nothing, just that long

The Christmas Tree, Mostly select ed from the Review and Herahl. It came rather late to be inserted at the proper time, hence

reicolul We have considerable selected matter on hand that we cannot find place for. No. 10 is a letter from May riew, Jewel Cour Kunsus, stating that a fire, on the Sth of Murch, did considerable damage to property be-

louging to Henry Crouse. His loss is estimated No. 11 is church nears from Southern Ohio

The article was written by a sister who does not give her name, and for that reason cannot he published. No. 12 was written by a young member living

near Cerro Gordo, Illinois. The article contains some good thoughts, and if the writer will arectice considerably be may be able to prepare some good articles. This article contains no head Every article should have an appropriate head, or else the editors must be at the trouble of studying up one. Our young brother, or sister as the case may be, should not become discour good just because his first article is rejected. That is something we all have to get used to. Persons who are not accustomed to write for the press will find it to their advantage first to write their articles on a state, and afterwards copy them onto paper. Take great pains with them, for thousands will read what you have written, and it is well for the good of the cause that you write the exact truth.

No. 13. This is a letter from some placky how who has been defending tring immersion against another boy who believes in sprinkling The arguments are amusing, but indicate argumentative wit. The boy lives in the mission field in Wisconsin, and from the tone of the letter we would judge that the people are pretty well stirred up about what the Brethren preach ed while among them. We suggest to this boy. as well as all other boys, the propriety of read ine the Bible through, and after that read the ow Testament through once such year. Carry a Testament in your pocket, and spend your leisure moments committing chapters to mem ory. With proper culture this boy may become a good writer

it took Noah to b this outide thinks North went to much immediately after receiving the command, and builded the ark and preached at favorable opportuniti Neab being a preacher of righteousness would indicate that he was a man who obeyed God, hence went to work as soon as he received the and. The article is rather long, and would be difficult to print without rewriting, and con

densing. Articles in answer to queries should be short, and to the point. Do not reply to some body's article, but give your views the best you know how, and do not full to boil then down well.

No. 15 is a selected article of considerable length, eatitled "Why I Left the M. E. Church and Joined the Dunkers." This article has been published repeatedly in the Brethren's papers: first, in the Gospel Visitor, and afterwa

in the Companion. We would like to give it place were we not so crowded with original matter. However, we will preserve the article and may find room for it sometime in the futu No. 16. The writer quotes Matt. 13: 47 and omposits on it: "The kinedom of heaven is like unto a not that was cast into the sea, and gathered of every kind." We make the follow-

ing extract from the article:

"A practical fisher man does not withhold his not from the sea, when the probability is, he might guiter some worthless ones. If this should infingather some worthies ones. If this should influence the delearant is fold list net would it not be even the indextrue to fold list net would it not be even the indextrue to fold list net would in the charitat of an withhold her scholarter lister in the charitat of an withhold lister scholarter lister in the same of activity and red for filling into the king-dam wit men and women, for five of "gathering has not men and women, for five of "gathering involves were probabled of the holding, a certic of modeling to the above reason, for five of "gathering involves the probable of the holding, a certic of modeling to the law of the probable of the holding and alone in a display to principle, have gone out with a lange and atoms in oals, the gathant of sin, and we hear it withprent. This is the prime cause why we do not usuable millions instead of thousands. I am not in favo mmors instead of thousands. I am not in favor if excitement, but, bretharen, if you are whose you on get some good souls into the climich by preach-ing fits and branstone don't strad back for fear you any gather into the clearent "of exery [kind." We think the writer applies the import of the

parable too loosely. The Savior, when present ing this parable, was not talking of getting people into the church, but was speaking of the consequences as summed up at the end of the world. As the not is handled by fullible men, mistakes will likely occur, and some bed people will get into the church, but these the angels will come and gather out at the end of the world. Ministers should preach the gospe femiles-ly; warm sinners to fice the wrath me, and see that they bring forth fruits met for repentance. You need not be afraid of get ting too many into the church if they are fully converted. Three thousand turned to the Lore n the day of Pentecost and no one thought they were coming to the church too fast. Kach good fish for that is the kind the Lord wants ut do not fear to build up a charch because there may chance to be one unfaithful member in it. Let us do all we can, and the best we can and the Lord will bless us in the work, but i

possible keep the church pure. No. 17. A printing other is the place where all extremes meet, and we occasionally get hold of some curious things, some of which are real amusing. The following is an extract from an article which came to the office soon after the publishing of Ray's speech about kissing the women. It was written by a Frenchman, and we call it a French cure for the blues:

we call it is 'French care for the bloom.' The 'Solving collision's bow the plat of cases. It does not be to be identified in the bloom with the cases. It does not be to be indeed to be i

No. 14 is in reply to a query, asking how long the house, and then if the kissing ordinance were anomded, in your sense, you might lied it conventhe house, 'and then, if the kisching orthonness were more about the convenience of the c

This will suffice for this week, and other ar les will be noticed as we come to them.

(To be continued)

### ON THE WAY TO PALESTINE [From the "Christics Stondard" in special Arrangement.]

(Concluded from last week.)

FOR the first time since the rough weather had set in, I walked forward to the fore-The water was now a deep indice blue with the same intermingling of green and purole which I had seen before. I leaned again the bulwarks, and gozed upon the waves as the parted before the sharp prow of the ship, and a the vessel rose and fell, bringing me now withn ten feet of the water, and in another instant lifting use thirty feet above it. I was again reminded of the see-saw; but now I was out on the end of the plank, and a felt like a boy again,

And when I did go up, if my eye was on the

water beneath, I felt as if I were hedding the wares farewell, and were about to mount away to the clouds; or if my eye was on the horizon. it would expand as I arose, bringing wave beyoud wave into view, until it would seem as if I were about to see to the ends of the earth During all the raging of the storm I had a complete sense of safety, and such was the prevailing feeling among the passengers. Though

the vessel rolled and tossed, and mounts waves were continually breaking against her iron sides, and often flooded her decks, and even dushing their spray high up against her sails, she neither grouned, or sighed, or quivered. There was none of that creaking and mosning of the ship's timbers, about which the voyagers in wooden vessels have so much to say; there was no disagreeable sound, except when the stern of the years! would rise buch as a massing wave sunk low, and the propeller, momenturily oft out of the water, would whirl with prodigious velocity, sending a tremor through the ship and startling us with its fortal ruttle-All else was so solid, and all the officers and nen were so quiet, orderly and respectful both to us and to one another, that it appeared almost impossible for us to be harmed by wind and water. Commend me forever to Captain Harris and his crew, and the good ship Pennsylvaera.

The most surprising thing about the mech ism of these iron stessoships is the steadiness with which their vast machinery is kept in position. The hoilers of the Pennsylvania are 17 feet long and 12 feet in diameter; and there are three of them. It has two engines — one of them 5 feet in diameter and the other 74 feet, while each has a piston-stroke of four feet. Th ropeller shaft, running back from these to the stern of the vessel-about 100 feet-is of solid iron, about 20 inches to diameter. The weight of all this machinery is enormous, and the mu ive engines stand upright above the water-line yet amid the rolling and tossing of the vessel in the roughest weather, there is no more disturb the position or working of any of the parts than in a common flouring mill on the

solid orecond. We were saddened on Monday morning to learn that during the previous night a steerage pamenger had jumped overboard and been lost. He was an Irishman, and professed to have been a school-leacher in Pottsville, Pa. He was intoxicated when he came on board, and continu ed so. He attracted my attention the secon day out, by approaching me on the deck and begging me to drink with him. I told him that we had both druck enough for one day, and that he had better not drink any more, or the you show, should seems AL the hazor of "that Ogstein should look him up in a shart place. All distributed to the look of "the shart place and the Captain would look him up in a dark place. Af-

heavy oule. He was seen by the watch the ship was stopped, and an effort was made to see him; but the sez was too rough to launch a host in search of hise; so we passed on, carrying with us another warning for those who Since the storm subsided we have had delight

ful March weather. The ship's piace, the Cuptain's flute, and several indifferent voices, have been taxed to entertain us; pleasant conversation usually keeps us at the table till after the walters have removed the cloth; lively walks on the deck in the cool, bracing air give as exercise; and taking it all in all, we were beginning to feel very much at home when the near ap proach of land began to excite a new impatience On Sanday morning, the 16th, the date of this letter, we came in sight of hard about H o'clock. The first point in view was a high mountain peak, said to be a naked rock projecting into the sea with deep water to its very base. er this a long ridge of mountain court grad-

cally come into view, and we found ourselves running parallel to the southern coast of Ireland, but seeing it at a very dim distance It any of my friends are willing to do me a favor without expecting a like one in return, let them write me a letter directed to Jerusa em, care of the American Consul. This will be my address till the first of May at least J. W. McGarrery

## MOOMAW'S PROPOSITION.

ic for its object the preaching of the C pol by the Thethren in the different citles of the United States. Those wishing to contribute to this fund will sent in their names on a card, or othercarefully and see to write externances; and in cities.

The following amounts have been subscribed, and other names will be intered as they center in:

D. Herner, Josef Mills, Pa. 3.L0

Tobias Kimard, Ederton, Pa. (Pd.). L33

Tobias Kimard, Ederton, Pa. (Pd.).

bins Kimmel, Elderton, Pn. (Pd.)... omas H. Higgs, Mitchelville, Lown ry Cronse, Mt. Catroll, Ill....... John Butlerbaugh, Lonark, Ill. (Fd.) Thus, G. Snyder, Cedur Banids, Iourn Thes. G. Sayder, Cedar Plajidis, Journ Rachisell Tombungh, Senseny Hills, Pa., Charles Hanntel, G. and C. H., W. Ve., Cutharlow King, Haprestown, Ma. (Pd., I. F. Barirgh, Campicol), Mreb., Mrs. Mathiak E. Hawe, Challeston, W. Pastis M. Brumhungh, Greenville, O. P. F. Brumhangh, Core Station, Pa., Jenns Leckros, Silver Links, Ind.

Total

THE price of the "Scriptural Manual" is 1.75 instead of \$2.00 as announced last week

BROTHER Evisiman left home last Friday noon for Kosciusko County, Indiana, and will likely spend a few weeks in the State.

A NUMBER of obituaries, though already in the are crowdedout this week. We will make type, are crowdedont this week. an effort to get them all in next week

Tur famine in Upper Egypt causes terribl suffering. In some villages the people, maked like wild besets, dig for roots. In one town women and children fought overscrape of bread. The inkust villages are said to be starving

FROM the Gospel Prencher we le has again been recurred on the College building at Ashland. Brother Roop has also sold out his interest in that pages. Brother Bachor is at his post again. May he be blessed with good

INASHUCH as several entiques have been re-ived at this office on the article written by S. J. Harrison, headed, "Sprinkling and Pouring put to the Test," published in No. 5 of the BRETHERN AT WORK, we now publicly call on all who have a criticism on it to send it to Brother H., at this office, as he purposes at swering all the objections which may against the proof that immersion is the only mode of haptism that can be performed in obe went on deck, and leaped over the windward dience to the language of the formula contained

## Our Bible Class.

"The Worth of Truth no Tougue Can Tell." ible questions, and for es. In order so as

Compare and explain Ex. 21: 10, 11, and John 1 18. H. Jl. R. Will some one please explain whether feet-with lag took place under the old or new dispersions. Is the chembles, or finning sword still between man and the tree of fife? G. L. Chowry. non and the tree of life? C. L. CROWTY.

Pigose give we explanation on Acts 2: 47: " And
the Lord saided to the church daily such as should

be sared."
Romans 8: 33: "Who shall by anything to the charge of thod's elect?"
Timotry 2: 90: "Therefore I emiliate all things for the recta a ske."

BENER SCHEANEZ.

Of the rectable.

With you of some of your tenders please explain

Mott. 16: 11, 12? It reads as follows: "But he said

unto those, All zoen connect receive this saying, save
they to whem at le given. For there are sense enonly and there are some remarks, which were sale established are some connects, which were sale established from and there be connects, which we made themselves connects for the kingdom of enven's take. He that is able to receive it, let has trive it."

F. J. Frantz.

selt the Bacerung

diligently followed every good work."

J. B. Eleke.
Will house one please explain Met. 7:3, 1: "Fee
this Metabode, king of Solem, priced of the most high God, who met Abusham returning foss the simplifier of the longs, and bloosed lines; without fallow, rethout modler, without keeven, buring mether beginning of disp, movemed fire; but made like mut to ke not God; absorbt a prices colli-

Will some one please explain Jos. 12:57 It reads as follows: "If thou hast rem with the footners

Will struce one please explain Acts 18:18, which tends as follows: "And Paul, after this, tarried there yet a good wittle, and these took bit tends of the brethou, and surfed then cent to Syria, and will him Pricella and Aquilata, baving shorn bit had in Centure: for he had a you." N. S. DALL.

Conclures for he had a vow." N. S. DALE.
Will you so some of the Brethers explain Malt.
5:25: "Agree with thine and emission you dely, while
thou art in the way with their best at my fisce the
pair creany deliver there to the judge, and the judge
delives there to the other, and that be cast into
pittom." When in the adversely who the judges
and who the officer? and where the prison?

Will the BILLTHIES AT WORK PRICE explain Fruith 55; 127 "Soil to was not an enemy that re-pression as, then I could have borne its other was it he that hated me that did magnify himself righted not then I would have but not always from him. Who is elected to? Jarkel Explain. I would like to have some on phain, thu sugh your pager, Reb. 8:8-80. It reads as follows: "For finding fault with them, he suith, Behold, the days come, with the Lord, when I will make a new cov-ment with the house of I hand and with the house

him to consciousness again, and when he had him fully recovered, he tound that he had revivfacility field with frem, we recovered to composite the Local when I will make a new corresponding to the control of the control of Judich; not according to the concentration that the control of Judich; not according to the concentration that the control of the shad of the shad of the shad the shad

### SINS OPEN BEFORE HAND.

I desire an explanation on 1 Tim. 5:24; "Somem's sine are open beforehand, going before i joigment; and some men they follow after."

A. Winesey.

THE men whose sins are opened beforehm are those who due so isolated or degraded that they leave no influence by which men are

they die. On the other hand those whose s follow after leave agents, such as persons of books, that are imbased with their evil influences and thus the seed they have sown will continu ally spring up and grow and produce much evil fruit. For example, such men as Tom Paine and Voltaire whose influences live long after their mortal bodies have mouldered to its orig J. W. Southwood

## WORSE THAN AN INFIDEL

Please explain t Tim. 5.8, which reads no foll "But if any provide not for his own, and expo-for those of his own house, he buth denied the

THE apostle had, in the former part of the chapter, been enjoining it upon children, and nephews, or as the Bible Union has it, and nephews, or as the Bible Union has it, grandchildren, to provide for the wants of their aged or helpless parents; "for," says he, " that is good and acceptable with God." Now in the verse above quoted he ways that it is a crisse worse than infidelity, or as the Bible Union has MATTEE A. LEAR

# STORMS OF TROUBLE.

BY A. F. NEUER ON Sunday meeting, March 16th, the sky Was clear and calm; but soon the wind arose, black clouds over spread the sky, a severe snow storm followed, and before night the ground was covered with six inches of snow.

to it is in every condition of life. Temporally, we enjoy ourselves with our families when all enjoy health and poace, but soon the storm of affliction may overtake us son. But there is always a calm after a storm Let us look to the good Book for encourage ment. Paul says, "For I recken that the suf-

hermes of this present time are not worthy to be compared with the glory that shall be re-vealed in us." Rom. 8: 18. "Spiritually." The church may enjoy peace,

perity and saushine-preaching has the de sired effect, souls are gathered into the fold of Christ. The church and angels rejoice together; but suddenly a storm of trouble arress, black clouds obscure all rays of light, all presching clouds obscure all rays of light, all presching seems of no awal, no one names the name of Jesus. "If one member suffice all the members suffer with it." Coldness and weakness in the church seems contagions. My brethern, this ought not so to be. "If a man he overtaken in ought not so to be. "If a man he overthelees us fault, ye that are spiritual restore such an one in the spirit of mechaness, considering thyself, lest thou also be tempted." Gal. 6: I. "And let us consider one another to provoke unto love and good works." Heb. 10: 24. By so doing we will restore our weak and cold mena-bers and revive ourselves. To illustrate my mind more fully on this subject I will relate an incident that occurred not many years ago: In the far West a man, traveling from on softlament to another, was avertaken by one of readful snow storms subject to that cou He was conscious of his fate-be was cold and drowsy-be sought a place where he might lie down to take that long sleep that knows no waking this side the resurrection of the dead; but to his astonishment, where he thought of ying down, he found a man lying in an uncon scious state, who had traveled before him and had also been a vectim of the storm. Must be now lie down by his side and both die together No; but he was moved with tender compassion toward his fellow traveler; he began to rub him all over and worked with him and soon brought

ed himself. The storm now being over, they both traveled hand in hand, rejoicing, to the Brethren, can you make the application?
"How pleasant it is for brethren to dwell together in unity." Jesus said, "By this shall
all men know that ye are my disciples if ye love
one another."

Salem, Illinois.

A CHERRUL temper, joined with immosmer, will make beauty attractive, knowledge delight-ful, and wit good natured. M, and wit good natured.

SEMBLE IV.

ARCH 4. Brother Eichelman presented the beautiful subject of "Heaven."

BEFORE the present King of Demonstr cause to the throne, his income was only about \$810(80), and in course of the economy practiced in his family, his daughters were brought up to make their own bomnels and clearstarch their own collars. One of these ladies is to be the Queen consistent quarter or measures up warm that has been runs common non-construct unter even an are projects into justices of oil, which indicate the ore, it is consistent the over it, is consistent to even the consistent the consistent the consistent that the consistent that is the text (upwer contenting before the first and fails that the consistent that the consis

## Correspondence.

You May Think Strange

TIME and again have we been called on, here work, which is being carried on, more or less throughout the entire Brotherhood; and know that we have assisted but very little, if any. in the great work, I deem it necessary to write concerning this matter lest you may think strange of not receiving liberally from our dis-Perhaps no district in the Brotherhood is situated just as we are; entirely closed in having no line of communication with any oth-

or district of Brethren with which to work as co-laborers, only in the Annual Meeting, and co-laborers, only in the Annual Meeting, and also through the papers published by brethren who are sounding out the glad tidings from church to church, and even in the regions be-yond. These papers are welcome visitors to many of our firensies, tolling of the glorious and control our firensies, tolling of the glorious the same Spirit. May the day soon come when the church will form one unbroken line going forth to conquest and to victory in the mission-ary work as far as the gospel will allow, into all

Knowledge and zeal should go together in

knowledge with our about go together in accomplish but very little; so zeal without knowledge will make shipwreck of the whole knowledge will make shipprieck of the whole uniter. Let us all avoid the two extremes in this work. We should not lie still in our hil-ing place till the world, which is starving for food, should drag us out and set us to work. Noither should we be like the swolles stream that comes sweeping down the hillride, making havee in the walley. But we should come forth as the water free from the contain head, more good. Perhaps it is thought that we are tardy concerning the great work before us. I have no doubt but that we, as a district, lack zeal in brethren who are willing to spend and he spent, who make great surrifices towards spreading the gospel. I am happy to know that our borders are being extended farther in every direction. Our district has a territory of about two hun dred miles square, and still reaches on and on and I think with the co-laborers of the nearest districts we can one day be united to districts east, north and west, and then with our united sast, north and west, and then with our united force all move toward the sunoy South, where the harrest is ripe and ready to cut. Now brethren, on account of our present condition, do not think strange because we have not redo not think strunge because we have not re-sponded to the many calls for help. I think, nuder the present circumstances, it will take about all the knowledge, zeal, time, and means for our home mission. May God bless all mis-sionary work in cities and elsewhere, as my

We have a large field open, and calls from every direction to come and preach. Brethren, work this way. I am glad to know that Broth-er C. G. Lint has offered his services to us. I think the district will make arrangements to have him here before long. Brethren, let us all work together in the unity of the spirit that the good work may go on to the accomplishing nch good.

We are reading the Stein and Ray debate with terest, and by reading it we find that the truth interest, and sy meaning it we and that the rutes will prevaid against all opposition. Mr. Ray's assails against the truth presented by Brother Stein avail but little. He is wasting a great deal of assumition. He should remember what Paul says: "Our weapons are not carnel." "Gh that the salvation of Israel were come ut of Ziou! When God bringeth back the

captivity of his people, Jacob shall rejoice, and Israel shall be glad." Pealm 53; 6. Limestone, Tennessee, March 29, 1879.

Brief Notes

BY JOHN BUCK

L. Scripture reference of such a place.—The speaker showed that beaven is a place where all the redeemed, the reasoned of the Lord, with all the prophets and patriarcha of old, shall controlled deall and patriarcha of old, shall

attention was called to the fact that Christ comdown from heaven, that he ascended up to heaven,—"I am from above," all bear the mind apward in heaven, no reference is had to the rotundity of the earth, as this terrestrial ball is

ut a part of God's vast creation.

III. Who shall enjoy heaven?

1. These who labor to lay up treasures in

heaven.

2. Those who come out upon the Lor-side, and follow the good Shepherd whithers ever be gooth,—"Observing all things whate ever he has commanded them."

Those who enjoy "heavenly place Christ Jesus,"-are always found "as themselves together" in the house of the Lord

4 Those who "set their affections on he and beavenly things." 5. Those who are daily fitting, qualifying and preparing themselves, "growing in grace,"

"antchying the Lord God in their hearts," be-ing not conformed to this world," Into as heaven is a peculiar place, so is heaven's society, heav-en's people, a "peculiar people, a royal priest-hood, a lea's antion," "strolous of good works." IV. Heaven's pleasures and brantics. There will be unfuling beauties and unend-ing pleasures to be enjoyed by those who shall be counted worthy to enter into the joys of their Lord. The glorious antrepation of en-joying a place free from sun, where the wacked

cease from troubling and the weary are forever at rest, should stamulate the aspirations of every soul to press onward and spurard, to win the prize and receive a crown of everlasting life. O what joys are set before us!—what knowledge "to know that we are known," to the light of that city; the mexpressible pleasure of being with our best friend Joses. who died for our sies, a heaven of lare, no prelanding lore there; but love whose beams and smites will be planted on every count-mance! And oh the sweet and melodious muthat will be there, when the great of heaven's hosts shall write with the Lord's gathered sheaves, having palms of victory in their hand, and crowns of glory upon their heols, and with the harps of God, praising the Lord! What a soul-cheering, soul-stirring serson that will be?

The pleasures and beauties of this life in this wicked and troublesoms world are all transitory-soon fade and pass away, and when reasonary soon mass and pass away, and water needitating and unusing upon heaven's joys and glory, I am made to wonder in my heart hos any sool can be so hard, so cold, so wacked, as to stay away from Jesus and his service, and by their actions say, I will not go to heaven. O may all who read these words he able to sing in spirit and truth with a full realization o the same, the heavenly song,

"My heavenly home is bright and tair, No pain and death can enter there

# A Report of Mission Work.

BY S. B. SELL.

LEFT home on the 27th of March to en-gage in a protracted meeting in the vicin-ity of Englaville, Harrison Cousty, Missouri, I did the first preaching here by the Brathren, I had been here on the 8th and 9th of March. I had been here on the 8th and 9th of March. Tried to preach three discourses, one on trim isoptism; had crowded house, and I suppose half as many outside. As the Campbellites Baptists and Methodists were then having Haptists and Mcthodata were then having meetings, I could not get the house any longer at that time. So I returned on the 27th of March, and continued until April 2nd. Had densely erowded house and good order, as this appeared to be new doctrine and strange things. They attended regular and gave diligent atten-tion to what this bubbler had to say. After about foor or five discourses a man of standing and influence came to me and said, "Brother Sell you are the man to preach here, your dec-trine is all right, no man can object to it," and many similar expressions by others.

The result of the meeting was, two came forward and were baptized. One of those (Sister Robertson) told me that she had joined the Presbyterian Church at the age of fifteen, and this Winter while tending the Baptist meetthis Winter white tendrog the Baptist mest-ing she gave her based its join their church, as she became dissutisfied with her haptisus (sprink-ling, "But," and the sister, "Brother Sell, when I heard you preach on trine haptisus, I weighted every word you advanted, and after your discourse I made up my mind that that is the way I want to be haptised." This is, I am

was hard for the Raptists to give her up. The Bastist exhorter told me that they had her them, and they would give her a letter of rec-I heard several say, nomer be baptized that way than the other; others said, "That is the way I must to be bap tired." and a Campbellite minister told me that no man can object to that baptism. This oc-curred at the water, where a delightful scene took place. Many tears were shed, and I heard, alministered the ordinance of trine hap tism, serrang and crying. Soring the effect and the desire for preaching, I left an appoint-ment for the second Sunday in April.

I will here say that those two accepted the gospel order as held by the Brothren without any reserve. When I approached the covering of the head, I remarked, I suppose here we dif-fer, to which she replied, "No, 1 think not." As she acknowledged a covering assist from the hair, as a matter of course, it did not take much to get her to accept the cap as a uniform

I hope some one will be so kind as to send ter the Burthnen at Work or the Pri the Christian, as I think she would be a good writer after once introduced.

### .... Railroad Arrangements

100 the brethren and sisters wishing to go to A. M., which will be held in Rockingham County, Virginia: All who live in Iowa, Wis-tonsin, Minnesota, Nebraska and Northern Illinois, get on the Baltimore & Ohio R. R. at Northern and Central Indiana a Auburn Station. Western Michigan at Au-barn Station. Eastern Michigan at Deshler, on the Dayton and Michigan R. R. Western, ns the Dayton and Michigan R. R. Western, N. W., and Northern Ohio at Defisince, Desh-ler, Fostoria, and Trifin. Those Bring in Crawford, Wyaudot, Hardin, Ashland and Wayne Counties at Mansfield, Ohio. Those in Holines County at Mt Verson. Those in Holmes County at Mt Vernon. Those N. Eastern and Eastern Ohio at Pittsburg, 1 Kassas, Massouri and Western Illinois take the Ohio & Mississippi R. R. at St. Lonis, Missouri. Those in Southern Hilitois and Indiana get to the O. & M. & M. Can. R. R. at the nearest point to you; and also S. Western and South-ern Ohio at Cineinnati, Loveland, Maurectown. er Chillicothe, Ohio

I have now given the points at which you can get to the roads which belong to the Baltimere & Ohio R. R. Co., and will say that none peed make any arrangements for halt fare only to the nearest point on the roads named. The balance will be and have been made on the Baltimore k Ohio roads. And I will further say that sone can get to the place of meeting without getting on the Baltimore k Ohio R. for Broadway Station is on their road. So it will be the best and cheapest for all to get on their road as soon as they can. If the member let me know about how many are going I will have a special trace run from Chicago and Louis, i. c., if there will be enough to justi the company to do it. Say leave Chicago on pareday and also St. Louis, and get to of destination on Saturday. And once on their read at Chicago and all points East of that its change of cars to place of meeting if a special train is ran and only at Harper's Ferry our regular trains and also on the Ohio's Massessip pt R. R. There wall be excursion tickets at all stations on all the roads belonging to the B. & COMPANY.

Let each congregation say how many will go from their church and notify me, and they on the west. W. Arrold.

10 west. W. ARI erset, Perry County, Ohio. Primitive Christian, please copy.

## Enistolary.

To Brother I. J. Resemberger —
PHANKS be to God for his kindness in permitting was to wide. mitting you to visit the Covington Cl and there procisim the truths of the blessed Bible in such a forcible and telling manuer,

to tread in the Christian's math to elery. Through the influence of those precious ruths, and the striving power of God with man, barque is still smoothly suling on down life's stream, and many priceless souls signal to

cold, a writeducated seder, and I have reasons been and peace which is the Christian's; may to selecte it. I hered a nomber say that also they be made to realize the magnutable joy and was a model Christian, and had ridually qualities; less of that moment when the sames willings. This being the case, as a matter of course, it gives has brant to God. On blessed moment, was hard to the Burgleisto agree here, up. The had been diapprass which attacks has never after! If the sinner knew what autold placerry so long at the threshold before entering?

> words, and for the wise counsel thou hast given me, and I sincerely hope that thou mayst never regret say uniting with the church under thy influence. You told me not to be an idler in the church.—I am trying and shall ever try to be active in the cause. I have carnestly asked the question many times, Lord, what wilt thus have me to do? and think probably that mins eyes have been partly opened in reference to my part in the good work. I shall ever strive with my heart, hand, tongue, and pen, to aid the cause of my blessed Master, who has said, "Take

my yoke upon you and learn of me, \* \*
For my yoke is easy and my burden is light. Yes, so much lighter than the burden of sin Pray, dear brother, that your weak sister may truly be an instrument of good to the blessee F. E. TEAUTE.

### Corrugton, Ohio

### From the Southern Indiana Mission Field

Let'T bome March 21st for the field of la-bor; met Brother John W. Metzger at ludisaspolis; took train in the evening for Crothersville, Jackson County; arrived at 10 o'clock P. M; was met by the brethich at the station, who conducted us to their homes, where we enjoyed their hospitality. Commenced meeting on the evening of the 22nd, and con-tinued until the evening of the 30th. During or meetings there were ten received into the church by baptism, and others scemingly were convinced of their duty. We hope they will become obedient to the govern of Christ. The with their new relationship in the church.

In all of our meetings in Jackson we have received eighteen members by hapm; thirteen were members of other denomnations; five made no profession; those from test Comphellite and Methodist traternities Hope they will be fuithful and adorn the doctrine of their profession by a godly walls and a chaste conversation. May the Lord guide there with his holy spirit through life, is our prayer. Brethren, remember them, as they re without a minister and seventy-five mile on any organized charch. Arrived bonie on the evening of the sist; and us.
to the Lord over our families and us.
John W. Marzons.

Boston, Indiana

## From Effic C. Snyder.

(1 OD has given us a brantiful day once more How I enjoy sanshine after storms. In taking a retrospective view of the past I an see wherin I might have made life a little different, had I had the experience of years, but on the whole I have done very well. think of the days that are past and gone, it seems but a dream. Year after year rolls away, and we are hastening to our long home. O how careful we should be and not idle away our

time. Yes, those moments, that, in childhood's days, are so often spent in vaio. One by one they are possing away. Young friends, don't think because you are young and in the prime of life that your life is long, for the Lord may call you away in your youth without five min ntes wurning. How sollto think of it if yo have not followed his footsteps.

have not followed his footsteps.

I went to meeting list Saubath, and we hid a splendid meeting. The Brethren have no meeting-house here, but they have preceding, all the same, in a achool-bone. There is but one minister in this county. I think he presched es the true gospel more than I ever heard it presched by others. I am no memberyet, but I can't help but feel as though I was a sister. 1 think I shall become a member of it after while. I know I ought not put it off, but I want to be not join the urrougehurch again. I think the Brethren Church is the true church of God.

I wish some of you bretiren that travel could come here and hold a series of machings and revise our town. I think two ministers would do a great deal of good. May the Lord bless us all, and guide us by the divine spirit into all truth while we live.

and when time shall be with us no more, save the Ferryman for passage to the haven of rest and peace. And they all most with that sweet the sum of the same with the loss of one, is my prayer.

### m's; may What Con I Do For the Bible School? made. Even little boys were made to feel Y D. W. HARTEL

S the time for organizing Bible Schools is at hand, many are asking, what can I do. not the necessary knowledge; but we think not the necessary knowledge; but we think if they would study the lesson as they do the af-fairs of this world they would have equal suc-cess. "If may of you lack wisdom let him ask of God." James 1: 5. With the Bible in your level and Christ in your heart leve could Dear brother, I thank thre for those cheering

> The Superintendent should have a Teacher's Meeting once a week, where all the teachers could meet with him to study a lesson prepara-tory to bracking it. In our (Poplar Grove) tory to beaching it. school we commenced holding teacher's meet-ings in June, and continued them until the

After the close of our school we met once a at each other's houses in the capacity of a Bible class. I think that a very plement and beneficial way to spend the long

The object of all religious work should i win souls to Christ. After winning souls, fact them. "Feed my lambs."—Jesus. Fathers and mothers, ministers, teachers and superin-tendents, are you feeding God's lambs?

"Are you doing all you can for Jesus Giving him your willing service day by day? Souls immortal all around are dying.

Are you showing them the way? Hawpatch, Ludwana.

## Request and Notice

GET a great many letters from Brethren and friends, requesting me to come and reach for them, and they will pay my expenses In the first place I would say, that were I to answer all the letters, it would be almost a continual drainage on my stamps. So please enclose stamps if you desire an answer. In the econd place, I would say that I cannot po second place, I would say that I cannot possibly come by merely having wa R. R. fare paid. I have a family to support, debts to pay, &c, and to get only fare paid, would soon make no "wose than an infidel." Such characters you would hardly want to preach for you. Rememwould hardly want to preach for you. Reasem-ber, brethren, it is easier for ten to pay ten dollnes than for one. If you can't afford it don't expect it of your poor minister. For eighteen years I heeded many such easis at my own expense in time and money, but the beats are all off my string,—I can do so no more. I love the church and the Master's cause, and am still willing to do all in my power to gather souls abourd the good old ship, but am powerless as far as money is concerned. Nothing but extreme poverty would cause me to than To my brethren, sisters, and friends, whom we in the Lord. W. J. H. BAUMAN.

## Nora Springs, Iowa, April 7 Items from Allison Church, Ill.

Dear Brethren: DERHAPS it man interest some of the many residers of the BRATHERN AT WORK to hear from this part of the brotherhood. We neet to-day at the church at ten o'clock for public worship; latened to a very intere-discourse from Brother Jacob Gerhart. Text

Met again at two o'clock P. M. to organs Sunday-school, and elected the necessary of essary officers, with a full corps of teachers. The school unanimously voted to use the Children at

The church is in union and harmony so far so we know, though we have had but one ad-ded to our number (and that by letter) since led to our number (and that by receive since last Fall when Brother Billhiner was hers. Still we are not discouraged but feel to thank God and press forward, lioping at the end of our warfare we will receive a vrown of right-

The BRETHEN AT WORK is a regular visitor and when read, I distribute them to those who are too poor to subscribe. Wish I could in-duce every body to take it. I think the Brethren's papers are powerful instruments for doing

## From Indian Creek Church, Iowa,

maste. Even little boys were made to feel what it was to be there. Our own little boy thinks that the young people enjoy themselves better after they anite with the clearch than outside of it. He believed that payer had power in bringing sends to Christ. Little boys, do you listed to greater when it is aftered by the you listed to greater when it is aftered. power in bringing souls to Christ. Little boys, do you listen to prayer when it is offered, or do you think of worldly things? When you are at occuring you should keep your minds on sol-enn traths. How often my soul has rejoiced enn traths. How often my soul has rejoiced at the rich admonstrates of our brethran who declare the truth to dying people. I believe there was joy in heaven among the angels to see so many wanderers returning home, as they were convinced that they were on their way to destruction. Characters Mowes.

## How We Conduct Our Social Meetings

WE conduct our Bible class, or social meet-

ing somewhat like the following:
A previous aunouncement is made.
The assembling of brothren and sisters, ng and old, and all who tied interested in

Singing of church hymns, and some op selects a chapter. A Testoment is furnished for every one present. The entire chapter is read, and as they read, questions are asked and answered to the satisfaction of all present After reading, the meeting is closed by singing and prayer, which is insisted by the older upon the younger members to lead in the same.

### From North Liberty, Indiana

av Brethren:

A MONG the things of the past it our years,
A wint. We had our council meeting the
20th inst, at which the visit was reported.
Only a few missteps were found, which were
alto advanted and union established. One MONG the things of the past is our yearly readily adjusted and union established. One made the good confession and was baptized into Christ, making twenty (including one re-

March 30th. Re-organized our Sunday-hool. Will make arrangements at our coxt school to procure reading matter for grati

distribution. Fraternally yours, Wm. Bosocom.

### Morrels 2 Let 1879 Danish Mission Report.

-8 2.00

Knob Creek Church, Tean....

### 7.00 S. M. Smith, Much. Buoch Eby, Iti. 10.00 96

\$30.30 C. P. ROWLAND, Treasurer. Lanack, Ill., April 19th, 1879. (P. C., please copy.)

## From D E Benhaker

HEARTILY congratulate the Brethren of Northern Illinois in their good fortuge in Execution a good man as Brother Stein to live among them, and I was more than pleased when I saw it announced in the BRETHER AT WORK that the members had purchased the Mt Morris Seminary. (I am pretty well ac-quainted with that institution, having lived near there five years). I almost wish now that I were young again. I certainly would go to that school.

Iown Center, Imen, April 5. Report of Danish Poor Fund.

Total ... ...\$11.00 C. P. ROWLAND, Treasurer Louark, Ill., April 14th, 1879. (Primities Christian, please copy).

## District Meeting in Indiana

S TONY Creek Church was the place of hold-

the problems—

NOVY freek Church and the placed shold.

NOVY freek Church and the placed shold.

We had a series of meetings at the Greece, since, Marting general by its district problem.

We had a series of meeting should be supported by the problems of the problems of the problems of the problems. Because the problems of the probl

Booking according of the presented of the presented of the churches to pay their quoto towards defraying the exponess of the Breshren that were on the missionary work in Southern In-

Ans. We agree to send Brethren to the churches to urge them to pay and assist in that

No. 2. Have churches a right to employ police force to protect them at communion meetings, or any other succting? (This opers Only in extreme cases oes to Annual Meeting, the only query sent from this district).
No. 3. Would it not be better to close or

communica meetings at night after our com-

Ans. Leave the matter optional with the churches.

No. 4. Would it not be better for the heet. ren, where the communion is held, to say who

should administer the communion?

Ans. We will make no change. No. 5. A minister being called to the poor-house to baptize a pumper, the poor-house be-ing in the territory of another elder; has he a

elder whose the pumper lives?

Ans. He has a right to do so, and the church where the poor lives should take vare

of the poor moments.

The meeting then received the messionary report. Elder Jacob Rife gave a very interesting account of their bakes on the south, and of their cries for the bread of life. They then elected Eider R H. Miller to represent them in Annual Meeting. Then Brother Ignac Origo and Lewis Kinsey to fill the missionary field in lect money to defray the expenses of the south-ern mission. These brethren are R. H. Miller, lect money to defray the expenses of the south-ern mission. These bretheren are R. H. Miller, G. W. Studebaker, Isaac Billhimer, John W. Metzger, and Jacob Rofe. The meeting was then closed after some preliminary busness. It was avery pleasant meeting, and the heet of

April 9, 1879.

From Washington Creek Church, Doug-las County, Kansas.

THE Brethren have two good meeting-houses height miles from Lawrence. The other is 30x eight miles from Lawrence. The other is 30x eight miles from Lawrence. The other is 40, called the Brumbaugh Meeting-house.

40, colled the Brambaugh Meeting-mone. This clausch at present numbers between 173 and 200 members. The Brethren held, during Waster and Spring, three series of meetings; the hast one was held at the Breth-ren's large meeting-house. The word was held forth by Brethren George Meyers, Jesse Stu-dehaber and Noah Henricks, (the last named lives in Lawrence at present), assisted by our home munisters. The results of the last meeting were, an baptared and two reclaimed. The members were built up in their holy faith and others were convinced, but are still standing outside the household of faith. Yesterday was our yearly council meeting. Matters were dis-posed of to the satisfaction of all present. But

To-day our regular meeting at the meetinghouse. Subject, "The good Samarian." Jesus Christ being our good Samaritan if we will but do his will. He is willing to bind up all our wounds, pouring in oil; and if we but learn bis will, and do not practice st, it will avail us nothing. Brethren and sisters, let us all strew cornect work in the vineyard of the Lord. Be more zealous for the cause. Let our light shine in all our transactions. Do all the good we can and as little evil as nossible ac., is the prayer of your unworthy brother, JOHN A. STETTHIAKER

Willow Springs, Kansas, April 6, 1879. P. S. Auy of the brethren wishing to lo-de in Southern Kansas in Elk County, will eale in Southern Kanson we have do well to correspond with the writer.

J. A. S.

## From Jesse Calvert.

Our Brithren;—
Our meeting closes here this marring, with ten additions by haptism and one reclaim-O ten additions by baptism and one realising-ad, and a good feeling, except some United Brethren; they had quite a societing near here, and one man said the blessed Lord had put twenty-free cents in his pocket to give the eider, and some claimed to be sanctified, and

Bowman Recording Clerk. Five queries were many other things equally ridiculous. I tried expose error and present the truth, and it is to expose error man present the trinit, and it is said some got cross about it. I cannot belp that; we is to use if I do not preach the gouged in all its power. These was a Brother Flora and wife haptized user here. He is a brother of Brother John Flora, of Virginia, and he had preached for that fraternity for ten years. He gave me a very interesting history of that part of his life; he had baptized only four, and feels glad that no more had been led by him. He says it is no one to above the old Brethren, or think of heaven without coming to the gen-eral principles taught by them. There are a eral principles taught by them. There are a few left here yet. Their only hopes are in the Progressiv Christian. What a pity that the Brethren will go to such extremes that there is hope, by them, of division. Pettit, Indiana, April 7, 1879.

## To the Brethren of Southern Va.

SHOULD the Brethren or others along or near the Chesupeake & Ohio R. R., or that of the Harper's Ferry and Stanton Line, de sire it, we will spend a few weeks before A. M. in preaching at such places as may be thought proper. Those who favor it will at once give know not the name of Brethren in Southern Virginia, hence this notice Give name, post-office and rullway station, at which to step, and we will then give notice as to time of ar-rival. LANDON WEST.

# Annonucements.

Primitive Christian, phrase copy our Love-ferst uniter where it reads "Tolo Freek. County, Indiana," it sharid be "Pipo Corek,

# Pallen Asleen.

SISSNE—Saster Sissne, wife of Brather Jahn Shane as daughter of Elder James Willer, of Portece Prairi Vengregation Was been August 23, 1849, and the James 15, 1879, aged 22 years, 6 secaths and 20 days Bannie convarytum Sister Sister was a faithful worker to the abureh a salababbeshed, sed in the advancement of the Lo-naer. And as she requested same to enfagree her all reiman. She was assumed and gave full eviden-tal she would seen be with the forell as gibry. Fune

DPKINS.—In the bounds of the 20sek Bivee Plurch, 
Mellin Courty Oble, Frand Thomas Hepkins, in the 
44th year of his age.

Be layers a wider and a nomber of restil challenge, 
increal services by the writer, from Gas. 3rd chapter, 
there clause of 14th were. "Dust thom at, and many 
there clause of 14th were."

of Friend Paniel and Suster Catherine Wess, a of France Brains and State of Was burbed in the Breithwa's burying presend, amon-mach wepping, became the tender burnals was broken of it buring the anath child harink by these pareness. Wit sty, freed Dariel, doby not to prepare to must these Disto once proceedings. When the services by the write and others, from Lake 8, 62, "She is not dead but shop the services of the services of the services of the services."

MEIS—shote front, sife of Britaire B. J. Myses and doughter of Brother Sead and Silver Warry Kert The sulprint of this native was here. Screenier Alle, near 22 should, current January 18th, 1867, are 12 should, a partial subsequently a state of the subsequently and the subsequently as Primitive Christian, please copy.

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Lunark, Illinois,

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

Lanark, Ill., May 1, 1879.

No. 18

## The Brethren at Work. EDITED AND PUBLISHED WEEKLY

I. H. MOORE & M. M. ESHELMAN.

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Nonce.—D. Brower

From Seysstopol, Indiana.—D. Brobtelbron ELECTED: The Ancient Jews as Formers....

OFTRY:
A wast From the West
The Life of Man....

## THE IMPERISHABLE LEGACY.

BY C. H. BALSBAUGH, To Sister Emily R. Stiffer:

HAVE kept you waiting long for a response to yours of three mouths ago. To me they were months of grinding agony. But pans are meant for blessings, and eternal benedictions will be their issue, if we accept them in their true intent. Life is a fearfully soleme reality. To have it all "hid with Christ in God," is the great and often unsupressful struggle of exu-In our probationary period we shape th flow of the eternal years. The human will pre destines the endless racture, or the intermidable Mude in the image of God we are endou ed with the soveraguty of immortal being. All the facilities of the Godbead at our commanfor the attainment of the Divine idear in Japan the Christ; but not the shadow of a shade of ar bitrary is laid on our volitions. Christ has supended from his Golden Gurdle the keys of death through our will that he unlocks the Gate of Pearl for our admission, or bolts the floring loors of domination, prohibiting all returns Moral being is not holiness, and codless mora being is not Eternal Lafe. But God monifer in the fi-sh -- in our flesh individually -- is, for us We live, and we cannot but live forever whother it be eternal life, or eternal death - the life of God, or the late of devils-will desend on our voluntary choice. "Because I live we shall In this sense Christ is the life of the fallen angels no less than the unfollen. "In Him is ble"-all life-and from this uncreated Fount. If so, by what notherity is it theestablished or be made happy.

freely as angels and saints. To live God's late being, which is salvation. Heaven "The high ng of God" is on a level with His own being. He cannot live a life beneath Himself. He can manifest Hinself on a lower plane, but not in a lower character. Whether He sits on the Throne of Universal Empire, or lies in awaddling bands in a manger, or is suspended on a Cross of ignominy, He is God, "the same yes-terday, to-day, and forever." What He isthis is the goal of our vocation. A lower aim is a practical demal of the Incarnation. "Be ye

HOLY, FOR I AM HOLY." Emmanuel is the Model, the Holy Ghost is the power. Both are Divine. To believe in the One, is to secure the unfailing services of the Other. The Spirat draws upon the exhaustless fund of God in "And this is the record, that God hoth girent

With what pertinence comes the solemn in m: "Work out your own saliation werm PEAR AND TREMBLING." It requires constant watching, praying, wreathing, agenizing. Ev ery day the nuits must be driven deeper into hands and feet. The glorious, imperishable Legacy that came by death must be gained by erucifixion of self. The Holy Ghost consecrateall His temples to the Gross-slain, sin-alaying

..... . TT SPRING.

Messiah

BY SEDROE D. ZOLLERS.

O gentle Spring, for the goolal may we years. With hearts exalitant we welcome the return! The passence breaks the spell of Winter's glou And wakens unless from the dreamy tomb.

No seems more lovels on this civiling polices. Than the study coming of the secural year; Then wedge determine of the secural year; Then wedge determines the disk and built, And forevern becomes by the reparking rule; And futer and the security of the se

These to provide the property of the property

## THE DRESS QUESTION AGAIN.

BY ALEX W. REES P.

"And he would not for muchile but afterward he and within himself. Though I lear not God, nor regard nam, yet, because this widow troubletti me, will avenge her, less by her continual conneg, due

B last year, was sent a query from the Dis-trict Meeting as to what should be recognized among us as the established order of the church as constituting the details of Christian dress flicting views among the Brotherhood at large. one this much rexed subject, I was noxious to see the Annual Meeting express its mind. I placed in the hands of our delegate (to be pre-

Is there are established order of the charely concerning Christian dress? If so, what is #4

in the nuked sense of being, devils drink as der of the church-is it from beaven, or is at is more than to live. It is the normal state of If from men, why seek to impose or enforce it; This, to my mind, is the sum and substance

of the uniter, it is the dress question summered down to the capacity of a nut shell. I learned ble occasion seemed to present itself for laying these questions before the meeting. It is portant that these matters be clearly settled, by the proper authority. As ministers of the gospel, specially set apart for the work in the mulity, planuaces, and non-conformity to the world in diess, as specifically typified in "the rder of the church;" and not only to preach it o others, but to practice it severaly correctly ous setting a good example to the flock. Thes ngs-in my imperied way, bring as it were but a bake in Christ-I have tried to do; but I must say, that when I have put forth some car est, special effort in this direction, in the hope that the cause of our adorable Redeemer might sake the sinful vanities of the world, the church edified, and the snints built up in their most hely faith,-it is not a little bewildering, and no less discouaging to a novice in the work like myselt-to peck up a church punt and there find it solemnly and emphatically declared that "there is not a scrap of Scripture to sustain the Brethren's order of dress." Well-now, here is a very serious dilemma for us, for of all men in the world it is expected that a preacher will tell the truth! We can scarcely conceive of a more perudorical character than a lying preach-

very bad state of affairs. I sincerely hope the morals of the clergy may ove in the mgh future! Would it not be well for the lasty in general, to think about this a little also? The agitation of the dress quetion is assuming serious proportions-"there is no small stir" about this matter, and yet there Where shall we find "safe ground" in this mat-

age, that he believed preaches stold more stories tions anybody else. This is, I must confess, a

Would it not be well for the church to give some decided expression of its views pretty so that all might know what we do believe un There is serious need of a uniform inth and practice. The dress question as or of no little suportance, and it is a question con solerably beforged in the mands of some, and ially cloudy to the understanding of others. The church seems to be a good deal like the people were down at Epheaus in Paul's time Some cried one thing, and some another, and the whole city was filled with confusion." neace and welfare of the church denomicaisfactory solution of this question—a clear, defmite, Scriptural exposition of this important senture of the Christian faith. make no uncertain sound, and there need by no clamor. Why should there be "an uprour among the people?" "Let your maderation be mind to this matter? Is the second God gave on silent as to what shall constitute Christian dress, or are we left to individual, "God-given basics" on this point? Is there even a "strau of dryme testimony for the "order of the church. or does and order figure consumments on the hourds as among "the commandments and tra

Who shall solve the sersons problem-who un

dataons of men?"

fold the elections (roth)

ADVICE SY ~ J. HARRIS

THOSE who give best advice always give the busy following good advice that they never have any time to give it to others. Advice is a very poor thing by which to decide a question An adviser cannot and will not become respon sible for his advice. Advisers are to a man what the wind is to a weather cock: the wind changes the cock without doing it any good; so an advisor changes a man without doing

People aught to decide questions by evidence proof, argument; not by opinion, assertion, or assumption: for nothing is so alsued but what adviser thinks or believes another one cought to do, of course that is what he will advise him to

him any good.

There is no man who does not or has not at ome time pretended to know what he did not Those who are and have been in authorsty are only men, and all have pretended to know some thing they did not, which should be done, and therefore bid or advised their andrects to do them. By means of these men, our first mathknow how extremely absurd such a gor cause to done to day strong the people of every nation on the fire of the globs. The most useful men are those who often receive the worst trestment. Who knows how south we owe to the martyrs of by-gone years for social, intollectual, spiritual, and mechanical advantages which we now enjoy? True, at this day, man are not every where burned at the «take, thrown to wild beasts, disjointed on tacks, &c , but they are starred to death-they are thrown out of church, out of society, out of business, and the only ulternative is starre socially, spiritually, and physically. Out of church generally means out of society; out of society, out of business out of business, STARVATION.

This terrible chain of events which is and has been taking place in the lives of many of the country's best men is exclusively the result of advisers. Judgment day will certainly revest the fact that many superiors have here been condemned by inferiors; many pure by the impure; many godly by the ungodly. Oh what an awfol thing to condemn a man better

### LET THE MUD DRY FIRST.

ERE is a capital lesson sent as by a busting or who dispred it from another paper. It may be well supressed upon the memory of both young and old: Mr. Spurgeon, in walking a little way out of London to preach, clasheed to get his pantalcons quits maddy. A good sacon met hun at the door and desirot to get a brush and take off some of the mud. POh.uc. and Mr. S. "don't you see it is seet, and if you try to brush it now, you will sub the stain unto the cloth? Let it dry, when it will come not easy enough and leave no mark." So, when men speak evil of ne fairely—throw used at medon't be in a hurry about brushing it off Too great eagerness to rab it off, is up; to rab it in. Let it dry: by and by, if need be, a little effort will remove it Don't foster scandal about your-This is the point we long to know-who shall onto this Gordian knot? self or others, or trouble in a society, or m a let at dry; it will be more easily evadicated than you think in the first heat of excitement. Time It is only by laker that thought can be made here a nonderful power in such matters. Very bealthy, and only by thought that laker one overy things in this world will be easily got over by judiciously "letting them day."

## A WAIL FROM THE WEST. TELL me, ye winged winds

That round my dwelling blow Do you not know some spot Some quiet, pleasant dell, Some valley in the West.

Tell me thou grean deep. Whose billows oft I see. knowest thou some island home

Ejected from men's mont Oir, what a vile abuse!

And thou bright silver mo When on thy mighty round,

Who use the word? Tell me, ye sparits bright, That now are hovering o'er,

earch regions of the blest; Where we unsmoked may rest? The lond winds dwindle to a whisper

And sighed for pity as they answered—No! Rehind a cloud the moon withdrey her face A voice in sadness answered—Not a place! Faith, hope, and trust,-

Waved their bright wings And whispered—Yes, In hea Selected by D. E. BOWMAN. A FEW OBSERVATIONS.

# HAVE observed, for a number of

years, that in some of the congregasome of the elders and other officials of the church are extremely careful to keep their members in the old order of the church in regard to plainness of dress. This is all right: I approve of this watchfulness against the ever-changing fashions in regard to dress. But there is another fashion of the world, which, in my judgment, and in the judgment of a good portion of the brotherhood, is a fact, you will pretend to think you can great deal worse than, for convenience or comfort, to deviate a little from the generally adopted order of dress in the church. The fashion to which I allude I am sorry to say, is too greatly indulg ed in even by some of our good old el ders,other officers of the church, and lay members. I allude to the worldly fash

I have noticed that those brethren will select the very best part of their farmland and bestow extra labor on it to prepare for tobacco; and then special care is taken to tend it well while growing even sometimes to the negr their necessary crops of corn, wheat, and potatoes. This certainly ought not to so amongst the plain-dressing, bumble followers of Jesus Christ. Could any of us for a moment suppose that Christ or his apostles raised or used the weed as some of our brethren raise and use it By their raising and using it, they help to keep up the most unnecessary and ex pensive fashious that I can think of just

If I were a good writer I would write and try to bring to the surface some of the evil consequences attending the use of tobacco. If you will or even on a preaching tour, (should you just give me a little more space. I will try-poor writer as I am-to show a few your own taste, you will find it necessar of such coils, and can just now think of ry to take from six to ten doses a day no better way to do it than in the shape

Young man.-Doctor, I have a little something to relieve it?

Doctor.-I think I have a medicine here that will just suit you, and will relieve that trouble in a short time, and as I see you are a man of style 1 can the more kearfily recommend it to you, I can assure you that this is the most popular of medicines now in the human family

Y. M.—Thank you, doctor, I am re-ally glad I have called on you if you have such a popular medicine, and if it is so extensively used, it will be good and safe for me to use it. Please issue a full prescription with directions for us

ing it. Dr .- We are not quite ready yet for that. I purpose to be an honest druggist and, consequently, feel it my duty to tell you the probable consequences at

tending the use of this medicine. Y. M .- If there is any danger connected with the use of it I should like to know it. I thought when you said it was so extensively used, there certainly was safety in using it. Please tell me

all about the effects it will produce. Dr.-Perhaps I had better tell yo everlasting expense and filth? first about the expense of its use. The first ten years it will cost you from five to ten dollars a year, and, as you contin ue, the use of it from year to year, it will become so pleasant to your (artificial) taste you will naturally want to double the doses and take them more frequently, so that in the course of fif or twenty years, the expense will he about double that of the first few

Y. M .- Why, doctor, that is discour aging! both in regard to expense and in regard to the length of time necessary to use the medicine. Is it possible that it will take you that long to remove this little trouble in my throat?

Dr.-That trouble in your throat will be removed in the first two or three months: but, as I just told you, your taste for it will become so strong that you would rather take it than not. In scarcely do without it.

Y. M .- Well, doctor, this is a little discouraging, but perhaps the pleasure one derives from the use of this medicine will overbalance the expense of it. You intimated awhile ago that it will effect the body in some way. Please explain

Dr.-I will first give you directions how to use it and what effects the first

few doses will have. Y. M .- All right: Proceed.

Dr .- Well, the first two or three dose will make you very, very sick, but don't get scared, the sicknes won't prove fatal-it will last but a short time. But should this sickness he too severe, take ere and you will soon overcome this

very light doses for a few days; perse and, as I said awhile ago, you will create an artificial appetite for it that you can take full doses.

Y. M .- Still worse, doctor, but let us hear it all. Dr .- You will find it necessary to

have a supply of this medicine with ye wherever you go, whether in the field, at work, or on a visit to your friendsever be a preacher); and even to

Y. M .- Well doctor, I begin to think of a dialogue between a young man and I had better not commence taking this an household meggist. We will suppose in medicine, but an aver at taking about to leave, began to light a fine cigar, minusers, but the traveling and the average of the medicine, but an average of the medicine of the medic

As you advance in years and in the ase of it, you will become more or less filthy; so that, in the course of time, you will become disagreeably so to your wife dollars a year. and family, and even your neighbors will notice that you are no longer the lean, neat man you once was.

Y. M.—Worse and worse, doctor, I guess I won't detain you in giving details in regard to the effects.

finally stupefy your mind, and is some cases it shortens life. In some cases when the taste for strong drink is con- think of this. nected with the use of tobacco it has led to untimely and drunkard's graves.

have nothing to do with that kind of ren (that have used it perhaps from their stuff. Have you no other medicine that will remove this little derangement in

nedicine that won't cost you the hundredth part that tobacco will, and it diaes, by ail means, don't allow the boys will remove that trouble in less than under your care to commence it under three months. But as I said in the start. I thought you wanted to be a popular why the use of tobacco is one of the ost fashionable things I can think of!

Why, my dear sir, there is scarcely a lawver or doctor in all my range of ac quaintance but what uses tobacco; and as for the officers of our great and good government, from the President and his cabinet, U. S. congressmen, state gov: ernors, state representatives, county sers, and so down to supervisors and

school-directors,-I will venture the as sertion that two-thirds of them use tobacco in some form. I can just now think of but one cle

that is entirely clear of it,-and even a few of that class (though very tempered) Y. M .- Pray tell me what class that

Dr .- They are the educated, refined, Christian gentlemen. They are the on-ly ones (as a class) that don't use it. Y. M .- How is it that you say that ven a part of this class use it?

Dr .- They contracted the habit before they were Christian men, and now they imagine that it is scarcely possible for them to quit. I think all that is lacking is a little more resolution, and a little more Christian firmness and they

Y. M .- Thank you, doctor, for the lengthy explanation of the evil coasequeness attending the use of this tubacco medicine. I shall certainly never useit, and will use my influence against itfashion or no fashioa. Good-bye, doe-tor, thank you again for your informs-

Dr -- You are certainly welcome to the explanation I gave you concerning the effects my drugs may have on my customers. It is rather my duty to do Good-day, young man

Now, to prove that I have not exaggerated either in regard to expense or fildiness, I will just say that a year or wo ago a high-toned gentleman of Cinthrough with business, and preparatory

Dr.-In the first few years it will have subject of tobacco and whiskey, I had A roug man.—Doctor, I have a much adjusted by a state of the state of attempt to say a word in defence of us ing tobacco, but acknowledged that it was an unnecessay and expensive habit; adding that the use of fine cigars and tohacco cost him about two hundred

> Another circumstance. A few years ago the writer was scated at the communion table in a crowded and warm house. The brother next to me asked me to change seats with him, saying that Dr.-Sit still, young man, I am at the brother next to him used tobacco and leisure just now, and would rather talk the smell of it was making him sick. Is about this tobacco business than not. I it possible that the body of a Christiau, was about to say that, as you advance which should be a dwelling place for the in years, it will effect your perves and Holy Ghost, should become so defiled finally supery your mind, and is some with tobacco as to sicken his brosher at the communion table? Brethren, please

> Lest I be considered radical, I will in onclusion say that I agree with the Y. M -Doctor, I am determined to BRETHEN AT WORK in advising old breth youth up) to use it very moderately; and to middle-aged ones I would say, quit my throat that is not attended with this it while you can; and to the young I would say, in the name of every thing Dr .- Certainly I have. Here is a that is good, don't commence it. And further; let me say to parents and guar-

twenty-one years of age. Covington, Miami County, Okio

"CRY ALOUD AND SPARE NOT." BY R. P. BUNKSHOPPH

THE truth of God's words ever and

anon come resounding in our ears and ofttimes we mourn that the pure word of God is so widely misrepresented. Especially so when we find that those who profess to be his childlen often ignore the doctrines therein taught. Paul says, "How then shall they call on him in whom they have not believed ; and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Now, dear readers, tell me does this refer to missionary work or not? Does it really mean that that work must be confined to any particular country, lo-cality, or place? Does it not refer to the command where it reads, "All na tions?" How is this, loving readers?

Then again, I hear some saying, we will do well to get the gospel preached to our own people, or in other words in America alone. Yes, I believe it would be well if we could do that, and we hear of brethrea that are in the work carnest, untiring and zealous, doing much

for Jesus; we see sinners returning home. Oh, we thank God for it! yet we are made to mourn. Brethren, sisters and friends, I ask you in the name of my Master, I appeal to you in Jehovah's awful name, in whose name we all trust. will you help? Is there any one who will read these words, these appeals from day to day, from week to week, from year to year, who will come to the front? will you not arouse from your slumbers? "Awake thou that sleepest!" Awake, oh, awake! Cannot your sympathies be aroused for those who, to day, cannot have the gospel preached to them be-

cause you will not help. "Bear ye one another's burdens, and so fulfill the law innati had business at my house. When of Christ." Your Masterdoes not ask or require the laborers of the vineyard, as and send forth those who are willing to choosing to tear all the garacture con-

be spent for the Master's sake. While in the City of Bath, England, one day a certain person of promisence. asked as to the probable worth of the church in which my membership was O how comforting to know that those cast. I answered with great reluctance, outside the pales of the church do love but how many I cannot tell." Next in their full surrender to the govern question, "How many foreign missionaries have you in the field?" Answer, "one.". Am I wrong brethren? if so, please correct. I felt like, oh, that something could swallow me up, to represent a doctrine of which I could report only one foreign missionary. Can you deed love the church; for, in doing so, we conceive my feelings? if so, come to the Don't you desire to enhance the work? I believe all do. Won'tyou, then lend your pennics, your dimes and dol-Won't you do so? Not grudgingly, but out of a heart that feels its love for the Master's cause, and that would not keep back for any bribe whatever. "The love of Christ constraineth

Brethren, there are people who cried unto us from Deumark and brothron are there as the result. There are those that to-day are crying aloud for the true word in England. Will you respond? I hear of breshren every little while who would go and preach if they were sent according to Paul in Romans? Will you send them? Then again we hear a faint voice from still another shore, even Australia. Shall we say "too far off?" Our Master says to "all nations

## ECHOES FROM THE EAST.

NUMBER XVII. A PRIL 6th.—This morning our meet ing was at the Welty meeting konse. A pleasant day and a good at tendance. Services were beoun by since ing a hymn and exhortation to prayer What is more needed than this exhorts tion in order that we may come in the proper manner to the throne of grace We know of some of our ministering brethren who neglect this very impor tant duty. May Heaven help all to se the heauty, propriety, and power of the order of the church in this particular. The apostatized churches of sectarianism

do not have their members Shall we indeed be found to follow them?

God forbid! We have not so learned Christ. We have a better order of things, and would do well to see that we let nothing slip. It is the aggregate of small departures that causes the "can dlestick" to be removed. Brethren, let us be faithful in all the doctrines of the church. It is a good doctrine. See that ye do good service with it, and not be and wanting in the end.

An old deacon brother read by request the third chapter of first John. A minister then chose for his text, the words Now are we the sons of God " We de duce the following:

I. Our Heavenly Father. II. Our adoption.

III. Our future inheritance. Thoughts .- We were strangers to Go reconciled in Christ-hegotten of God-born a second time-received by faith and repentance into God's dear family on earth-sons and daughters of Godadmitted to all the privileges of the true church of Christ--the hope of life eter nal set before us-Heaven in prospect OUR RISEX SAVIOR

April 13th. This beautiful rest-day

"I love thy kingdom, Lord.

The house of thine abobe;
The church our bleaved Redeemer saved,
With his own precious blood." I should suppose millions of dollars, the church! We shall be made joyful ment of this glorious kingdom. But it is a saddeeing thought that some are in the kingdom who have not made the surrender, and who neglect their duty to "adorn the dectrine" is all things. Come, brothree and sisters, let us in very

> shall be obedient and faithful in all The 55th hymn was lined and sung a hearty expression of gratitude. After exhortation and prayers, the twentieth of John was read to all the congregation A preacher then dwelt upon the con fession of Thomas, the apostle: "My Lord and my God." We deduce,

I. Christ risen. II. Faith confirmed. III. Blessed hope.

Thoughts.-The time of year when the most interesting scenes in the life of our Lord occurred—Christ crucified and buried—raised from the dead—a sister first at the sepulcher-an empty tombthe living Master-meetings of the be lievers-Jesus appears-the confirma tion of faith-the most doubtful estab lished in faith-they are blessed who believe without seeing-no resurrection, no hope—the resurrection gives us hope and comfort-faithfulness to Christ and true love to his church will bring us at last to a home in heaven

A deacon brother offered some remarks of testimony, and exhorted as all to faith fulness, so much the more as the Master's second coming may be very near at hand. Dear brethren, are we ready for

his appearing and kingdom? That beautiful and appropriate hymn

"Mary, to the Savior's tomb Hasted at an carly dawn;

Spice, she brought, and sweet perform But the Lord she loved had gone." Read it all-it is well worth reading As Christ is resurrected from the dea so we should be risen with him from the death of sin to live in "newness of life." May God grant every reader this gracious experience. D. B. MENTZER

Waynesboro, Pa., April 14th, 1879

### THE ANCIENT JEWS AS FARMERS

N his laws, Moses made agriculture the basis of the State. According to this principle he appointed to every citizen a piece of land, marked by fixed houndaries. Land grabbing speculations were prevented by the law, which required all ground in the Commonwealth to revert to the beirs of the origiual owner on the jubilee year. The occupation of the farmer was held in honor through being thus protected. Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls. water was brought in aqueducts from great distances, and many kinds of manure were used. The hills were terraced to the tops, and planted with vine yards and gardens. They cultivated wheat, barley, millet, beans, and rice. In agricultural implements the Hebrews were not so far behind the present age as we are prone to think. Isaiab lived

be turned to plowshares, and spears to and Mr. B had simply pur away their pruning books. The animals used in companions, then were not in common use. The original by the roots, but sickles were in use ong the Hebrews from the time of Joshua .- The Reformer.

### THE LIFE OF MAN.

BY J. W. SOUTHWOOD

THE life of main Is but a span, It is so quickly o'er;

'Tis scarce begon Till it is run, Then he's on earth no m

To life be's born Then onickly passes or

Then ends his zoan: Then he's forever gone, He's gone from tis To try the clime

He then shall dwell Where none do sorre

But if his life's Been spent in strife And wickedness below: His doom will be, As he shall are.

rnol death and woe Come, then, live right, Of Christ, keep sight

In darkness and in day;
Be always true,
Your whole hie through, Don't mind what skeptics say

Be firm, be bold, The truth unfold In all you do or say: Help others, too,

The truth to view, And Christ's commands obey,

Your life improve, And onward move In Christ's most glorious ca Then death nor bell Can make you quell

Christ's gospel has no plans A life ment well. In bliss will tell, bappier tale than this;

It will be joy Without alloy A beavenly home of bliss

## ADULTERY

BY JOSEPH FAHNESTOCK

N Matthew the 19th, the question is asked, whether it is lawful for a man to put his wife away for every cause. Christ answered them and said, what God had joined together man had no right to put asunder. The Pharisees again asked, why then did Moses give a writing of divorcement? The answ was because of the hardness of their hearts. But from the beginning it was not so, clearly showing them not to put away their wives for every cause, that was the question asked, and further instructs them that for one cause only man and wife had a right to sepa rate. This law of separation is of God and not of man. The 9th verse reads, "wh soever shall put away his wife, except it he for fornication, and shall marry another, committeth adultery." For a plain view of this we shall call up a case: Mr. A

married a wife, she was unfaithful; committed adultery, and he put her away and married another. Mr. B married a wife and for some other cause, he put

plowing were cattle and donkeys. Horses adultery in either case; but in marry ing again, the one did and the other did method of barvesting was to pull it up not; this is clearly seen, but if it be claimed that both have committed adultery in marrying again, then are none ex cepted; but this would conflict with Christ's language, for he has excepted for one cause which the text cle

shows.

And, again, if it be claimed that they may separate, but must remain unmar-ried, what then would Christ's law of adultery be for ! as we know that man and wife separate for other causes, if they remain unmarried and may be re ceived into the church; but we are re ferred to 1 Cor. 7: 10, 11, where we read, "let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." This could not have been for adultery, for Paul well knew such had a right to put away his wife. According to Christ's law of adultery, it seems to me he would have also said there must be a reformation of life before he would have a Chris tian unite again with an adulterer, for he says in 1st Cor. 6: 16, "He that is joined to a harlot, they twain are one flesh." The 7th chapter from the 12th verse on has reference to such as had scruples about the lawfulness of living in marriage relation with unbelievers. To put on Christ, we must first be hap tized into his kingdom here on earth. And to exercise great caution on the subject I have written, is what we want, not to receive such as have no legal right, and not to prevent or keep believers out of Christ unless we have the word of the Lord in plain language to sustain us, but bow or in what way is it plain to reject such whom Christ juscifies? and why is it that so many brethren can't understand or see it so? "Except it be for fornication and shall marry another," if this language is not plain that they may separate and marry again, we con fess we do not understand language

We hope this subject will be thor oughly examined before our Annual Council.

Corington, Ohio.

### HATE NOT. BY JOHN BARINGER.

HATE not. It is not worth your while. Your life is not long enough to make it pay to cherish ill will or hard thoughts. What if this man or that one has done you wrong? What it your friends have forsaken you in time of need? or, if having won your confi dence, your warmest love, has conclud ed that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years when you go to the spirit world? A few more smiles, a few more pleasures, much pain, a little languor, burrying and worrying through this world. and the injured party will be laid away. and, ere long forgotten, and at the sound of the trumpet all will come forth and he judged according as their work has Is it worth while to hate?

### A WARNING

A MAN once took a piece of white cloth to a dyer, to have it dyed black. He was so pleased with the . s. sult, that, after a time, he went bac's to her away and married another. Now him with a piece of black clot! if we take Christ at his word, he has ex asked to have it dyed white. But the dyer April 136.— This beautiful reards 7 as we are pouse to thins.— beautiful reards 1 as we care pouse to thins.— beautiful reards 1 as we care pouse to thins.— beautiful reards 1 as we care pouse to thins.— beautiful reards 1 as asserted: "by piece of cloth" in more than 2,000 years ago, yet in his orpited Mr. A.—be has committed us asserted: "by piece of cloth" in line as east our leavenily Father to assemble day iron plans werein use, for ke prophs additive, but Mr. B. be also net excepted, many reputation; it can be dynd that, in the Price's meeding bouse. How soul. [eided of the time when swards should]—he has committed dallery. If Mr. A. but it cannot be made w. as goint."

### The Brethren at Mork. PUBLISHED WEEKLY.

J. Harrison, . . . . . .

### MODRE & ECHELMAN, Lanark, Carrell Co., Ill-

Oven 5,000 persons have been rendered home less by a fire in Miragonne, Hayti, April 4th. ---We do not preserve rejected articles, be

BROTHER J. W. Stein was with the breth at Waddam's Grove the first of last week A ROMAN Cutholic Convent, in Cairo, Illinois

was struck by lightning and burnt to A CARTAIN writer autly remarks that it is not

from the kingdom of heaven, but the fact that BROTHER J. S. Flory writes that one more has been received into the Colorado Church by huptism; also, one by letter. The congregation

THER George W. Cripe took very sick ju at the commencement of the District Meeting of Southern Indiana, hence could get no good

Tss: Brethren at Huntingdon, Pennsylvanis held their first meetings in the new chapel in their school building, April 13. The attendance

was good, and the meetings pleasant Ourseus for the Children at Work are comit in very encouragingly. The paper is getting a large circulation in Sunday Schools and is spo-

WE must again remind our readers not to send silver in letters; it is liable to get lost. It is belter to send postage starings, for we can us them to good advantage

Sonz one wants us to change the addrehis paper from Bloantville, Henry County, In-diana, to Perrysburg, Mismi County, same State, but does not give his name.

ed, and generally b tain circles, that Queen Victoria thinks of abdu-cating the throne of Great Britain. The rumor ing some excitement. The Queen's health

The Inter Overs says there are two thousand colored refugees at Wy andott, Kannas, all de-titute, and many of them sick. They have left the South and are seeking homes in the West ---

WRITING to the Primitive, Brother P. J. rown says: "We feel justified in saying the district (North-eastern Ohio), is a unit for the old gosnel landmarks. There is no disunion

In St. Louis a society has been formed with a view of helping the colored people who are floring treat the South. Laberal douations are coming in, and they are extending all the aid nossible to this wretched and forsiken people

ONE week ago last Sunday two or three thousand men, half armed, shouting, and flounting red flags, paraded the streets of Chicago. Some one is leading these men to ruin, and it will not be many year before our people will see the effect of the liquor traffic ou this class of

HEALTH in and about Lanark has not been very good the last month. There has been considerable sickness, especially among children. but as the warm weather opens up health will lab by improve, and all will become shoreful.

J. E. Bayant's address is changed from Carle ton, to Bentries, Gage County, Nebraska.

S. A. HONDERSKE's address in changed from Graham, Nedaway County, Missouri, to Barn ard, some county and State.

BROTHER M. M. Eshelman is still in Indiana and when last heard from was preaching near North Manchester. From there he expected to

BROTHER E. W. Flory, of Willow Springs Kunsar, informs us that Brother John Bower is now, and has been for two months, in very feeble health. He is seventy-nine years old. A NUMBER of names are on band for the BRETHREN AT WORK to be paid for out of the

Poor Fund. The fund is exhausted. Who will help replenish? The poor ought to have the paper, and must look to others for it. SUNDAY Schools ordering Children at World should always state how long they want it. We have several orders in which the time the paper is wanted is not specified; so we have concled them to be sent three months us the best we hnew to do. We must know the time in order

BROTHER D. B. Gibson, writing from Liber-rvalle, Iowa, under date of April 18th, says: mine hoptized, and many near the kingdom Will close to sight, and return to Appendose The so called Hambay movement will meet no favor in Naythern Museum and Scotharn form

Amono our renders there is quite a call for banging addresses. Many are leaving the land of their childhood in the East and searching for homes in the far West. May heaven's blessing actions in the far week. Into search a cossing attend them, and may they prove successful in adding to build up new and healthy congrega-tions all over the West. The West has good use for men and women who will let their light

Mn. J. F. BROWNE, who travels and lecture in the interest of the anti-secret movement called on us hist week. He says he was highly ed by trine immersion—a Free-will Baptot minister officiated—and all whom he baptices he dins three times fare forward for the remis He has been holding meetings at Ustick, Whiteside County, and haptized five. They practice feet-washing and the communion consentat after the manner of the Brethren

"Abelland, (Ohio,) has a population of about 3,500. Four miles south of town is a church of the Brethren with four resident ministers, some of whom are able expounders and exh Four mules north of town as a large church, with an equal number of speakers. Yet a discourse by our people has not been delivered in Ashkand corporation for years, or if any, a very few, and there are hundreds of people living here who are ny they all work together. Learn a lesson from as ignorant of what we believe and practice are the people in New York and Chicago,

On an other page will be found an article from Brother Alex W. Reese, of Missours, on the "dress question." He simmers the matter down to a fine point, and in one respect makes the issue clear. Brother Reese is known as one of our strong advocatas of Scriptural plainness and is laboring hard to get the order fully to tablished in the localities where he presches but wants to see some clear and pointed articles tablished in the localiti on the dress issue. We can do no better than to turn his case over to Brother R. H. Miller who, perhaps, has given that sub thought as any brother among us

Our attention has frequently been called to Our attention has frequently been called to a weakness of some probably good meaning persons in making an ado over getting some one of "prominence" into the church. These who do this evidently need "milk." Any one who do this evidently need "milk." Any one who will honey around certain "leaning men and women" in order to best them into the church are yet carnal. And instead of such persons going as missionaries to preach the gospel to others, missionaries ought to be sent to them, and when they have become new-horn to toem, ator when they have become new-item they are their shap should be set on "malk" until they can "perceive Gul is no x-perceiv, for person." It is a very poor sign, indeed, for premisers to run after men of "prominence" to the neglect of those who fill more humble stations in life. It is very doubtful whether

the leading men in this world will be the leading men, or the men of prominence, in the world to come. Read Matthew 18: 2-4. OUR MANUSCRIPT

YUMBER IS. A Warmag. The writer of this article deplores the condition of the church in certain localities, and thinks the cause is ally injured by publishing absoive articles sloubsted to star up strife and discord. The would likely call out replies from 'other pa-

Those who wish to correct what is found in other papers would better do so through the namer in which the error may have occurred. Replying to one paper through another is not The article is rejected. the encounwement of the writer, we further add that the evil he refers to is not record, but rather confined to localities where the proper judgment is not used in administering justice

The Brethren's method of dressing is good, but by some, it is worfully abosed. These who ed as wolves in sheep's clothing. Those who are all the time hasping on the inside of relig is right, and reject the necessity of outward appearance will one day learn that fashiomable clothes are not the outgrowth of a non conformed heart. Trees are best known by their

cle is good in many respects, but contains a lib tle too much of self to make it take well in the compounity where the writer lives. The article rightly suggests that if a brother, who is supposed to be weak or over x-alous, should do wrong, that those who claim to be on the right road should labor to restore such an one, and not do all in their nower to drive him still furthor away from the church. He thinks it no dis grace to change when a man finds he is wrong that Paul found he was wrong, and in changing received a blessons. We think the writer a

No. 19. Man a Changeable Being. The arti-

church. The church is much like an army. It together, and in perfect harmony. She may not move as fast as some individuals think she ought; their idea of church work may be too visionary for the good of the cause, th be wiser heads in the church, hence the body should be consulted. Men who run ahead of make a great noise, get up a lively sensation while others stand and look on in wonder and amacement, are too much like some horses which want to go like lightning and as onsequence, snawh everything to paces, and do no real good. Good horses will always pull together. Sit down by the side of an aut hill and watch them work. You ree no jarring or cord. There is no quarreling over plans, or manning at lightning speed. In perfect harmo

No. 20. The Lord's Supportaken into Considtion. This article is well written, but is in a had condition for the compositors. Instead of writing on narrow paper the writer takes a whole sheet of note paper, spreads it out, and writes across the entire page. Paper on which articles for publication are written should not be over five or six inches wide. The writer ins that the Lord's Supper should conast of a reasted lamb after the demands of the Mosaic law, presents a number of other similar propositions which we conceive to be contrary the gospel order, as laid down by Christ and practiced by the spostles.

No. 21. Natural Screery. This article would not likely interest our resders, yet it contains some good thoughts. It treats a scientific subject not generally understood, and not much

No 22 Flowers. The article is well comsed, but discusses a question that would not sterest many of our readers. Of course we all love flowers, for God made them and they are beautiful, and may be cultivated with trate and ulyantage. We have, however, known persons who were very careful with their flowers, but equally enreless about their religion. This sould not be Never neglect religion for any possideration whatever. We glean the follow-

"that dead rease for the flowers, nature tellura to joint against him. The room is blust must consider the libra of the label. He stay! "Cose libraries who laugh and dept belief he inlied the lilles of the field, how they grow; they high gless when nay thing amounting occurs on that solutions in all his glory, was not mrayed world look to not, the devil grins, and Ohrist A., cose of there." Merierors, If God as ocitite the labe to suffer just because of some one 30 the

ald not plant such. Consider the simp for a recent, Could any, but God, as

No. 23. The Gift of Healing. The article equires after the Brethren's views in repart to the gifts of besling, and the diversity of oifts. The writer mentions a man who clauses the power of healing the sick and performing murles. Let the man show his faith by his work If the is possessed with the gift of bealing let him heal the sick. That will put an end to all yet exercises none of it healing the sick. I have good reasons for doubting his sincerity.

### (To be rectimant)

J. W. Winn's address is changed from Sarah, to Warriorsmark, Huntingdon County, Penn-

sylvania. WEZINN a few weeks the Brethren in Ashland

expect to commento meeting in their meeting-room in the College building. It is being fitted up for that purpose. THE Brethren in Denmark expect to hold

their Love-feast sometime in May. They non number not far from twenty-eight members, and are in a good-working condition. THE Brethren in Deumark have several Sunday Schools in operation. They are well at-tended, and seem to make good impressions on

the minds of the children IT is a blessed thing when truth does not saf-

fer in the hands of the friends. There are those, who, in defending truth, often do it more harm than good. People should not let their zeal run in advance of their knowledge. Keep knowledge one step shead. BROTHER Hope informs us that he has been

moving a roop income as man no has been working at one point fourteen days; had one applicant for baptism, and secured fifty subscribers for his Danish paper. He sometimes had three meetings such day. He tasks the brethnen and sisters to pray for the success of THE Brethren in Colorado thank of building

meeting-house sometime during the Summer They say the school-houses are good enough for meeting purposes, but they are too small. We wish them success in that move. We want to see the church in Colorado increase and be come strong in the Lord. A LARGE meeting has been held in New Or-

leans, recommending a systematic emigration of the colored people. At a meeting held in Topsko, Kansas, \$500 were raised for the relief of the destitute emigrants. A bill has been intraduced in the House to appropriate 875,000 for the relief of colored emigrants who are des-

A raw years ago the great Brooklyn preacher was ou trial before the world, and now before the shock fairly subsides, Dr. Tulmage is called upon the stand to answer certain charges mode out against him. The room is filled with eaworld looks on, the devil grins, and Christianity

#### ON THE WAY TO PALESTINE

I T is quite a relief to know that one long reads of our journey is in the past; that the At-lantic Ocean is behind us, and its dangers are day morning, the 16th, having seen nothing we met only three steamers. We saw no living thing in the water; and the only living thing in the air was the flock of sen gulls by which we were followed on tircless wings, from shore with wangs shaped like these of a hank. They are a pure white, except the upper side of th wings, which are gray, and the tips of the wings which are black. still air of Summer. They follow the ship for semps of food which they find in her wake. one day asked an Irash sailor, "Where do th gulls rest, when they are tired of flying?" He "Out there on the sailor's grave." moment, struck with the poetry in his answer. and then asked, " Why do you call it the sailor's There are not many buried there The bostswam, who overheard us, adde "And I wish I had a cent for every one." said I, "in these days of steamers they don't drop you in the sea; they take you to shore and bury you." "No, sadade," said the Irishin the sailor don't want to be buried in the

On Sunday morning, our lest day in the Atlantic, Captain Harns invited the passengers to seats in the saloou, and after distributing prayer-books smoug us, proceeded in a very earnest and impressive manner to read the Episcopal service for the day. Brother Taylor and I were not well enough posted to keep the place in the prayer-book; but we listened when we could not read, and were much edified. This service is often read at sea by officers who are profune and intemperate. Under such circumstances 1 would not think it proper even to be present; but the constant demeaner of Captain Harri-was in harmony with the service of the hour the entire tone of a ship's crew is regulated by that of her commander. I did not hear on th Pennsylvania a single cath or angry word, from officer or man, from shore to shore,

ground; it is too cold.

We came off Holyhead, the first land sighted in wales on Monday morning the 17th at hall past eight. It is a bold rocky promontory, jutting out a few miles into the water, and marking the entrance into the Irish Channel. It : marked at night by two lighthouses. These guides to the mariner who apprenches these rocky shores by night, are strewn so thickly along the coast that you are never out of sight of some of them. Each has some peculiarity, too, by which it is dustinguished from every Some shine with a steady light so many seconds, and then go out so many; some with a flash light, flashing at certain intervals; and ome with other variations; and all these are described in books which are carried by every ship, so that a commander on his first visat to any shore, may know every light that comes Sometimes there is a dangerous rock for out in the water, whose position can not be marked by a light on shore. If such a rock rises above the water, a lighthouse is perched upon it; if not, a small ship is anchored near it, and a suitable light is suspended from her most head night after night, the keeper making his home in the ship through Winter and Summer, unshine and storm. Indeed, man is fast mak ing the ocean a plant servant; and though he may never be able to say to it, " Peace, be still," it seems that he will be able to say, Go on your way, wild wand and waves, and an spite of your fury, I will go on mine-

From Holybrad to the mouth of the river Mersey, on the bank of which Liverpool is situnted, we sailed against a head-wind and a rain It was the most disagreeable day to be on deck that we had in our entire voyage. A har at the month of the Merse; compalled as to "lay to" about two hours, wasting for the tide to nt ports in the world is thus fully against all dange

obstructed. We entered the Mersey about

Our attention was attracted by preulier modes

4 P. M., and steamed thence to Laverpool, about

of Enring. We aske two-horse and three-horse

teams, in which the horses were hitched one beame to us in the middle of the river to receive he presengers said their baggage. On this tenelves to mu, and presented to me a number of etters written by various brethren in England They were Bros. Harrison, Collin, and Tickle The last named at a son, and the second a neph-ew, of Brother G. Y. Tickle, of Laveroool, whose ome is familiar to all the brothren in America. who have read our English periodicals. They officers in safety, and then conveyed us in a cab ces of the blood. The next morning we started m our way to London, but we made two inter-Brother W. T. Moore, and it informed that he had passed through Liverpool that morning on his way to Chester, where he would attend the musl "ten morting " of Brother Told's place of labor that evening at 5 o'clock; and that Brother Coop was with him. I was rejoiced to learn this, and to be also informed that I could go through Chester on my way to Landon. I und Brethren Moore, Todd, and Coop at Chester, which is only sectors miles to the south st of Liverpool, and spent three hours with them, including the dinner hour. Nobody who knows Brother Moore or me need to be told that those there hours were full of talk. It would be hard to recall all the topics we took

up and dismissed in rapid succession; but among them, of course, was the progress of the massi at Chester and Southport Brother Todd bod seen laboring at Chester just one year, and the story of his success is briefly told in the fact that the congregation now numbers Dfi, of whom only seven were disciples when he went there He now has baptisms nearly every week, and his audiences are large. At Southport, which is 14 miles north of Laverpool, the bre own a good house, and have a membership of bout 40 members. Brother Moore is obtainong a fine hearing from the outside public, and he feels greatly encouraged by the prospects before him. As for the wives of these missi keeping bouse, England is not the United States and I am informed that Sister Moore is of the

Leaving Chester with much regret that our tay was so brief, we came on to Birmingham and called some two and a half hours at the esidence of Brother David King Unforts nets ly, he was not at home on our arrival; but Sister King received us cordially, had "tex. read after the English fashion, and entertained us until Brother King's arrival. A short, but very pleasant conversation with him, folowed by a rapid walk to the railway station, erminated our call at Birmingham. The city ontains a population of 140,000; and it is great manufacturing center, the chief articles of manufacture being firearms and jewelry. We ame on to London the same evening, and found ourselves at rest in the Charmy Cross hotel about 11 o'clock at might. Our ride through England was very intere

eg. We saw many things that were new and strange, among them, some that we had anticipated, and many that we had not. We world recognised from previous description, the pecu construction of their railway conches. They are shorter, lighter, and less expensively con structed than ours, and are entered by feed doors on each side. Each door leads into a artment that reminds one of the in a short omnibus fixed to run sideways. It has a front and a rear sent, each long enough for bout five passengers, running the entire length of the compartment, which corresponds with the width of the car. Usually the door at each and of the compartment is locked while the min is in motion, and is opened by the gnard nt every station where the stay is long enough for us to get out a few minutes. There is a bell-pull in each compartment, by which the possengers can ring an alarm in the guard's

What a pity that the cutrance into one of called a Guard, and be guards you very care- a more intimate acqueintance with him

tide was still too fow for our whip to enter the fore mother; seldom were even two horses docks, so a tender (asmall side-whicel steamboat) latebed abreast. The have stacks were all covered with a thatched roof of straw, as earofally as were the houses of some of the labours. The to three or four acres, separated by hedges or very frail fences. But these little fields ar market gardens near our large eities. They all looked as though they had been graded, and those which were recently sown looked as if they had been raked with a garden rake. In almost every instance, both the meadows and the ploughed lands were worked into slightly to the house of the Rider Tickle, where we were clerated ridges about eight feet wide, to facility tate dramage; and the furrows which marked the line between these elevations were as straight as a gun-barrel. So, indeed were the furof the freshly turned sod. The ploughing is all done with a precision which I have never seen myself. The hedges are beautiful, even without their folinge; but they are lower and less compact than I expected to see them. Frank, on whom I depend for sharp observations on sto and farming operations, remarked that he was their horses leap the hedges and fences, for he could kenp them himself. He said they would not do for mules and hors. But we saw not a ingle bog, or pig, or mule, in our entire ride through the kingdom; and, what surprised us nore, we saw only one ass, and he was turning the wheel of a brick-kibs

We found the Charing Cross Hotel the me nvenient one in London for our purpose. is in the very heart of the city, not far from a the great centers of business, and from itcourt you enter the cars for France. On the streets we found ourselves among familia Our walks were chiefly on the Strand and Fleet Streets, both of which names were as familiar as household words, while nearly all the streets ranning into these were as familiar by name as those of Lexington. I felt strange to be actually looking into streets which history and poetry nd romance had made thus familiar from my childhood. I was in Paternoster Row, and No. 15, the celebrated bookstore of the Bagsters illad I not been prepared for it by Prof. Neville escription, I would have been surprised out o measure to find the saleroom of this greatest of all the publishers of Bibles and kindred works in the world, a little affair about 15 feet wide

and 20 or 30 deep. They sell, however, only their own publications, and they keep only n few copies of each at their saleroom. Pater-noster Row itself also surprised me. It is a dingy street of old houses, and is only seventeen feet wide from house to bouse. The sidewalks are each five feet wide, leaving only seven feet for the street between the curb-stones. Many of the streets of London are of similar width, and few would compare in width with the or inary streets of our newer American cities But in walking the streets of London, we saw secenal people (we didn't count them), and a proble description except such as we were acused to see at h

The most stately domes we saw in England. and the most lordly gentlemen, were the cham bermaids and the dining-room servants at our hotels. The former moved about the house their white caps with so much sobriety, and spoke with so much gravity, that you were tempted to ask them who was dead in the house while each one of the latter, in his nurrow-tacked black cost, white vest and white cravat, looked and walked as if he were the proprietor of the houre, and we felt like it was almost an imper ence to ask him to wait on us. He seemed to feel the same way, too, for of all the dining room servants I ever saw, they were the slower and the most forgetful. I was about to forget the enb-drivers. Next to the waiters, they apprared to be the most important men in Lon-

Brother Black, of London, was kind enough to call on us, to spend some hours in profitable conversation, and to offer us the hospitality of compartment when an accident occurs. The bis house on our return to the city. We hope official whom we call the Conductor, is here to comply with his invitation, and to cultivate

I write this letter from Paris, on the ove of Our attention was attracted by peculiar modes our departure for Rome. I reserve an of our journey from London to this city, and

our brief stay in it, to my next. Fasthfully and truly years,

J. W. McGarver.

An article of editorial correspondence fro Brother Eshelman came a little too late for this

issue. It will appear next week BROTHER Daniel M Millor and wife returned usin last Friday morning. Broth er Miller says he enjoyed himself well visiting and preaching among his old acquaintances,

but did not travel around much while then BROTHER LEMBER Hillery, when last heard from, was at Erother Wumpler's, near Carthage, Missouri. He has been traveling and prench-ing considerably since he left Illinois. His

SPRING has come at last. It is late, hat hetter late than never. The weather is delightful, every body at work, and all nature seems alive to the interest of its great Author. The road reellent and meetings well attended. erything looks promising

Is a minister's sermon is not just so good, it might be profitable, and even edifying if he would not speal it by stringing it out so long thing short pointed sermons.

Just before going to press we received from Brother D. B. Gabson a card stating that be closed his meetings at Appaneose, le fitteen additions. He returns home He returns home to oftend the District Meeting of Northern Missouri, and may be addressed at Norhorne, Carroll County.

Ax English writer reviewing the results of the late war in South Africa, concludes that if the money, the war cost, had been spent in teaching and civilizing the natives, both parties would be much better off. That much might be truthfully said of all wars. They are uncalled for, and only tend to degrade the people and

Men and women painted with a profession of Christianity, who make a mock of it by contro dicting it by their conduct, are driving thou-sunds of honest, truth-resking, mobic-hearted, mortals into the dark, dismal waters of that most deplorable and cheerless belief-infidelity; most depotation and enterries being—inpositiy
—there to end their cureer of life with that de
positing, hermble thought, "I am lost! lost
forever lost!"

WEITING about the Southern District Most ag of Indiana, Brother Hiel Hamilton augs There was a very good representation, and the seiness of the meeting was transacted with the rv heat of feeling. The home mission was very heat of feeling. till much approved of, and proper arrangements adopted to carry on the great commission, and as far as I could learn, the Brotherhood in Southern Indican is united, and but one ele-terat prevails among them."

DER D. E. Brabaker, of, Iowa Center, writing to the Primitive Christian, says: "Breth-ren, my say, in the matter of the Ray and Stein debate, is to keep on publishing it by all means. Your readers, with few exceptions, that I have questioned on the matter, say it is doing a good work. With Brother Baislangh, we may all well thank the Lord for giving us Brother J. W. Stein. Our friend Ray's surveyed and ridicule of the plain trackings of the Bible is hav-ing a fine effect here. As in contrasting his sneers with Brother Stein's powerful arguments, your readers have another chance to see that when a man's cause is suffering for want of argument he sometimes resorts to ridicule, &c.

THE most experienced mix hie when they enter the pulpit to preach. tin Luther once said, "Although I am old and experienced in speaking, I tremble whenever I ascend the pulpit." Of Elder George Wolf, who, in his day, was one of the ablest preachers in the West, it is said, he never rose to speak without feeling more or less embarrossed

THE absence of the debate this week is not Brother Stein's fault. His speech was written Brother Stein's knaft. His speech was written and sent to the Floy in good time, but has not yet appeared in that paper. The delay was caused by the Floy cutting one of Brother Stein's speeches in two, and unking two arti-

## Our Rible Class.

"The Worth of Truth no Tonque Can Tell

Will some one piease explain whether feet-washing took nakes under the old or new dissensations? In the chemistria, or famings sword still between man and the tree of life? C. L. Chorvy. Pirose give no explanation of Acts 2: 47: "And the Lord ridded to the church duity such as should be Lord ridded to the church duity such as should

Be saved."

Romans 8: St: "Who shall lay snything to the charge of Gol's elect?"

Timethy 2: 10: "Therefore I endure all thungs for the elects sake."

HENRY SORRANIK.

for the elect's sake. IDENTY SERBATE, WILLIAMS VSHIMATE, WILLIAMS COMMON of your venders please explain Matt. 10: 11, 127. It rends as follows: "But he said oate them, All mea cannot receive this saying, axve they to whem it is given. For three as some canels, which were so been from their mather's Womb: and there are some counteds, which were Made enumels of men: and there he canels, which were so the said of men: and there he canels, which were

receive it."

T. J. Franker.
Will you, or some one the please give an explantion of Rev 2: 177 it reals these: "He that both
ear, let him hear what the Spirit saith anto:
charches: To lum that overcometh will i give
est of the hidden manna, and will give him a whi stone, and in the stone a new name written, which

Also 17 ms. 3: 9, 10: "Let not a without be taken that the number under there soon years old, having been the write of one min, well reported of for good works; if she have brought up, chaldren, if she have ledged strangers, if she have madded the saints feet, if she have relieved the validated, if she have didigently followed every good work."

J. B. Experiment

diligantly tollowers were, as J. E. Ell. PH.
Will accure one planes explain Heb. T. 1, a "For this Methicistics, king of Salten, priest of the most high 60.4, who next Abruhans returning from the abacipties of the kings, this blessed him; without father, without senses, it will be the mother, without detected, having methics beginning of days, not ord of the intumbe like onto the Son of God; while the priest. M. R.

Will some one please explain Jer. 12: 57 It read

Will some one places explain Jer. 12:17 E reads and follows: I II the hoster are with the feetners, and they have seemed been than host end the feetners, and they have seemed been than host end the wheten the feetners of t

Concluses: for he had a vow." N. S. DALE.
Will you oe some of the Brethern explain Matt.
1:25: "Agree with thme silve-sary quickly, while
both and in the way with him; lett at any time the
ship examp of hore there the pine, and the polye
heliver there to the notions, and thou he east into
printing the control of the silve the proper of
and who the officer? and where the printing
the State Matthia.

E Britankin.

Will the Emergeness at Works please explain Pailm 55: 127 "For it was not an enemy that re-proached me; then I could have borne it, neither was it be that hatefur us that did magnify himself

agrinst me; then I would have bid myself from lone." Who is referred to? I-nage Pernon. som. Who is revered to C. PARKE L'EXTRON.

I would like to have some one applials, through your paper. Hele, 8.5-10. It reads as follows: "For finding frashe in the them, be saids, Bertold, the slays come, solth the Lond, whint will make a new coverant with the homes of Excel and with the homes of Sacial which the homes of Sacial which the home of Joddie; not according to the coverant third. I made with their fathers, in the sky when I took there by the hand to less them out of the hand of them by the hand to least them out of the hand or Egypti becomes they continued not my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will easile with the boson of Israel after those days, saith the Lord. I will past my laws into their mind, and write them in their heartris and I will be to them a God, and they shall be become senting.

### JUDAS: SEEING GOD

Some one will please compare and explain Acts 1: 58, and Matt. 27: 57 Also compare and explain Ex. 24:10, II, and Jehn II: 18. H. H. R.

WE know of no way of reconciling the ac-counts in Matt. 25: 5, and Acts 1: 18, than to suppose that Judas first hanged himself from some tree on the edge of some precipice, and the rope or branch breaking, he was dashed to pieces

In Exedus 24: 10, 11, it is said that the elders saw the God of Israel. It is evident that they did not see any resemblance of the divine nature. sid not see any resemblance of the divise maters, you, shar reader, if you are gustly of those events for this is expressly shrind in boat 4. In that you will at some review, by the gener of the property of the contract of

only mean to perceive, by the organs of sight, built say, "Well, I am just as good as such an best also "to perceive by mental vision; to forms one, for he or she sweams and that is no more an idea or conveytion of; to note with the mind; than 1 do, and I do not process to be saughting to discern; to distinguish; to understand; to comprehend."—Wahster. It is specially in this sense that "no man bath seen God at any time;"

THE BRETHREN AT WORK

until "the only begotten Son, which is in the ands "the only negoties son, which is in the bosom of the Father, had declared him." Our Savior told Philip that he that had seen him, had seen the Father. Paul tells us, Heb. 1: 3, that Christ is the brightness of the Father's glory, and the express image of his person And again, in Gol. 2:9, he tells us that in Chris welleth all the follows of the Godhead bodily Fulness means completeness, entireness, perfection. Certainly no one ever saw God in the sense of comprehending him, until the Word was made fiesh and dwelt among us, (and we beheld his glory, the glory as of the only begot-ten of the Futher,) fell of grace and truth.

MATTE A. LEAR.

#### THINE ADVERSARY

Please give your views through the BRETHERN As Woost, of Matt 6: 2h, which reads as follows: Agree with hime adversary quickly, while thou art in the way with hum; test at any time the adversary deliver thee to the judge, and the judge deliver thee to the coliner, and thou be cast into prison."

J. B. ELLI.D.

J. B. ELLI.D.

J. B. ELLI.D.

THE point seems to be who or what is the ad versory here spoken of with which to agree I versary acre spoken of with which to agree quickly. It could not have been Satan, for Christ certainly would not teach us to agree with him, therefore I understand that he has reference to an opposer at law, one which is, perhaps, an enemy and accuses you of having wronged him, then you would better agree with him quickly and compromise with him lest he

have you arrested and cast into prison.

J. W. Southwood

### INGENIOUSLY COMPOSED.

The initial capitals spell, "My beast is in the grows cross of Christ," and the words in full far type, when read from top to bottom, and from toen to top, form the Lord's pager complete. come cannot of Childr's and these seeks in the late has been controlled and to log from the latesh may not considered. So that to log from the latesh may not considered to log the latesh to log from the latesh to log from the latesh to log the latesh latesh to log the latesh latesh to latesh latesh to log the latesh latesh to log the latesh lates we the comet truths, our Father. King

## BY-WORDS

BY MARY E, STARR

N residing the Brethern at Work I see al-most every subject written on except "By-words." I have hoped to see this subject written on by some of our able writers, but have not seen it yet. I do not know why it is, unless it is because we all use them. I do not think this is the case. It would be well for some of the brethren that are capable to picture the crils of those little fexes that have crept into some of our dear brethren's hearts. It is pain-ful to hear those professing to be followers of the mesk and lowly Jesus using the temple of God to no better purpose than to profane it (temple) with those evils. This is not crucify-ing the lasts of the flesh, for such language is

not of God, and, therefore, must be evil. I you, dear reader, if you are guilty of those

This oneht not so to be. drawback to the cause of Christ. Such thing: are the cause of so many skeptics in the world As we were traveling from Kansas to Iowa

e stopped to rest our horses. We stopped at house where the man and his wife were Christians," as they called themselves was a series of meetings going on at that time which the man attended, but the wife did not, for she could not leave her little folls. And such hard by-words, I never heard a non-professor use. The evening before we resumed our journey, the wife says to me, "What church do you belong to?" I asked her how she knew I

you belong to?" I asked her how sae knew x belonged to my church, or what made her think so? "Why," she said, "you do not use my by-words. It is the fishiten now to use by-words, church members or not. But you do not use any stall, so Iknow you belong to some church." You can see what barm it is to use such language. She told me that she belonged to the church or I would not have known it, for her words were not those of a Christiau. The hushand went to town and brought home with him a jug of whisky. But through the merits of Jesus I did not have to tell them that I belonged to the church, for notions spoke londer than words; for which I give God all the praise-for worth; for watch i give does in the pinnesser-grying me grance to be a light unto the world and not as a candle gut under a bushel. First (od, in the name of a crunifed Redeemer, to give us grace that we may let our lights so shine that the world may see by our conven-tion, and skilly walk whether we belong to the

Prov for us dear heethern, that we may hold

#### LOVE. BY S T. SWIHART.

"A new commandment I give unto you. That ye love one anether."—loan 53: 34.

I N our Savior's last interview with his disciples, before he suffered, he are he ples, before he suffered, he spake very ten-derly on this point, and accompanied his words

with the prayer that they might all be one even as he and his Father are one It was a promi-ment theme among the epistolary writings, es-perially so in those of John, the distiple whom Jesus bored. There are many reasons why Jesus thus snake to the disciples, teaching them to love one another. (1) For we are all followers of the same loving Jesus; (2) for we are all members of the same family of which he is the head, the chief corner-stone; (3) We are all korn abke of water and of the Spirit; (4) We have all the same great object in view for which to live; namely: The promotion of the Kingdom our great Reference. We all have similar joys and similar s

while in this life; yet we should strive to keep in that strait and narrow way that leads to joys high, where we will forever dwell and to in the same rapturous songs and participate it an the same raphreous soags and parterspate in the same delightful pleasurum. We owe much to Jesns who benght in with his own precons-bled. O, dear frethree, can we not leve one another as he loved us? Jesus says, "By this shall all men know that ye are my disciples, if ye love one another." John 13: 35. Now, if we obey this command we may expect the came of Christ to be promoted and many be con strained to glorify our Father which is in heav-en; while, on the other hand, nothing so much brings dishonor upon the cause of Christ as the want of brotherly love manifested among us. Whenever we lack in this, the world notices it. an enewer we lack in this, the world notices it, and they make the worst of it,—they relish it as the hungry man does bread, or the fifthy mun does tobacco. People often make this an excess for neglecting this day. And O, how soul destroying is the effect! Then dear brethren, let us strive to love one and

at as strive to love one another more to out of a pure heart.

Love is the golden chain that binds. The happy souls above: And he's an heir of heaven who finds. His become given with love.

erent days of sorrow.
Wholesome sentiment is rain, which makes the field of daily life fresh and odorous.

He who thinks too much of himself will be in danger of heing forgotten by the rest of the

J. HYATT SMITH SAYS he recently received a lotter exhorting him to be perfect, which the writer folded in a newspaper, and put a one cent stamp on it. "That man wrote six pages on sinless perfection, and cheated the govern-ment out of two cents."

## Fallen Anleen.

"RIDER.—March 9, Cordells Ann, child of Brother John and Sinter Jone Crider, aged 6 meeths and d days Brown's by the writer, from Marthew 18: 2.

MONAWECK,—Near Woodland, St. Jaroph County, Lad., Vareh 16, Jacob Monaweck, aged 26 years 10 months and 14 days. Services by the witter and P. Header-shot, from John 11; 28.

PARKER—In Marshal County, February 25, Jase, oldfill of Brather Anoth and Christian Parker, ago-months and 21 days. Society by D. Yoder and it writer, from Mark 10 15. John Maryana. of his no-m-law, (Jeseph Basser), John Orris, aged 84 perse, Joseph Basser), John Orris, aged 84 perse, Joseph Basser), John Orris, aged 84 perse, Joseph and 14 days. Peters d'élécostie from Jacob De De De De De De De De

BISSER —In the came home. Upper Sullwater Church, March IV, ser-lear and mark befored clier, Joseph Risser, ogel 69 years, 9 month) and 17 days. Buried no the 16th. Parrent services by the Breibrey, from

2 Time, 4:6-8.

"Ans was the largest forared we aver some—eer charely 60 Vib, was canded fall, and it was thought fall ensired earlier to the field could not get in the hence. The movietee need divided and some spoke in the basessent and still a good many sutside. We thought we need to see highly successful user brokker very much, has the Loed new fit to take him from my so the

Learler will be disor.

EACAPTERIL—In the Breund Cayet Clears, Alones Creaty,
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Chan, Fabreary JS, Stoter Ann, wife of Benther And
The subject of this marker was expendent with
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clo of relatives and neighbors to means their and l SHUCK.—In Philips County, Kennes, March 25, 1871, Care Eller, intent thoughter of Brother K. T. and sinter M. Shack, aged 7 wantles. No funceal, as we Tree a long ways from the Brothers and are stilly neglected.

EBBAUGH,—In Welf Creek Chorch, Mentgamery Co., Ohn, Apell Q, 1870, Swier Zeam Dehngh, daughter of A. P. and Sarah Erbergh, agel 19 years, 11 mental and 1 day. Paneral discourse by the Bratters, from User, 14: 12, 13.

10.1 10.7 E. Marco.

DE MARCO.

D

DEARDORFE.—In the Spaired Creek Congregation,
Wabish County, Indiana, L. C. Decedorf, infandaughter of Brother Issue and Stater. Mary Dearborf,
December 20, 1876, agril 10 number and 8 days. Deetics, long from.

EARDORFF.—In the same digities and of the same family, February [8, 1879, Willio Beardorff, aged 2 years, I month and 6 days. [Dennes wines as shore Funeral services by Effec Bayed Neff and the writer.

SIRTSCHY.—In Molecular Co., Ohie, within the limit of the Sundy Congregation, State Rose, M. Barticky aged 27 years, 9 months and 2 days. J.A. CERTEY.

BURKET—In Beaver Dem Congrégation, Rossituire, Ind., Natheniel Dorket, agel 64 years, 1 neunh and 20 days. Foarest discourse by Neah Wester, assisted by the oriente. Davis Il-restronaumen.

by the virties.

FFELA,—In Pleasant Hill Unspreadure, Macouple Ox.

III., Palrazzy Sth., 1879. Daniel Tvily and diaghter.

They mere both beried in son grow. The dear since
fields breached of a Danbard and disaghter. The furnee
50 years, i areaths and 21 days, the latter D years, it
goath and 19 days. Forest leaveline price by the Brechen.

(P. C. and Vindocator, please capp.) SHINEMAN —In the Sanfeld Bruzzei, Eston Co. Mich., January 7th. Friend George Shineman, in the 20th year of hes age. Discuss quick communities. Text I These. 4. 14. Servaces by the weiter.

SEFF - in the same district, of membranesse croup, lis NeT, aged 8 years and a few days. Funeral servi-by the senior, from 2 for, 5: 1

URLINGCOURT .- In the supe district, of

crusp, Catherice Ballingcourt, disspirer of Slater Bar lingcourt, in her olish year. Test, Poul's first letter to the Therestonians, 4th chapter and 14th verse, Po-acel services by the water,

agest services by the writer.

NUPER.—In this more district, March. 7th, 1875, Brethe ar Henry Stephen, aged short to Spents. He was will refull what while he was about to suitify a mon to make out of his beame, by a man anaest Marchey. He only lavel smonthers bears after he was those services by the writers, anticel by t. N. Miller.

HILLER —Sister Lydia Miller, correct of Brother Nat-unia Willer, iste of Alles Co., Ohio, forecety of Fred-erick Dandy, Maryhaul, of the residence of her nas-for, S. CEO, in Ferror Courty, Misselm, April 6th, aged To your, 5 months, and 27 days. Decree-drops

[Primitive Christian and G. P., plane copy.]

accety-ex.
She delighted to read the Brethren's periodicule.

Erner R. Bruss.

509 DER.—In. Cock Cwordy, Trans. Mernő Ho., 1879,
orie unel helved Sautz Jeand Sonder, mile of Brotil,
orie unel helved Sautz Jeand Sonder, mile of Brotil
The eloopies of this known evan tran as. Nautgameny
Canaya, Yigidala, Jones B., 1841, morrent July 4, 1890.
Canaya, Yigidala, Jones B., 1841, morrent July 4, 1890.
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word this work of the ministery, in battering to along a six of
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the logical of shacks are in Sallower St. 60, 7, 4, and 1 for
controlling. The other month Helder and prefations of

## (forrespondence.

Echoes from the Center-

Visiting the Afflicted-The Believer's Consola

tion—At the Secred Desk—Saturday Night
—Sunday School—Great Accomplishments in Unity of Action.

VISITING the afflicted is a duty that all should perform. The professor of relig-ton will not, if true to his Master, neglect this duty, so profific of good. How it cheers the sufferers when a visit is received from a of religion. The consolution in singing and praying with and for them is a boos much dreaded disease consumption, whom we often visit, how it cheers his soul to read to him to man, his mercy and kudness, to how in prayer by his bedside, holding him up at a throne of grace! Oh the consolation there When all else fails there is a rem erly, a balin for every wound found in the bleeding side of our blessed Jesus. To this fountmen we try to direct him and think he

"To the dear translation of thy blood, Incurrante Lord, I fly."

Muy we all fice to that fountain and wast freeing ourselves from all the stains of six. To-day we received the rad news of the sad m illness of my wife's dear mother, hastening sacred rate of assoluting her with oil in

HIDTAIN — in the season form the season of the Lent. On the believer's consider to conduct the season of the Lent.

In this coloring peace at the lent of the season peace at the lent of the season peace at the lent of the

man, and we know we are by the Lord, and in this we feel we are but doing our known duty,

we could, to talk to the people about the glor-ious manifestations of Cbrist to his people. Text, Col. 3: 4. Being in the midst of a protructed effort at that place we abridged the bject somewhat and gave away to their min ister, present, who offered some good thoughts on experimental religion. After which services closed and we retired. Thus the passes in the service of our Master, and may it ever be a pleasure to obey his precepts.

The closing evening of the week we spent in the sanctuary. Services by Brother W. C. Teeter on the sufferings of Christ. He delibcruted with freedom, and we telt that it was good to be there. On Sunday morning we met to re-organize our Sauday-school. A large number were in attendance and all eager to ee the work commenced. see the work commences. After a senson of singing and prayer, the officers were elected by suging and prayer, the officers were elected by the congregation. Brother John Rausmas Superintendent. Brother John Krabili, Secre-tary. The waster, Tressarer. Brother Milroy Wilson and Sister Clementine. Bosserman, Li-

brarians. The school will be carried on after the Bible School plan as per the BRETHERN AT WORK. The Children at Work was selected as the paper for distribution. Brother Hen-ry Domer made a few remarks in suggestions and advice to the school, and far-well thoughts to all, prior to his departure for his home in

Indiana.

Thus, we labored in the interests of the young, and trust that the coming season may be one of pro-portly in the came of Christ, and that many good unstructious may be given to children placed unset the care of the officers

After a few murates intermission we mot. for prenching. Services were in the usual manner Brodher E. Bowerman deliberated on Mark 16

Theme, "The risen Savior. Many good er, calling lorth the past plainty to our mind that the glorious resurrection of our dear Lore did not seem far in the past. Services were olosed by one of the ministers present, and left the house of worship for our homes. What pleasure to meet in the house of God and set the harmonisms, labors of the hour. What and formidable, and capable of overcoming obstacles in the way. "United we stoud di-"United we stoud divided we fall" is an old saying, but should be er-er new and stamped afresh on the tublets of our hearts that we never would think of divid-ing our strength. Satan trembles when he ing our strength. one unity among the Christians, but raffies when he sees division. Dear reader, may God help us all to close up the gaps, move in solid upon us. Then can we labor with freedom, accomplish good, sonls will be benefited and God will be glorified. S. T. Bosseman. Dunkirk, Ohio, April 11, 1879.

Brief Notes

NUMBER V

M-ARCH 5. In the evening we again met with the brethren and friends, who essecially recemed eager to near of the words of ife. Upon this occasion Brother E. taught a "Non-conformity to the v

I. The character of the true Christian Very appropriate remarks on "Holiness Reneway of the mind," Rensonable service Prove what is that good, acceptable will of

п Extravagance; wealth ill gotten; drunk-sness; coveton-ness; swearing of oaths, either

blessed dems in making this provision to sought after hybride fopp, dandes and iselles of cleanse correctes wholly from all win! Ob bless the cleanse of God, help on all to elsey.

Her attending physician was present and make a mm in the sense of true manhood, but witnessed the soleme seems, and atterwards up-provingly remarked to the writer, "I have man with dirty, greasy, clothing up taken (and waited on the sick for twenty years and ucrer mot often mistaken) for a sluggard, slouch, or bave I seen that performed before. It is right, filthy man. So with the num or woman who it is Scripture, and I wish every church would puts on airs, style, hange on the most powerly, observe that rite." Thus are we approved by wears the largest diamond set rings. He longer est trails, the most feathers, flounces, and over-skirts, etc., is known as a fashionable man or

and wailing outlevies of the holy and elemi-ming influences of the goapel of Christ.

To-day we met at the Disciple Church for divine service, where we endecovered, as best hooset bearts frees church, by their foolish and honest hearts from church, by their foolish and useless fashionable dressing. The rich some-times make remarks about the poor,—the poor cannol go and do as the rick, and just on account of this abominable style and fashionable ressing in some of the cities, they have a Froming in some of the cities, they have a church for the rich, or first class of society, then another for the peoper classes. Is at any wonder that many people of this world become disgusted with Christianity (2) and begin to in quire if becaves its going to be graded according to our which the dress on the stellar in this long. o our ability to dress in the styles in this low-

> III. Christ the form of godliness. "Christ in you, the hope of glory" will teach that "form of doctrine which was once delivered unto the suints" Christ and his holy spostles teaches that God's children should be-Not confermed to the world as ab

2. Should be plain, gentle and meek in versation, walk, n. d appearance.

2. That they especially should be of one mind and act with the same judgment in matters of dress as well as ni other Christian du-

That uniformity in dress has advantages, as a sign of recognition, as co-workers in

The audience was very well entertained by the speaker, he presenting the subject in such that spenker, no presenting the snopeer in such in reasonable, soul-loving. Christ-like manner that some second hunt or wounded, although many, I have no doubt, felt condemned and guilty before Gos. It is not so often what a man says that carriers another, as how he says it and its repetition. May the Lord, through the spirit of his divine grace, help us to become more and more like Jesus and less like the

From Winfield, Kansas

Dear Brethren: O'ME months ago we wrote to Brother Lem-onel Hillery requesting him to come and preach for us, but got no word from him. We had about lost hopes of getting any help from that source. On the evening of the third of August he came to us, not in kid glows, bread-cloth, and splendid carriage, but in a lumber wagon, often sleeping in livery stables so as to make his money sufficient to bear his expenses and not be accused of being an extravagant missionary. Don't understand me that I think it right for brethren to let our ministers be driven to such fare. The churches should furdriven to such fare The churches should fu fortable as possible. Exposure to the cold and

Brother Lemuel con us on the evening of the fourth, and continued up to the 14th, making ten days in all. Preach-ed twelve sermous in the demonstration and power of the spirit. The immediate result of power of the spirit. The immediate result of the meetings was, four nacle willing to how their heads in baptism. The evening of the last meeting one more made application for baptism. Others are counting the cost, and deep and lasting impressions made on the peo-

ard of the Lord.

The last and forewell discourse will long he The list han arewest accourse was long to commonly the brightner; the text being "Pinally my brethien farewell." The team, sight, and gromnings of the squiri that cannot be intered, speak to us of the love gospil effection God's children have for each other. "We know we have passed from death unto life be There is a great and effectual door open here now for the work of the Lord. Who will be the one to come

Glad News

WHO does not love to hear glad news? Everybody does. For several years a dark cloud has been hanging over the little flock at this place, which seems about, if not entirely, dispersed, and the sun of pence is once more pouring its balany rays upon us. Our dear hrethren and Elders Peter Forney and F. Edenberry came to us on the 12th inst. and inhored with us in council. Their labors were effectual, had we trust will prove permaover God's heritage; they seemed to have the welfare and not the destruction of their brethren and sisters in view, which we fear is not always the case with those who are called up-on to assist churches. The troubles in this church being widespread, causes us to write the above (at least to us) glad news

them. The writer of this has been quite inti-mately associated with both of them for nearly righteen years, and would say to others if you cighteen years, and would say to others if you need help coil for such herthren. Men of note are not always the best in council. It wants men filled with gospel love. May God grant that the refreshing breezes of peace and love 

May God bless

Nora Springs, Iowa, April 14. From Macksburg, Iowa

Our brethren lest us to-day.

A CCORDING to previous notice, the Di-trict Conneil of Southern Iowa met with A trict Conneil of Southern Iowa met with the Adams County Brethren on the 7th inst. and organized by electing R. F. Flory, Modar-ator, A. Harader and M. Meyers, Clerks. The most important business transacted by

the council was to remodel the missionary work inaugurated by the council five years ago at inaugurated by the council five years ago at the same place, which proved mither ineffectual. Under the present plan, a committee of three were appointed to act as a missionary beard for the Southern District of Iowa, consisting of A. F. Thomas as Muderator, J. B. Beard, Treasurer, and J. M. Manufield, Scaretary, with power to appoint a brother in each congrega-tion to collect means, and forward the same to the district Treasurer, to be used as a mission-ary fund for the Southern District of Iowa Each congregation has a voice an the of the erangelist to be sent into the field, which of the meeting of the Southern district of Iowa can be had in script by addressing M. Mayran,

Marksburg, Ioua.

From I. A. Booton Hershberger.

Dear Brethreus BROTHER Jas. P. Leftrorch and I left our houses in Bedford County, Virginia Saturday before the third Sunday in April, and went to Campbell County, near Lynch's Station; had meeting at Brother T. A. Fostor's same evening and next day at a school-l near by. Congregations large and attentive; two percens left the ranks of the world and were haptized. There are still more applicants. night air often impairs their health, that they wall not be able to labor any more in the vinedrum where I have are an inter appearant.

G may we send up our united petitions to our
divuse Master in behalf of samers, and especially to this part of God's moral vineyard,
where the true gospel is but little known, and where false pretenders are continually throwing obstudes in the way of these who are seek-ing to follow the Sayior in all her commands. May God help us to be faithful.

I am taking the Pristitive Christian, and all of the Brethren's literature that I am able to pay for. I wish you much success, and can say that your paper is doing a good work in many places.
Fraternally y

Liberty, Virginio, April 15

From Elder D. P. Savier

OUR rant of the 14th is received. And as I do not take the Progressive I of course will not see the take charge you say a brother and water the score analysesowar.

Brother Hilley's health is somewhat im prived with continued labor. He started this mande against use in it, and hence cannot married to Carthage, Missouri, where he introduced the contradict it through that medium. (An occuming of locathage, Missouri, where he is some number is sent me)

I wan not at the centennial, never had a has made against me in it, and hence cannot contradict it through that medium. (An occa-

we there to commune.

There never been at a county or state fair in leave the common and a county or state fair in leave the common state. The common state fair in leave the common state fair in leave the common state that is the common state fair in leave the common state fair in leave the common state of the common state o I have never been at a county or state fair in my life, have been to no show of any kind or August, 1997. I preach against them at house trip until the 17th of May. A full represent or stands. Neither do our senethers go, and if ton is desired. B. F. NITTHOUR, Cor. Sec. cons-should go to any place of the kind, or too a called plenic, party, Senday school festival, or celebration, he is brought before the church and requested to purge biasself from the arong by acknowledgement, promising to do so no more, and ask for forgiveness. This is an or der strictly adhered to and observed. I expect will correct this slanderous report Double Pipe Creek, Maryland, April 18.

## m Monmouth, Crawford Co., Kan,

O Ne church bere was organized about one year ago with sixteen members that live close together. Now we number twenty-five. We have three speakers and two descous. Have ceting nearly every Sunday, with good inter

est We had a council meeting on Easter Monday; nothing but love and neare seemed to be amongst us. We then appointed a communion meeting, to be held on the 30th day of May, commencing at 10 o'clock; the meeting will be at Brother Robert Edgecomb's house. rethren and sisters are invited to come and be brothren and suters are invited to come and be with us, and especially ministers; they are needed. If any that wish to come, and write to us, they will be need at the radirond. Grand is the place for the brethren from the north and east to stop. April 16, 1879. D. D. SHIVELY.

#### From North Manchester, Ind.

THIS morning, April 3, the ground is covered with snow; very cold with high winds On the 16th of March we met at our church house at the usual hour, (10 o'clock) for wor-worship, and on how happy I am to inform your many readers how we were made to re-joice on learning that Brother Owen and Sister izzie Switzer's oldest daughter, aged 8 years, had made application for baptism, and was gladly received. Let me say to all (especially the young) she is a model member, an orma-

the young) size is a muta-ment to the church.

April 10, 1876. General health pretty good.

God be praised. Had conseil merting to-day.

Baptized three; so you see the googet-ship in-moves along.

D. S. T. BUYTERHALGE.

## Notice.

WE have now completed arrangements with We have now completed arrangements with the Cherapenke & Ohio R. R. company, and the Ginemanti, Hamilton, and Dayton companies, and a branch to Indianapolis, Indi-nan, to take passageers from Dayton, Linus, Indianopolis, to Stamton, Augusta County, Virgiais, and return at excursion rates. Those withing to attend A. M. on this line will law exercises round trip tickets at the above num-ed places. Cost, at Indianapolis \$19.35, from Dayton \$17.00, from Lima \$20.00. Berths and meals included on boat, 120 miles.

Standa in thirty-eight miles from place of A. M., on the southern terminus of the B. & O. R. R. The Brethren in the valley well make arrangements on the B. & O. R. R., which runs direct to Brondway, the place of A. M These tickets will be good from May 8th to July 15th. D. Baowga

## From Mt. Zion Church, Page Co., Va.

THE following is a brief necount of a series A of meetings which were very ably con-ducted by our much beloved Brother John H Flory, from Bridge Water, Virginia, which re-sulted in five additions by baption and two more applicants, which will be buptied next Sunday. By this you see the good work of the May the Lord bless our ministering brethren in their efforts every-where. W. C. CONNES. \_\_\_

## Railroad Arrangements

10 the delegates, members, or their families noming to District Mark coming to District Meeting:
I have made arrangements with R. R. offi cors by which delegates and others coming to District Meeting of Middle Pennavi-vania may obtain orders entitling them to ea. until end of year, \$1.00.

thought or a deare to be there. And we requested confering and acknowledgement of R. to Gettysburg and return. Effects should all our brittens who had been there, and until expecially note this, and anomouse the same to their respective charges. Please inform me as soon as practicable about how many orders wil

Dear Brethren:

HEALTH is good through here at this time. Brother Jonathan Swilnert came to us on nine discourses in all, and the result is, sixteen came out, and confessed the Lord, and

were haptized, making in all, since the first of March, twenty-one haptized and one reclaimed There are more that made application, causing much joy among the brethren.

Your unworthy brother in the Lord,
DAVID BECHTELHEIMER.
April 14, 1879.

## Announcements.

In the Monor Congregation, Indones. Co., Po., th day of June, conveniencing at 10 c clock A. M.

We, the brethren of Russel County, will hold We, the brethren of Hussel County, was most our Love-fearl, the Loft stilling, on the 18th and 18th of May, at Brother Levi Hune's, four miles outli-ward to Datamene, on the K P. H. R. A gen-eral invitation is given to all that wish % is with as, especially ministering Brethien. Meeting to commeace on the 18th at 2 P. M. Any person olding to correspond or come by rial, will please

## Business Department.

PAPARAS SEST TO OUTSIDEES. The following marries out lar, and puls for out of the shore found

Forward us the number of those only who will appreciate the populated on any forget to doubte assurbling to the Faul. Price of BARTHREN AT WORK from now

Books, Pamphlete, Tracts, etc., for Sale at this Office. Christian Bayttem - Work or The Gorpel Preacher Vol. 1.—A book of sweaty well proposed arranges. By Beautiful Friedling, \$2,00 Through Bible Lands, -- Notes of travel to Egyp), | | Descripted Palescope, By Philip Schaff, Fucly ill

Emphatic Displets,—Understangthe Greek Text of the New Teststand with interdincary word for word English Translation. By the use of this besk opt persons as learn to read Greek without the side of a bander. Challenge. The Prince of the Heast of David, or Three Ye

Voice of the Seven Thunders; Or. Lectures on the Book of Borelstons By J. L. Martin. \$1.50. Head's Theological Works, or a Vicilization of Price Christosanty By Elder Peter Need, \$1.25,

Seriptural Manual.—Alphabetically and systems oflyine used disegood to facility the fading of pi-tests on may given solvest. St. Ta. The Three of David.— From the consecution of the Stephene of Babildom to the rebellion of prices Ab-salam. By the Roy. J. I. Regulatu, J.A. D., onther a "The Prince of the House of David," and the "Pri for of fre." 2270.

Philosophy of the Plan of Salvation - 12ms. By J. t. Walker This wa muck of management mark, often, as structure, and shought be us the base's of all Bidd

"One Paith," Windicated, - By M. M. Esheli Spages, perce 10 ctate, 12 copes \$1 00. Advantes expectly controls for the faith open delivered to

Orndon's Conserdance to the Eible, Best editors, he proved from Library Sheep, pd.50. Moomay and Jackson's Debate, on Trico Immersion No. 50 case.

Dick's Sidereal Seavens, —Tan Sidereal Heavens, and oth

Disk's Colectial Scenery. — Cristial Scenery: or, The Bunders of the Timethry System displayed. To control Bibliote of the concern cyricus supports. Treatise of Tripo Innestition — Fravity from the New Testavens, and the Latablehol Relea and Priceasies of Longuage, that Beginson by Treat Innermon is the sample visid Replicas. By Levas W. Teeter, 15 etc., the

Kip of Falestine -or bind's aye view of the Hely Lend 51 at Prove more power must it mes abbreas 50 research

Pengilly's Guide to Christian Baptism. - 50 cents History of Palutins, or The Bely Land. By M. Russell. The Destrine of the Brethren Defended. - The Di

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People" - Lyen 2: 16.

Vol. IV.

## Lanark, Ill., May 8, 1879.

No. 19

## The Brethren af Work. EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN,

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Baptered for the Dead.—R. R. Moon.

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From Junata, Nebraska.—J. L. Brown
From Lynches Station, Gumpbell Co., Va.—
C. Wood.
From Doc.

From O. W. Hartnes From Tarkey Creek Church, Ind .- Duniel Wy-

STEIN AND RAY DEBATE

## Prop. 1st-Brothren (or Tunker) Churches po-

sees the Bible Characteristies which entitle these to be regarded as Churches of Jesus

J. W. STEIN, Affirma D. B. RAY. Denies

D. S. RAY'S TWELFTR REPLY CONTINUE WE have never contended that christians no numbers of the church, should go to wurand kill each other. We have only contended that God's people may, as citizens of a civil government, aid in the punishment of evil We showed that the best of men lior arms in the Old Testament times; and that we are to be subject to the political powers that be in the punishment of evil doers. John the Baptist told the solderes to be content with their cones. How could they honestly draw waves as soldiers if it were as lawful for them to serve as soldiers? The doing "violence to no man" evidently refers to the personal acts of violence which soldiers are so liable to do.

We object to the Tonker church council makng church laws to expel a member for serving as a soldier. Where did Christ or his apostles make such laws? Of course, as church memlers we are not to resist evil with violence, but edition of the nineteenth century

as citizens we may sid in the support of the

Our Eleventh Negative Argument shows that the Tunker churches are not churches of Christ because they make salvation by works of right coursess which they have done. That we are not mustaken in the Dunkard doctrine on this

point, we quote from Sufe Ground, by Mr. Moore, the Tunker editor, p. 7, as follows: "This is the law that says, 'Thou shalt not steel " Those shall not kill? the same low also says, 'he that beheveth and is buntized, shall be

saved." The same law says, 'ye ought to wash one another's feet; also, 'salute one another with a holy kiss.' This is the per/ev/ law that governed the church in the time of Christ and the apostles. They did not pick out part of the law just to suit their own taste, and then let the other alone; they took the schole law. Their plan of salvation then was safe; about it there was no trouble, because they had the whole law and nothing but the law

Aguin, same page, Mr. Moore say No church can be the church of Christ up as it is governed by the whole law. A chur that obeys but a part of the law is not the

somehody else, who neither taught nor obeyed the entire law. About the church that obey at all, the uncertainty is about the churches that don't carry out the entire law.

Also, in a work called One Fasth, by M. M. Esbelman, page 25: "If we can get to heaven without observing

feet-washing, why not get there without par-taking of the communion? If we can reach heaven by leaving one command and example ondone, why not get there by leaving for ou-done? and if two, why not three? and if three, why not all? In fact, why make any effort a all, if we can have our own way?" Page 27, same book, this Tunker says:

"If 'Greet one another with a kiss,' does not teach the necessity of the salvation of the hely kiss, what does it teach?"

The apostle says, 'Continue in prayer, and watch in the same with thanksgiving.' Col. 4: 2. Now, if 'Great one another with a kiss of charity,' is not essential to salvation, how do we know that 'Continue in prayer, and watch in the same with thanksgiving," is essential? We can give any amount of proof that the

Tunker churches claim salvation by works righteoussess which they have done, but Paul says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renew ing of the Holy Ghost, which he shed on my idently through Jesus Christ our Savior. Titus 3: 5, 6. Surely the Tunker churches that reject the plan of salvation by grace, are not churches of Christ.

## A NEW RENDERING

THE Church . Director aptly says: In the re rised clation of the New Testament a new text will appear. That is, if the translator, will feel at liberty to put into the Acts of the Apostles what should be there to justify some ctices. In one of its first chapters we will real thus: "And the spostles and elders and brethren at Jerusalem conferred together bow to mise the means to support the poor mong them, to provide the funds to liquidate to pay off an old ball which the church owed to ormer pastor; also, to secure funds to start p mission in the northern part of the city. They decided to have a grand supper, followed by a fair, which shall word up with an ice cream and a much and milk festival." To prove the correctness of this quotation, we refer the reader to"Our Epistle Known and Read of all Men,

#### THE POOR MAN'S PRAYER.

The rich mon both his new of orbit

The poor man's church is very wide, He kneeleth may where.

The rich none says, "Thy kingdom conte," While loth from this to part; The poor man, though his lips are dumb, Deures It in his heart.

The rich man white with plenty fed, Still asketh larger store; The poor man prays for "liaily bread," And scarcely meaneth more.

#### A PIVOT-WORD.

BY C. H. BALISHADGE

AM so weak that I can scarcely hold my pon, or keep my head from the pillow. But am pressed by requests from those whose wishe are tantamount to a commandment, to prepare something for BRETHREN AT WORK on a question that he caused anneversary discussion and

or passage or flex a principle, in order to make provision for the support of a theory, or pet idea. Such a course is unjust to ourselves, re, and to the truth. To saild promptly to the Divine logic, and accept without quibble a Davine statement is eminently christian. God is the author of Babel, and He understands the import of the words He employs. He is neith er tautological, nor ambignous, nor erroneous The word "errors" in Matt. 19: 9, is a hinge of explication, giving a sudden, is the current thought of Christ which any school boy of moderate sense can understand. It is not necessary to go back to the creation, and penetrate the mysteries of our sexual duality, in order to get the true pressures for the settlement of this problem; when God makes an o

reption it is an exception, and to set it uside in

our exclematical legislation is to pretend judicial superiority to God attempted against the induction of those whose

first wedlock was nullified by the conjugal infidelity of the other half. All the fine-span delity-twisted plending against such unfortunates, is nothing less than a blind invasion Divine authority, and a tucit imprachment of Divine wisdom. Such a people as we profess to be, so compliant with the Supreme will and word, should no more think of weakening the force of such an unequivocal term as "correct. than of tinkering baptism into sprinkling, or fast-washing into nothing. Let those who wrest this word of Christ, not the same Sales interpretation upon their ages except used in any serisible connection, and they cannot ful to feel the mart. Will any one pretend that the "except in Luke 13: 3, may be so construed as to make salvation possible in any case without recen-By what logic, then, will we infuse a meaning into the pivot-word under consideration which turns the wisdom of Christ into feelity, she would have been the devils wife to all intents and nurposes, because she could not be

ishness? Had Satan seduced Eve in her conju gal element, as he did in her gustatory prochy the half to both. Such a connection on the one hand would have been a breach on the other The sexual bond is the summatton of the dualty of human nature, and a resture there is a perfect liberation of the innocent party. Eve. was taken out of Adam's substance, and return ed to him; and to be one flesh with any other, grand, but weful, ANEUL! No monder they

statement, simply because we sutertum a of the conjugal relation that cannot stand withont such a wretched prop. We have no interests at stake greater than Christ has and if his revelation of the Father's mind is dearer to u than all else, let us not "darken counsel with words without knowledge," nor lock the militant kingdom to those for whom He keeps open the Gates of Pearl. "Let the word of God 1 free course and be glorified,

It seems almost an outrage to com to disallow a ward its only meaning to serve a pre-conception. What does it mean? Any thing? 'Can it signify an infinitesimal fraction less than its self-evident intention? that to marry after a perjured consort has carnally violated his or her conjugal obligations, is not adultery. I unhesitatingly, humbly, sincerely, our nestly challenge the whole Brotherhood, to card one grain of logical evidence in the opposite scale. I do hope that Christ Himself wall be permitted to not as Unapire wherever and whenwer this question comes up for disposal.

## CLOTIDS

BY LIZZE S. MYER COMETIME ago I read an article on the 'Ev-

er varying beauty of the clouds the writer portrays the beauties of the clouds in a manner that cannot fail to give pless every lover of nature. My mind was carried beyond the "besuties" to some very important events connected with the clouds. The first, I just now think of, was when the children of Israel were about crossing the Red Sea. "The angel of the Lord stood by them in a pillar of fire and of cloud," and when the Egyptians purward them it went from before their face, tood behind them, thus serving a double purpose,—guiding them and protecting them from their enemies. Had the Lord withdrawn the cloud, what might have been their doom? In the transfiguration when Jesus took Peter. James, and John with him into the mountain his face, radiant as the sun, and his miment white as the light. Moses and Elias also being present, Peter, amuzed by the glory of the vison, and ever ready to speak, said, for us to be here," and he no doubt was so I py that he desired to stay in that blessed state: but a "bright cloud overshindowed them." the scene was changed -they fell on their faces and were afraid-but Jesus comforted them, and when they opened their eyes, saw none but Je-

some special commands and was taken up from them, "a cloud received him out of their sight." and now the most important is yet to come; too this same Jesus shall so come as ye have seen him go into heaven." This reaches all, for m rend that "every eye shall see him," and be will come "in the clouds of heaven with power and great glory." Can we picture to our integrination this scene? Let us try: Go with me some per evening, see that dork should in the West, rising bigher, still higher, now seeming like huge mountains rolling over cach other in augry confusion. There is power. Now see Jesus and the shining host suddenly appearing with a shout like the voice of a trumpet? I have often stood gazing on like scenes and

sus with them. Also when the Savior had fin-

ished his work on earth, had given the apostle

tried to imagine the Savior's coming with his company of holy angels. To those who with Paul can say, "I am now ready," this will be a grand, a glorious scene. Those who are alre shall be taken up with them in the clouds. "In the twinkling of an eye, to meet the Lord in the nir," and enjoy that bliss which is beyond

But to the ungodly, this score will not be so co so many and to be one need with any other; grand, but surful, ANPEL! No, monder they word of liberty for the discovered in all cases of the this great event will come to pass, conjugal fraud. It is pitiable weakness to be the closely, we can also contemplate the worse to principal fraud. But is pitiable weakness to be the closely, we can also contemplate the worse not too principal piting.

PATHER TAKE MY HAND.

THE way is dark, my Father! cloud on cloud Is mathered this blank. Is guthering thickly o'er my head and lone The thunder rours above me. See, I stand Like one bewildered! Father, take my hand And through the glo-Lead safely home Thy child

The way is long, my Father! and my soul Longs for the rest and quott of the goal; While not I inurney through this weary land Keepme from wandering. Father, take my hand, Quackly and straight

The path is rough, my Futher! Many a thorn Has pierced me, and my feet, all torm And bleeding, mark the way. Yet thy command Bids me press forward. Father, take my hand Then, safe and blest,

Lead up to rest Thy child. The cross is heavy, Father! I have borne It long, and still do bear it. Let my worm And fleeting spirit rise to that blest land, Lond to the crown Thy child.

The way is durk, my child, but leads to light; would not always have thee walk by sight. My dealings now thou cane't not understand I meant it so; but I will take thy hand. And through the gloom

My child. The way is long, my child, but it shall be Not one step longer than is best for thee; And thou shalt know at last other thou shall Sale at the cont, how I did take thy hand,

And quick and straight, Lead to heaven's gate My child. The path is rough, my child; but oh! how sweet

The path is rough, my coust not on now see Will be the rest for weary pligrims meet, When thou shuld reach the borders of that he To which I lead thee, as I take thy hand, And, safe and blest With me shall rest My child. The cross is heavy, child, yet there was One Who here a heavier for thee-My Son,

My well-beloved? For hom bear thine and stand With him at last, and from thy Father's hand

My child. Selected by Maria Shelly.

"WHAT DOEST THOU HERE, ELIJAH

"And it was so, when Elijah heard it, that h wrapped his face in his mantle, and went and stood in the entering in of the care. And What doest thou here, Ebjah?"

THE above language of the Lord wa addressed to Elijah while hid in

the cave on Mount Horeb Elijah bad become exceedingly troub led and disheartened at the sad condition of Israel. Hear him: "I have been very zealous for the Lord God of hosts, he cause the children of Israel have forsak en thy covenant, thrown down thine altar, and slain thy prophets with th sword, and I, even I only, am left; and they seek my life to take it away." And in his extreme trouble, and grief, anxiety of mind, into which he had fal len, by looking constantly on the dark sade of the picture, he finally began to ntertain erroneous views concern ing the true character and condition of Israel though it was bad, it was not quite so bad as he thought. I presume so far as digging down the alters, forsaking the

was wrong; for hear the Lord: "Net I grievous wolves shall enter in, not spar-have left me seven thousand in Israel, ing the flock; even of our ownselves shall fasting, and holy living to wash it away! all the knees which have not bowed un to Baal, and every mouth which bath not kissed him." Verse 18. Had Elijah

viewed things in the proper light, and seen things as the Lord saw them, his grief would not have caused him to with draw a day's journey into the wilder ness, and sit down under a juniper tree and request to die; (see verse 4) and the result was, he fell asleep, and the angel came, and baked a cake for him, and awoke him and told him to arise and eat and drink. He did so and went in the strength of that meat forty days, and came to Horeb, the mount of God, and lodged in a cave, where the Lord ad-

dressed him in the language of the above text "What doest then here Elijah Go and anoint Hazael king over Syria, and Jehn king over Israel, and Elijah shalt thou anoint a prophet in thy room and it shall come to pass he that escapes the sword of Hazael shall Jehu slay, and he that escapeth from the sword of Jehu shall Elisha slay," 1 Kings 19: 17.

Mark well, dear reader, the mann in which the Lord addressed himself to Elijah in the cave: "A mighty windrent the monutains and break the rocks, but the Lord was not in the wind; and then an earthquake, but the Lord was not in the earthquake; and next a fire, but the Lord was not in the lire; and last of all a still small voice; and when Elijah heard it, be wrapped his mantle about his face, and went and stood in the en trauce of the cave; and then a voice came and snoke to him.

While there are some good practical thoughts suggested to our mind, in the ory of good old Elijah, may we not with propriety, make an application, of at least some of them, to our own indiridual advantage? Can we not connect them with the history of the church in the present age, with the feelings, and prayerful apprehensions of many of our dear brethren

We need only take a glance over the pages, of at least some, of our periodicals to ascertain the fact that there are many brethren and sisters among us, who deep ly deplore the condition of things, as they seem to present themselves to our view in the church, (both real and prospective)

as good old Elijah did the apostasy of ren, through some of our periodicals,
largel, with a view, we trust of doing that

We also ascertain another fact from the same source; and that is, that there God. With all due respect to the piety. is much cause given for the entertain- sincerity, and wisdom of those dear breth in their holy Christian baptism, i. c., to pursuing that course, but rather the rethe world in many respects. Others may itself cannot stand;" what cannot be ac be ready to find fault with the brethren complished by mild, persuasive, yet firm the good old way, and thus virtually kill be accomplished by force, or by storm dressed matertal, &c.; and also there may a still small voice was heard, and th sired a king to reign over them, so they too strong, and using too strong lan might be like other nations), but is that guage in our investigation of the ma

men arise of corrupt minds, speaking perverse things, and shall draw away disciples after them.

The church in different periods, has had a similar element to contend with and always had bad, unruly members who would not walk according to the spir it of the gospel; some went back w the Savior was bere among them; many in the apostles' day walked dis orderly and at last went to the world gain; and the apostle says the end will not come until a falling away come, (if ot in number, it will be in principle).

Dear reader, let me here remark, if ou excuse yourself from uniting or remaining with the church on the simple grounds, that there are some proud, high minded, disorderly members in it, you never will enjoy a spiritual home, or the presence of Jesus in this life or in the of the faithful. vorid to come eternal life, for he that cannot exercise patience and self-denial enough to stay with the church, simply because he cannot get everything the way he wants it, is not qualified for the kingdom of glory. The Savior knew Judas was a devil when he chose him as an apostle, and associated with him to the last night, and he certainly had an object in view in doing so.

Admitting, my dear brethren, that, at least some of the above statements. reference to many of the members of our own beloved fraternity, are correct, is it not, nevertheless possible, yea even probable, that some of us, who feel a greater concern for the welfare and purity of the church than many others whose experi ence has not been so extensive, to take a magnified view of the condition of things like Elijah did, and become dishearten ed, and perhaps bear a greater burder of grief than we are able, and than the Lord designs we shall hear; and are made often to exclaim in the language of the young man (who could see the ar mies of the enemies only and his horse men and chariots; but did not see the

mountain filled with the armies of God and their chariots, and horsemen,) "Alas, my master! how shall we do ??" 2 Kings A very important question has already been answered by some of our dear breth

which is best for souls and the glory of ment of such fearful apprehensions, and ren who think a division of the church forehodings, because some manifestadis- would be the heat way to do, we must position to depart from the faith and confess we cannot see the propriety of give heed to seducing spirits," and hence such a course. We fail to see how the break or forsake the covenant they made most good could or would result from forsake the world and its lusts, and now verse. We think it would have an evil seem to manifest a desire to conform to teadency; "A house divided against

who labor, contend, weep and pray for nuffinehing church government, caunot the good old prophets, if they could, Remember the Lord did not address Elispiritually); and some may pull down jult ont of the terrible wind, or out of e altars their fathers built with unpol- the earthquake, or yet out of the fire ished stone, and build one with well but first calmed the rolling element, then be a strong desire, on the part of many, was the Lord; that is spiritual, but the children of Israel were when they de- ly we may agitate the matter by being any thing more than we could or should and thereby fan the elements of nature expect will come in the last days necord- still into a greater flame? And have ing to the apostle's writings? Did he we not already solled our beautiful robe trict Meeting (Jehu) and let that meet

Is there not a lawful way and place to determine such matters? We think there as: if there is anything current in the church that would auggest the propriety of a division to the minds of any of our dear brethren, let that proposition be made to the church at home, and if they approbate it, send it to the District ing, and if they approbate it, send it to ermined there in a careful assembly, and not through the press. I feel very certain it would have been better if the first proposition for a division would have been answered privately, or sent back to the originator instead of publishing it; but I sympathize with the editors critical and perplexing position, hence an easily throw the mantle of charity ver it, and feel to pray for them,—their important station demands the prayers

It may, however, with some propriety, be said, that hitherto the government of the church has failed to reach and arrest the growing evils of this age; for, while she seems to be laboring to retain her holiness, corruption and a spirit of rebellion to her wholesome counsels, is still on the increase; not because the government is not right, (for that is perfeet, and hence will apply to any case); but because there is failure, oftentimes on our part to execute that government; hence matters become worse instead of better. But, while we strongly advocate meekness, mildness, and gentleness in all our executive labors, we, nevertheless just as strongly urge the propriety of applying church government to the full extent of the spirit, as well as the letter of the Gosnel Let us look at the beautiful type of

church government given to us in the language of the Lord to Elijah as given in the chapter above alluded to in the 17th verse, where he was required to go and anoint three different officers, so that if they escaped the sword of one, they would fall into the hands of another. So the Savior said in reference to individual trespasses, first go to him alone (with the sword of the spirit which is the word of God); but if he will not hear thee, take one or two more; use the sword again, but if he escupes again, tell it unto the church; if he tries to escape the church, cut him off, let him be unto thee as a beather man and a publican. This, however, only applies to individual case But now we will consider that mem-

ber who sets up his judgment against the general order of the church, which is based upon the principles of the gospel, and is in strict barmony with the spirit of the word, (save a few departure the last few years from the advice of former years), and see whether our sys tem of church government will allow him to escape, and bring dishonor upon the body of Christ, by walking disorderly and manifesting a spirit of insubordi-

For any offense against the body, the

church in which that member lives, must notice his ense, and use the sword in church capacity, but should they fail to do so, or he escape the sword of that church meeting (Hazzel) by cunning craftiness or otherwise, shall the matter stop, and he be permitted to corrupt the whole body? Nay, verily; t'e duty of adjoining churches is to see to that matter, and, if no other way, I ring to Dis concerned, and slaying the prophets is not warm as abundantly that perilous unore or less by publishing so much of a log use the owned shellfully in the spirit concerned, he was correct; but when he is times would come. And again, the selfsmatter nature to a reading world! of her Master. But should they fail to excluded he was the only one left, he aposted Paul aga, "after my departure like so our belowed gatters achiat there—accomplish the desired end, (the salvanual Meeting; if they neglect to send it cossfully in that direction, I would rec unitedly, as a church, a suffering minority can appeal to Annual Meeting and and ofttimes, at least, it would be very profitable, after A. M. has considered and decided a matter, to send men of their own company with them to explain the nature of the decision, and the importance of complying therewith, as the best that could be done in the case; and then exhort them to be firm and stand united in the faith. So they did at the first Conference at Jerusalem.

In the minutes of A. M., of 1849, Art. is a request of somewhat similar nature, that is for Λ. M., to send brethren sound in the faith and much experience two by two, to visit all the churches, to labor wish them for a greater unanim ity in practice and appearance. My opinion is if that were done in the right way, much good would result from it. from the fact that those who are present and hear the investigations are better qualified to give the reasons for such de isions, and show the advantage of heed ing such advises, and that they are in perfect harmony with the spirit of the gospel, and that the A. M., only gives plain Scriptural specification on the sub ect, and that the A. M., does not claim to be a law-making power, (as some erroneously assert she is), but simply gives advice in harmony with laws al ready made. The Supreme Court of the United States does not legislate, she on ly decides matters agreeably to the law already made; precisely so with A. M. and, to my great satisfaction, be it said that I never beard one of the objectors to the decisions of the A. M., prove any thing to the contrary; but all will ac knowledge, if carried out, they will have a tendency to purify the church, and keep her humble and separate from the world, and surely that is gospel.

Furthermore; my convictions are that if the above thought was properly taught, and understood, by many of our dear brethren, we would never hear the very unpleasant, and uncharitable, shall I say, unchristian remarks, or phrases; on rule, iron heel, etc., but rather, the yoke is easy and burden light.

It is true, some of our very zealous brethren will, and do say, there are many we cannot get into the church if numbers should govern us in this matter? or is it the gospel? The Savior did not get all into the church either, not because he had not power, but he taught certain principles of self-denial, and these they would not accept, and even some after being with him as followers, for sook him again; he made no compro mise in order to retain them in church fellowship with the church without its true self-denying principles, as their characteristics will only deceive, in the end,

There are two extreme elements in the church, is a fact that cannot be de nied; (the one may be stronger and more dangerous or injurious than the other and I suppose always has been, and al-ways will be. But that there is a conservative element is equally plain; and hith-erto has been, and, I trust in the future will be strong enough to form a nucleus around which the two extremes can be come reconciled upon a safe gospel basis and labor together as brethren, and let and labor together as brethren, and let due together as brethren, and let due together due together, forbearing one another like the days of Noah.

tion of the refractory member and the in love, and not separate and alienate purity of the church), or neglect to do our feelings toward each other, and in their duty, let the matter be sent to An- order that we may labor together sue ommend much fasting and prayer by all who feel a deep interest in the welfare of Zion, especially our dear editors whose influence materially effects our beloved fraternity, through the medium of the press, and who, in a few instances some of them recently have not manifest ed that Christian courtesy and spirit of forhearance toward each other, nor vet their editorial criticisms contain as much salt, as their high, responsible and important positions, (in our judgment) would em to demand.

And as a day of fraternal fasting and prayer for the unity, purity, peace, and prosperity of our beloved Zion, I would beartily endorse, and strougly recommend the proposition made by our dear brethren at A. M., of 1848, and generally responded to by those present. (The greater part of those old posts who sign ed those minutes are fallen asleep,) and if they, 31 years ago felt the uccessity of fasting and prayer, surely we at this time should feel it, if possible, more so. The minutes read as follows:

"Lastly, at the parting meal Wednesday noon, it was proposed, and heart ily responded to by all, to recommend every Monday, of our future Annual Meeting as a day of general fasting and prayer, not only to the members that may be gathered at the place of meeting, but to all the members in every part of the Lord's vineyard, who yet desire to be faithful, and to see the household of faith continue steadfast in the apostles' doctrine, and in fellowship, and in break ing bread, and in prayers, even until be comes, who hath said, Surely I co quickly,' Ameu. Even so come Lord Je sus." The grace of our Lord Jesus Christ be with us all. Amen. Lena, Ill.

THE DAYS OF NOAH AND THE SECOND COMING OF

BY II W STOTEFFE

"We are of God, and the whole world lieth in wickedness." 1 John 5; 19.

WE are so apt to underrate the evil

M and overvate the good. Yet, we find the evil advancing and infidelity growing bold; we find men telling us that all religions are equally right or equally wrong; we find philosophic men leveling up the false religion, and levelwe are so strict, but are we sure that ing down the true; in order to make one vast plane of all religious together, we find men calling the "good evil, and evil good," "the sweet bitter, and the bitter sweet," "putting light for darkness, and darkness for light." We actually find darkness for light." We netually find among the Christian race, men profess ing to believe in Christ who have strange forms of faith, and strange forms of un belief, and auti-christ in their creed; we find men believing in science, philosphy, and literature, believing in the illimits-

ble power and progress of our race, but setting aside the gospel of the grace of God; setting aside the cross of our Lord Jesus Christ by means of which God proposes in his own time and way to re

Our Lord distinctly lays down the omparison between these two periods That which gave such prominence to the days of Noah was the termination in the ood; that which gives such interest and solemnity to our day, is this; that it is to terminate in the "coming of the Son of man." What profound solemnity the deluge throws around the days of Noah as we real the past history! What pro found solemuity the prospect of the "coming of the Son of man throws over our days, when w read of them; for as sure as the days of Noah ended in the drowning deluge, which swept all men from off the face of the earth, so sure shall our days end in that more terrible consum mation,-not a deluge of water again. but a flood of fire-a fiery deluge in which this earth and its works of wick edness are to be destroyed; for "he com oth in flaming fire taking vengeance upon them that know not God, and obey not his gospel; who shall be banished with everlasting destruction from the presence of the Lord and from the glory of his power." But when the Son of man comes, shall be find faith on the

In 2 Timothy 3, we read that in the last days perilous times shall come. This chapter seems to be a recapitulation of the evil of the days of Noah, as carried out in the last days. In the second chapter of Isaiah, we have a similar see darkness and desolation and crime and judgment. Then in the third of second Peter, a similar scene: "scoffers shall come, walking upon their own lusts, and saying where is the promise of his com-ing? These passages, and several sim-ilar ones, bring out the likeness of the two times. I want to show you, in reference to men, the two periods are like each other; and how, in reference to God, they are like each other.

1. In reference to man, we see increasing worldliness, forgetfulness to God, 'crime-we hear the voice of the scoffer spenking; we see God set at naught, righteous men despised, judgment of God set aside; and whereas in our day, they say, "where is the promise of his coming?" So, doubtless, they said in the days of Noah; "where is the flood for which you are preparing this ark?" If you will study them in connection with second Timothy, third chapter, you will undersand more fully what I

But we find, on the part of God, for bearance and longsuffering. "A hundred and twenty years in the preparing of the ark wherein eight souls were saved," we in this land, have not only had a hun dred and twenty years, but more than twice that since the reformation. God says "my Spirit shall not always strive with man;" but as wickedness increases. it seems as though this striving increas-God's striving with men, pleading with them, and saying, "turn ye turn ye for why will ye diet" Brethren, shall we not seek to be faithful, with grace on one hand and judgment on the other, that on that day when we shall be asked to give an account of the deeds done in the body, we shall be able to say, we deem us. But "as it was in the days of preached Christ and judgment unto Noah, so shall the coming of the Son of them, we told them to "flee the wrath to man be." The days before the flood, come?" When men are saying, "Peace and the days before the coming of the Son and safety, then sudden destruction comof man are to resemble each other. If eth, and they shall not escape." Breth men's hearts during that time were evil, ren, as the days of Nonti was, so shall we are sure that those same hearts will be the days seem now. Let us, therefore, found speaking out to the last; and that feel whatsoever our hands find to do, do

THE RIVER'S CROSSING.

ONE by one they are gutheride three-There at the River's Crossing; The weary of life, its turmoil and cure, Down by the River's Crossing. Thousands have gone to that river's clossing.
Thousands have plunged in its chilling tal
There—at the River's Crossing

There waits a ferryman, pule and grim, Oown by the River's Crossing. He silently, solemnly gathers them in There, at that River's Crossing.

There, our sisters, so gentle, And our brothers, so brave,— The beautiful chi'dren must pass the wave There, at the River's Grossing

Drath is the name of that ferryman sule. Down by the River's Crossing: Down by the River's Crossing: He beels not the sinner's descrizing cry, Has power is crushed when the rightness

He harries them all to the shore that is nigh, Over the River's Crossing. We, too, shall stand on that heaten strand. Down by the River's Crossing,
And pray for a home in the "better land"
Beyond the River's Crossing. Beyond the River's crossing.

The friends of years, the true and trad,
Who loved and sustained, when our hope had

diedWe must part from them all at the water's side
Down by the River's Crossing.

The loved ones of "the long ago," too, are one
Down to that River's Crossing:
They have paged the way. Each proceed alone,
Down to that River's Crossing. Down to test fiver a crossing.

Facet beautiful-inunds must fair—
Little feet that have climbed "the Gobien Stair,"

Tresses of gold and gray are there—

Over the River's Crossing.

Methinks "voices" come back when the ward is

Back from the River's Crossing-—"Jesus of Nazureth vanieth the Close by the River's Crossing. Singing:

Close by the River's Unassing.

The "Gity Gelestial" is seen from afar,
With its "Beautiful Manuson," and Gutes Ajar,
With its "Beautiful Manuson," in Gutes Ajar,
The rest for God's people remained there—
Over the River's Crossing. Brothers and sisters and friends shall meet

Over the River's Crossing; With parents and children at Jesus' feet, Over the River's Crossing. Oh! that "Ho

sor of the Soul," in our visions and dreams,
Which tell of its beauty, how praceful it seems. Oh! to wander for age by its murmuring stream.

Over the Rever's Crossing!

## THE HUMAN WANT.

YOU want contentment, and you want rest. You want something to fill you and make you feel that it is well with you. Money won't do it; praise from friends won't do it; high standing won't do it. There will be a turning and a sickening of the soul, and if you do not feel it this evening it will come It stands to the law of truth that man made like God cannot be satisfied with less than God. And at every heart of the poorest man and the richest man. God is standing knocking and asking to be taken in, that it may be well with them, so that the child of the Divine shall be made glorious by the presence of the Divine, that the child of the Father may become, throughout the world. the sharer of the glory of the Most High. What a scheme of salvation! Less than this will not do. Less than this will not lead you to glory.

Who knows what moral desolation is lying in ambush in a bad book, a bad companion, had social customs-perhaps in a single glass of wine, a single visit to the play? "Beware of beginnings.

You cannot prove a thing to be good and beautiful to a man who has no idea of its excellence.

Good character is above all things else.

#### The Brethren at Work. PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, PROPRIETORS.

The Berrance at Work will be sent at \$2,00 per an-sen in advance. Any one whe will need an eight consis-ual \$12.00 mild receive an admirtual copy free of charge, and for each admirtual come (over 400 above, the nine carrier) the agent will be alleated one per cent, which amount on the defented from the money before eaching it

MICHE & ESHELMAN, Lazark, Carroll Co., Ill

LANARK, ILL., Buorum J. W. Beer is preaching in the Mi-

One was baptized in the Cherry Grove con everation the lirst of last week

Falls City, Nebraska, to Norton, Norton Coun-

the Methodist church, died April 25, at the age of 74, in Baltimore. OTHER R. H. Miller writes that his

he cannot do much traveling and presching HENRY Brallier was chosen to ministry Washington Church, Indiana. April 19th Chosen deacons at same place Norman Heeter.

Ox the 16th of April, a most destructive formide, possing one mile south of Otho, Alabama, did great damage to houses, trees, fences, and crops. Two persons are known to have been

It is said that John Quancy Adams made it a practice to read through the Bible once every year. His envious was to read four or hy

chapters over morning inunediately after ong from his hed. Buoyman Joseph Berkey's article from Texas this meet will be good with interest

We are appious to see the cause prosper in Texas. Troop of our brethren who think that the

less they appear like the aburch the more the world will think of them are sadly mistaken. Bonest conviction and consistent practice al-ways command respect from sensible people, and there are the only kind we need pay any

Meeting at Arnold's Grove next week will com-prepared to stay tall all the business is finished up in good order. As a general thing business at the close of the meeting is rushed through

As the planets revelve around the sun and re-ceive their light from it, so do the Christianperolve around Christ and receive their light and strength from him. By his power they are held in their places, and by his directions

We should follow men no further than they ing the Master it is safest to keep away from

Manualis often make mistakes in locating hanes in the western country. They settle may from churches and schools, thus depriving their families of many advantages in education their families of many measurements and religious suffuences. Before settling it would be far better to spend more time looking would be far better to spond more time looking to "record the perishing," and "over for the dy-! God put it into the bearts of these more need, consulted. There was a pretty general under-normal, and if possible, with where your fami-iss." A very good feeting pervalled, and each last more young, brethere to cate it would be stilled in a number could do no, but the by all behavior within good releptons sufficiences, labourd do extend the consect furth. It was the Steer and here and there point the standing duery we tabled. The manked titusethem is the

real carnest. We do not want to see bim standing round two or three days getting ready, Just so with Christians. When they come to the church we want to see them enter the vineyard at once and not wait two or three years encing we

WE are in receipt of sample copies of the Inverient Agriculturist, one of, if not the best paper, for tarmers nublished in America. If all the farmers would take this paper and read it carefully there would be leas humbugging goin on. One article entitled "Sondry Humbuga, in the May number, is worth the price of the paper for one year. It is published monthly, nely illustrated and devoted to practical farm ing, gardening, and the interest of the entire household. Price \$150 a year Send 15 conts and get a sample copy. Address, Orange Judd Company, 246 Broadway, New York.

Is it possible that Christians should dep so far from the samplicity of the truth that brother will go to law with brother, and that before unbelievers? Is it possible that a church should be so careless as to allow members to do that? Is it possible that elders have ceased to allow members, thus to violate the Serintures? ers should be set to judge? I speak it to the shows of any congregation that will allow brother to go to law with brother. "Is it so, that there is not a wise man among you? no not one that shall be able to judge between brethren?" 1 Cor. 6; 6

#### TO BOR INGERSOLL

There is more test charity in the world to-day than ever before; more free thought in the world than ever before; more happy families; more cold dues treated as though they ever tender blocome than as though they were built in many other

ES, but who is the cause of it? or what h brought it about? Did the writings of often and Tom Paine improve the cond f society? We have a proposition for Bob agenoll: Go west, procure one or two cour of good land and settle it up with Infidels. not allowing a single Christian in the colo llow no Bildes read, no presching, no Sandaychools, and no prayers. Allow no rehgiou pers, hooks, or pamphlets to circulate within the colony Do this for fifty years, and then we will see whother Bob's claims for jufidelity are worth noticing. Will our exchanges keep this going?

### EDITORIAL CORRESPONDENCE se kindness of Providence, I was permit-

b ted to meet with the brethren composing the Spring Creek Church, Wabash County, In dians, in the evening of April 19th. Here also met Brother Sherp, who had arrived about a week previous. Bad a very pleasant meeting good order and attention while Brother Shor dressed the people on the subject of Jesus Yoke. On Sunday, 10 A. M., met with breth ien in public worship. God made in glad with this people. At 3 P. M. met again, and listento Brother Lubr's address to the children. This was a glorious season. God ideas the de youth and keep them from the evils of the world In the evening met in Baptist Church in South Whitley. On Monday 21st, met at Spring Creek Church again to consider Sunda work. D Bechtelheimer was chosen Medern prepared was read. Brother Amick essay on the influence of Sunday-schools was staired that the M. E. Charrels in its statics. ties for the State of Indiana, shows that during

the year 1878 they received 542 Brethren children into their church through the infin ence of their Sunday-schools. In this not enough to stimulate all to greater activity in the education of our children? Can we afford to let our children go from horse through un indolence and indifference? Why not call the en togother and teach them the Bible Why idle away our time, and see our children go clsewhere? O'my dear brethren, can we keep our deur children among us? Yes er ean; and thanks he to God many are coming forward thank God for this. They feel grateful that to "recore the perishing," and "care for the dy-ing." A very good feeing prevailed, and each but once young, brethren to enter the wilds of

children that used Bible instruction. Then are many whom we might lead into the truth if we would make the effort. Why we should not make the effort, doth not yet appear.

The qualifications of Sunday-school worker were urged as being good character. Christian virtues. Bible knowledge, holy life, purity o speech. The physical, intellectual and spir al natures of children need to be developed. By food and exercise the physical is developed; in anon schools the intellectual is develop ed, and by the Bible the spiritual is develo Parents perform part of the work, but find it necessary to employ helps in the development of their children. They find it convenient to entrust the intellectual part, in a great measure to others and most of them entrost the devel opment of the spiritual to those of "like pres faith." A permanent organization was effected by choosing a Standing Committee, and Corresponding Secretaries. Committee, Jos. Annek, Toney, S. Ankerman. Secretaries, Em-Bowman, Martha Connell. Meeting ionrned to convene the second Toroday of Nov pext at place to be selected by Standing Com-

On the morning of the 22md, met at sum place to council concerning the preaching of the gospel in places in Middle District of Indiasts where there are open doors. There was good representation, and it was soon manife that the interest among the Brethren is con

mendable. Brother J. S. Snowberger was chos en Moderater, W. S. Toney, Secretary, and J. D. Cruzariue, Beading Clerk Brother A. Leedy presented a plan to conduct the work of evan reliam, but, on motion, was laid over, in order to give opportunity to discuss the importance mission work. The remander of the fore noon was spent in discussion. To the careful observer, it was clearly evident that Middle Inna, like many other districts, has a large d to work in. One brother has a territory o 2,400 square miles to travel over. He arose show how he had to labor under severe difficul Calls from all directions came to him to The people are hungry, but he has not the ability to get the bread of life to them He has a dear wife and loving shildren who need his care. At this stage he completely broke down through sympathy, and the andsence did what God bids, "Weep with those that O how our hearts melted under the

shibition of sympathy for the cause of Christ Many pretions hearts, no doubt, then and there resulved to give their propers, their sympathus their means, to help the servants of God to go forth to proclaim the tidings of salvation. other brother told how this poor minister had struggled to reach the calls, often walking long tances, and undergoing severe bardship-But the rejoicing part was in the result of pa tient labors. At one place eighteen or twenty had been added to the church, and in other places there was good fruit also. Elder Jesse Meyers maintained that if we would give only per cent of our income to the Lord a anglity work rould be done

After partiking of some refreshments, the brethren and sisters proceeded to the adoption of a plan of doing work. A Board of Director ousisting of five descons was chosen to select imsters to fill calls in isolated places istens to lea out to such places as may be open dgment in the matter. This Board shall be slected by delegates from each congregation and shall hold their position for one year. Power was given the Directors to appoint Tressur er and Secretary. The Spring Creek Church art, ed to send the plan to D. M. for its consid-

The proceedings of this day by the heethree speak well for the Middle District of Indiana They do not desire to come behind in any good Their hearts are open for the cause of They not that the old veterans who came into their country year are, and labored ot all awake from our sleep and apathy, and and struggled to build up churches have done a great and good work. The younger brethren

With we employ a man to work for us we painfully erident, however, that, as a people, we of treth. God bless them for their informant to see him null off his cost and go at it in have not exerted correctives in behalf of those. They have done well. But the younger frethren feel that they ought now to put forth their efforts to fill up the waste places, so they call all, old and young, together for counsel, and ask the churches whether they will help Many of the churches say, " We will help. We have been blessed with health and wealth, and we will help bear the burden; for the time is short, and he that will work, must work quick-The young and strong in body say, must go forth. God will not let us stand idle These old brethren are abundantly able to take are of the churches, so let us go out and endure the hardships. Woe is us if we declare not the truth to those who are in darkness. Go we must. We know the labor is hard. We know we must for ake home comforts and dear fumily ties for a season, but for the sake of precisouls we cannot hold back. Will you help us some? Will you see that our families are cared Will you belp us to get from place to place rapidly, or shall we take our cases and more onward? We will go, we must go, what From hundreds of hearts the do you say?" answer is waved back, "We will help. We will ease your burdens. We will help as God hath Such are the feelings of many prospered us." kind hearts. No one's rights and privileges shall be assailed, but as the Lord has euriched all with grace, so let each manifest grace. May the Lord help the Brethren every where to l

> I caunot close thus letter without exp thanks to God for his preserving core, to the brethren and sisters for their kind treatment. and to the officers of the Pitteburg, Ft. Wayne & Chicago Bailroad for kind favors. This road nius to give all its patrons good accommoda tions and kind treatment; and being one of the principal routes between the Ohio and Lake Machagan is macqualled for good for ilities for the traveling public.

bor to the honor and closy of God

The Lord willing shall attend the D. M. of Northern Indiana May first. The next communication will contain as sec ount of the D. M. of Middle Indiana Peace be with the mi

On the 23rd of April I had the pleasure of meeting with the Brethren of the Middle District of Indiana in council at the Sugar Creek Church, Whitley County. Meeting opened by einging and prayer. Daniel Nelf was chosen Medicator, John Wolfe, Clerk, and Abram Miller, Reading Clerk. Call of churches and first query related to a change in the manne of doing business at the District Meeting. The leading features were, the delegates to ele moderator and clerks, speakers to be limited in ine, and final decision to be made by delegates The meeting refused to make any chang-The second query asked A. M. to am Art. 18 of 1853. It was stated that no such article could be found in the book, hence tabled. The third asked for sisters to break bread and divide the cup as brethren do, citing in suppor the same 1 Cor. 10: 16: Gal. 3: 28. Sent to A. M. without an answer. The fourth desired a change in time of holding D. M. Agreed to change to second Wednesday of February. fifth requests A. M. in sending committees to churches to choose them near the place wanted so as not to incar too much expense. Sent to

# A. M. At this stage of the proceedings, the meeting adjourned for refreshments.

The first query demanded frequent changes in officers of D. M. Demand granted, Hope it may not receasin a dead letter. The second alled for a method of doing missionary work in Middle Indiana District. The plan adopted the resented, and after a free discussion, adopted-The third sought authority to keep me from going into saloons upon any prefert whatover. 1 These, 5: 22 was given. The meeting gave strong evidence of its abhorrence of saloon The fourth desired to know member who is not a servant of the church could make an appointment for a minister who may happen to come into the neighborhood the servants living at too great a distance to be

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and its servants. Too often the servants regard themselves as the church and the church as their servants-The gospel has it the other way. Will we go the gospel way? The fifth related to churches that have not paid their share of A. M. expenses for last year. Eiders of delinquent churches to be notified and if they refuse to consult the members under their care they

shall be "amenable" to District Meeting This shows the necessity of each one attending A. M paying for his board. Sixth wished to know whether a brother who goes into voluntary bankruptcy can be held in fellowship. Not unless be give natisfaction. The seventh related to the same, and desired to know whether a wife can retain her dowry. Under the circumstances, if case presented, it was decided she could. The righth was similar to the sixth. and the answer was, a brother has no right to go to law for redress. The ninth desired information with respect to the power of a Masonic cath. It was shown that each oath is not leval, is not according to any properly constituted authority, hence any one leaving the Masonic society and coming to the church is free to tell what he knows. The tenth unintained that the early Christians rejected as heretics all ministers who received gifts of mor ey, clothing, &c., and that the modern Christians should do filonias. From what govern (2) this information was rleaned we did not learn. were nearly all guilty of having received gitts at some time or other, so the query was tabled. The absenth saked 4 M to modify Art 17 of 1871 relating to minority preventing amjority hobling Sunday-schools. Sent to A. M. This question has been before the D. M. several times, but always ruled out on account of some | ed.

technicality. By a number of churches, a re consideration is desired, but it seems they were somewhat unfortunate in their efforts to get the matter before A. M. The twelfth desired nermission for brethren who live near schoolnumber of the church's servants, have a right to withhold a query from a church, when the query affects the interests of the church. Considered that they have no right to do so. This sets the servants in their proper places.

Brother Joseph Amick was chosen a memb of the Shanding Committee, and Brother Joseph Leedy as delegate. The meeting on the whole was hurmomous, and considerable work was done in a short time. Closed about 6 P. M. In the evening attended meeting in the Baptist Church in South Whitley.

#### "NOT AGREED."

"After the wieked are rest into the lake of in and branstone, what becomes of them / Never-of us are not agreed in our opinions as to this que

THE Bible says, "Whosoever was not found written in the hook of life not could into written in the hook of life was cast into the take of fire." Rev. 20: 15. In the name book we are told that "the fearful and unbe lieving, and the shominable, and numberers, and whoremoneers and sorrerers, and idolaters, and burneth with fire and brimstone. Rev. 21; 8. The Bible tells about the lake of "fire and Now for the question, what shall

of fire and brimstone. Hear the Bible answer: For, behold, the day cometh, that shall burn as an oven; and all the proud, yes, all that do wickedly, shall be as stubble: and the day that cometh shall born them up, saith the Lord of bosts, that it shall not leave them neither root nor branch," Mal. 4: 1. In Matt. 3: 13 Inspiration says, " He will burn up the chaff with aquenchable fire." These words of God tell what shall become of the wicked ofter they are cast into the lake of fire and branstone. Savier further says, "And if thy hand offeed thee, cut it off: it is better for thee to enter into life mainted, than basing two hands to go into hall, into the fire that never shall quenched: Where the worm dieth not, and the fire is not quenched." Mark 9: 43, 44. "Then shall be say also unto them on the jeft hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt.

wrong way is often made between the church ble stops. What has opinions to do with relig- not write thus about their wives. A woman ion? What has opinions to do with eternity? Shall any of us be judged by opinions? Not one of us; but by the word of God. We will never agree in opinions, for we all love them too well, but we can agree on the Bible. If we

stop where the Bible stops, leave the future where the Bible leaves it, we will all agree, but if we launch out on the sea of opinious, talk and quarrel over them, condemnation will rest on

Every disagreement on religious matters has ome through opinions. Schisms, factions, and parties are caused by opinions on religious subjects. Going further than the Bible goes, jusisting on things not found in the Bible as necessary to be believed, and obeyed, make di-

visions. The Bible never causes men to fall out and dispute about what is in it. All the confusion has arisen about what is not in the Bible. One man thinks this is the way to do another thinks his way is right; so they pull sport and heally separate in association and tellowship. Now, if we cling to the Bible, say what it says, do what it tods, answer Bible questions with Bible answers, and beave "fool-ish and unlearned questions" (2 Tun. 2:23) alone, there will be unity of fuith. If there is no unity of faith, then opinions have entered the hearts, and division and separation is the want Hold fast to the Bibles on where it goes, speak where it speaks. When it comes to opinions, one is just as valuable as the other titre us the Bible answer every time. question cannot be answered by the Bible, it is not a Bible question. Questions that cannot be answered by the Bible are the kind mention ed by Paul 2 Tim. 2: 23, hence should be avoid-

## OUR MANUSCRIPT

YUMBER 24. A few Thoughts on the V's
of the Covering. The writer believes a do the Brethren generally in regard to the us of the covering. The article contains many good points, but in defending them he intro some wrong propositions; he maintain that the woman wearing the covering "because of the singels" shows that she receives messages from

the angels as did the women at the sepulcher her knowledge in the same way man receive ho. At the close of his article the writer says

I cond you this article to dispose of as you so oper. It you think it may work for good and it if not throw it into the waste box Now we can not this article in the waste hor seling that the writer will not think hard of a for so doing. This brother would sooner we, only, see his mistakes, and say nothing about hem, than to have them published all over th Brotherhood. It sometimes goes hard to reject un article, sent us by a writer, who thinks it senot on in the namer, and then scolds us in advance if we retuse the article. But when a on writes like this brother we think th nore of him, and can lay his article away in the waste box without any tears of setting a scold-

No. 25 is a letter from a brother who h traveled considerable in search of a suitable quartry for a poor man to make a start in, and anlly settled in Southern Illinois. Too long for publication, and relates more to the writ

No. 26 ts a reply to an article on page 2, in

No. 13 of present volume. Rejected.

No. 27. Singular Processing. The writer
says he attended meeting where the minister
attempted to prove that "neither the Scripture: nor the term baptism teach any specific mode but, baving fallen asleep, he did not hear all th sermon, hence could only speak of what he heard. Candidly, we think a man who deeps The church is not the place to sleep; home the 'place to do that. We never could see the propriety of attending church just to sleep s half hour or so. We want all our correspond-No. 28 is an answer to a query; it is writt

with a pencil on a card, and is too dim to be No. 29. Receive this Saying. This article i

in answer to the query on Matt. 19: 11, 12

one time told her husband. "If you men will debate, and cannot do without it, then debate but do please leave your wives out; don't tall hout them." Bejected.
No. 30. God is Love. A selected article, and about them."

is rejected to make room for original articles. No. 31 is an article on Rev. 22: 2. The writ or spread out a sheet of common note paper and wrote across the entire sheet. Articles for publication should be written on paner not over five or six inches wide.

No. 32. Of all the pictures that hong of memory's wall, which is the most morthy of med-Rejected.

No. 33 is a well written article on the beard uestion, and is from a locality where the Breth ren have had considerable trouble in regard to the wearing of a full heard. We do not admiarticles on this subject, it being a question about which the Bible is silent. If brethren want to wear a full beard, and will keep it de cent, let them wear it; God made it, and we presume he wanted it to grow. My individual preference is favorable to the shaving of the unser lin-but I do not want to dictate for my brother on a question where God does not die tate. If some of those who are making them selves much trouble about this matter pend more time spreading the gospel and less discussing questions about which the Buble is as silent as the grave, the church would be much better off. Let us leave that and all othor onestions just where the Bible leaves them However, care should be taken to wear the beard in a respectable manner. I do not think it is right for brethren to fashion their b after the prevailing style of the world. The absurd fushion of leaving the mustache grow and shaving the rest of the face is neither ben-

eficial nor reasonable. There are many other awkward ways of wearing the beard that our members cought not to follow. As we are a separate and a distinct people from the world, we ought to be setuated by pure motives, and have some good resson for what we do. No. 34. Observance of the Solbuth, a select-

ed article. Rejected. No. 35. The Eminence of Christian Forti

nlc. Rejectoi. No. 36. . I Mystery. Rejected. No. 37. Thoughts on the Clear of the Year

Rejected.

No. 38. Poor Ministers. This acticle wa written by a minister's wife, and shows what one of them must endure. The article is rath er too personal for publication, but containsome excellent thoughts. The sister proceeds to ask: "Suppose you were a man in limited istances, your wife sick most of the time. bad to keep a hired girl, pay heavy doctor bills and have bard struggling to make a living at best; the church would call you to the ministry, you would have to be from home much, spend considerable time preaching funerals, often travel at your own expense, and yet receive no belp from the wealthy part of the church would you not think it hard?" This sister knows of just such a case, and wants to call the attention of the church to such matters that

Wa are in receipt of Abbott's splendidly fin ished and illustrated Commentary on J inter and illustrated Commentary on John's Gospel. The arrangement of the work is un-surpussingly good. The comments are concise and the tone of the work manly and Christian The illustratious are fine, and selected with rar taste. The book will be found valuable to Bi ble student's generally. Commenting on the words—"Ye ought to work one another's feet the author says: "If we are to interpret literal ly the commands of Christ, the command of feet-washing as a perpetual observance is ever more explicit than that for the observance of the Lord's Supper. That is in form a simple re-quest: 'Do this in remembrance of me:' this quest: 'Do bits in remembrance of me; this is a request twice repeated.' Ye ought also to wash one another's feet; "I have given you an example that ye should do as I have done to you;" If ye know these things, happy are ye if ye do them.'" But the author falls to interpret literally, or even in the most obvious s yet bis admission makes a strong point carily demonstrated. Price \$2.00 by mail. Address A. S. Barnes, & Co., 111 & 113 William Street,

ONE was haptized in the Silver Creek congre You say several of you are not agreed in your. The writer discussed the discussed question, and gatting in tweet. The nections in that competence on this question. No, and perhaps idees not explain the warse. He says with he greation, we understand, are well attended several fill be mill you as to push where the Bi- unwild do once his wife to clope. More about an after the more can quize.

New York.

THE ETAG'S SCISSORS

The Battle Flag refused to publish the closing The Ballle Faggretused to publish the clause, act of Brother Stein's 18th affirmative in its roper place. They simply cut off part of his ritide and returned it to him, so Brother Stein ends it to us to be published and red in concetton with his best article. It is hoped the Place will not do the like again.—Bartaren at North

Work.

The Flag will do the very same thing age should Mr. Stein overreach his bounds so it is a should Mr. Stein overreach his bounds so it is as the privilege of writing as many article as he desires, but must keep somewhere abother limits as to length.—Baptist Bottle Flag. Brother Strin overreached his bounds only 31 lines, but the Fing was unfair enough to cut off 96 lines, thus making Brother Stein's 12th affirmative 65 lines shorter than was agreed up on. These 96 lines were returned to Brothes in who sent them back to the Flag armin. but preserved a copy for us. We pronounce this seissor business an unfair game, and do not want to see the Flor do it any more, unless it will do the rame with Ray's articles. The allotted space, for each article, ends in the fourth column of the Flag, the 24th line from the bottom. We shall carefully watch the Flag, and see if it shows any of Mr. Ray's articles to go beyond that line. Brother Stein's 13th affirmative has now been in the

## hands of the Elas about two weeks a way A DISTRESSING ACCIDENT ECENTLY, in the Ognu's Creek or

tion, south-east of North Manchester. Indiana, one of the most distressing accidents ecurred in the history of the bounty. Mr. David Strife's wife, a young woman in the full bloom of life, attempted to start a fire in the ook stove with kerosene oil. It appears that there were some live coals in the these set the oil on fire, bursting the can, envelocing the noor groman in flames. Her bushand who was out doors at the time, heard her any good. He barely saved two children from the flames, and succeeded in putting out the fire. The poor woman died shortly atterwards We give this as a warning to others. All traies and trie's are breast, People

often discredit the trath about things which they do not understand. It is a nonder to some how we can tell whether the person who reads us an article for the paper is a plaguarist or not There are many ways by which this can be es-certained from the article itself, and that without ever baving seen it before either. We regret that any one should be so dishered as to send us articles which they did not compose, and sign their names to them as if they had composed them. To do so is cheating; it is trying to show one's self to be more intelligent trying to show once seer to be more intelligent than he is; and it is trying to get credit for what be does not dereve. It is also one way of acting the hypocrite. When any one sends an article which he did not compose, let him

A DESTRUCTIVE tormado, passing through Collinsville, Illinois, April 14th, did much damage in the way of destroying property. It de-molished ten huildings and ruined about thirty age in the way or terreby and ruined about thirty others. One person was killed and a few others wounded. The storm lasted but two or

THE Children at Work, though only about leven months old, hids far to reach a circulation of seven or eight thousand before the first of June. It is satonishing how the circulation of the little paper is increasing. Send for san ple copies.

BROTHER Esbeiman reached home last Satururday morning, feeling I sle and hearty, having enjoyed himself finely while with the Brethren in Indiana. He will have something more to ray about his trip next week.

BROTHER R. H. Miller writes that sickness in his family may somewhat delay his response to Brother Reese's article, but that he will get it

We received, too inte for this issue, a long istter from Mr. McGarvey. It was mailed at Alexandria, Egypt, and will be found very in-

BROTEZE S. S. Barklow, of Coquelle, Oregon says that the church there is in love and union, and that a number are being added to the harch

Wz learn that Brother Joseph Heuricks, of Cerro Gordo, Illinois, is expected to visit the Miami Valley, Ohio, soon, and spend some line

## One Rible Class.

"The Worth of Truth no Tongue Can Tell.

Will you or some of your runkers please expinit Math. H: 11, 12? It reads as follows: "But he as a must them. All men cannot receive that saying, say-they to whom it is given. For there are some on muchs, which were so born from their mother? muchs, which were so born from their mother would would and there are some enumers, which we made consider of men; and there be consider, which have made themselves enumers for the kingdom kenvern's nake. He that is able to receive it, let hit receive M. F. J. FRANEZ.

receive it."

F. J. Franker.

Will you, or some one cite, picate give an explainttion of Rev. 2, 177 Livenis time: "He than limits an
eor, let him hear what the Spirit saith into the
tharbete: To him that overcomethe will give to
eat of the hilden magino, and will give him a white MARY ZIGLER Will some one please explain Heb. 7: 1, 3: "For this Melablacies, king of Salem, passt of the more

willy." M. D.
Will zome one please explain Jev. 12:37 R read
as follows: "If thou hast run with the feetber and they have wearsed thee, then how cased the contend with horsey? and if in the hand of pene-wberent thou treateds!, they wented thee, the how sult thou do in the weeding of Jondan?"

G. E. Wall some one physic explain Acts 15: 16. Freeds as follows: "And Paul, effer that, there you a good while, and then took his lot the brothers, and sailed theuce into Syria, and Penchezar for he had a von." N. S. Dale.
Will your ownsor of the Brethere orgains Malty
525. "Agree with thise selversor generally, whele
thou act in the way with him; best at any time the
nearwant felever there to the judge, and the solar
defliver there to the judge, and the solar
prison." Who as the nearwant you the judge
and who the others? and where the prison.

S. BRUDAREN.

Well the BRETHERN AT WORK please explain Praism 55: 12? "For it was not an enemy that it presched ner; then I could have borne it in selful was it in either was it in that lasted nor that did magnify blumes against me; then I would have bid myself and ham." Who is referred to? I shake Pennon.

#### BAPTIZED FOR THE DEAD.

THERE were those in the church at Corinth who denied the resurrection of the dead, hence to correct these errors Paul writes on the resurrection of the dead, (verse 12) and takes hantism to show them how inconsistent they are, for they had all received baptism when they believed, which is a figure of the burial and res urrection of Christ. There is no hope in basis) without a recognition, therefore Paul asks them this question, "Why are they or you haptized for or in the likeness of the dead, or of rist's death, if the dead rise not at all?" For if they were baptized, or buried in the likeness of his burial they are also in the likeness of hi urrection, and should walk in "newness of R. R. MOON.

#### FEET-WASHING; FLAMING SWORD.

Will some one please explain whether feet-washing took place under the older new discreasitions. Is the elecution, or duming word still between man not the tree of fare? C. L. Chorry.

WE suppose our querist wishes to know whether the feet-washing instituted and entoined by our Savior on the night of his hetrayal tool, place under the old, or new dispensation: to this we would answer, under the new. Luke tells us that "The law and the prophets were until John; since that time the kingdom of God is preached and every man present into Since that time all the commands and or dinances that were enjoined belong to the ew or Christian dispensation. Christ came to fulfill the old law and take it out of the way that he might establish one that was faultless

Query 2. " Is the cherubins or flaming sword still between man and the tree of life?" answer, not between those who have accepted

Man, by his disobedience, forfsited his right to is part of Paul's charge to Timothy, and to guard it, or to keep man from partaking of it; but by his obedience, man may have a right to the tree of life which is in the midst of the beavenly paradise. MATTER A. LEASE

## PROVIDING FOR HIS HOUSE

Please explain 1 Tune 5: 8, which reads as follow "But if my paovide not for his own, and especially for those of his own boose, he hath denied the faith, and is worse than an infinel."

E. S.

THE great apostle, to the Gentiles, is here instructing Timothy what he should teach the hrethren is their duty toward their own relstives who may be destitute and dependent on them-father, mother, or even grandparent, and especially those of their own house; such a wife, children, and such as belong to their own families. He that will refuse to do this praccically denies the faith by disobeying its known requirements "and is worse than an infidel," se unbelievers, and even beathen believe this to be a duty and often practice it.

R. R. Moon. Buchanan, Mich.

#### THE NEW COVENANT.

I would like to have some one explain, through your paper, lieb as 5-20. It reads as follows: "Fac limiting facili with them, he suth. Belobb, the stays come, south the Lotti, when I will make a year cov-emant with the bouns of Sarel and with the boun-of Jankh. No tocording to the oversual that I make with their fathers, by the day when I took them by the make to lead them out of the laund of

hood, and draws a comparison between the Le vitical priesthood and that of the Savior: the covenant of the Levitical priesthood was written upon tables of stone and placed in an ark culled the ark of the covenant. Of this covenant Moses seems to have been the mediator, as he received it and gave it to the children of Israel. But the Savior obtained a more excellent min istry than Moses, and is the Mediator of a better covenant, which was established upon better promises, for if the first covenant had been faultless, then should no place have been sought for the second. The Savier's covenant written in the minds and hearts of his prople He told them that he would bring all things to their minds whatsoever he had command And whatsoever they bound on earth would be bound in heaven, and whatsoever they loosed on earth would be loosed in heaven. He poured his spirit upon them and they spoke as the spirit gave them utterance, and wrote, they wrote as the spirit directed; as John upon the Isle of Patmos. Thus the new covenant given the people was handed down from that time to this and we have it in the form of the New Testament.

North Laberty, Incl.

## AGREE WITH THINE ENEMY.

Please give your views through one DEET one-Work of Matt. 5:25, which tends as follows: agree with thing adversary quickly, while them to the way with him; lest at any time the ad-reasy telever thee to the padge, and the judge liver three to the adienr, and them be vist into

Also 1 Thm 5: 0 to: "Let not a Widow b nto the namber under three-score years obl, having seen the write of one man, well reported of for goo works; if she have incongut up children, if she have odged strangers, if she have washed the salest set, if she have relieved the unitedo, if she hav filigently followed every good work."

THE Scripture introduced in the first query red upon his ministerial duties. There seem

to be some commands which he then gave that were necessary in order to spread the tidings of calvation among the lost sheep of the house of of the glorious plan of salvation, and the tree of Israel, which he desired to have done before his In Rev. 3: 7 we read, "He that both an suffering took place, which he knew was not ear let him hear what the spirit saith unto the far distant in the fature; hence he tells them churches; to him that overcometh will I give to eat of the tree of his, which is in the midst of gire offenor, lest they be cast into prices and the paradise of God." Again in Rev. 22: 2 we it de desired work be impeded or stopped.

The Scripture referred to in the second query the tree of life which grew in the earthly para- that he should not receive wislows to be sup dise, and the sword of davine justice was placed ported by the church unless they have the quaifications named. In the 11, 12, 13 verses of the same chapter he gives his rear War Bonorusi

#### GOD'S ELECT.

Please give an explanation on Acts 2: 47: " A

be arred."
Romans 5:33: "Who shall be anything to the charge of God's sheet?"
Timothy 2:10: "Therefore I endure all things for the clock's sake."
HENRY SOMBANE.

THE first passage, as it stands in King James translation, is in the potential mode, as translation, is in the potential mode, and onditional present tense. Should denotes fitss, or obligation of propriety. "Such m should be saved." The above phrase being in the passive voice, represents the subject as bring acted upon, that is, the Lord added to the hurch daily such as are fit, or in a proper condition to be saved. In the Bible Union transchurch daily those who are saved," or as the margin reads, "who are being saved." This rendering makes the passage plainer, but the srose is radically the same We suppose our quenst desires an explana

tion on the word "elect" in the second passage. Election and choosing are terms that are interchangeably in the Scriptures. There are three kinds of election spoken of in the Bible. 1. The election of individuals to perform some particular or special service. 2. The election of nations, or bodies of people, to eminent relig ions privileges, that they may be fitted to ac-complish certain purposes of God. 3. Personal elections, or the election of undividuals to b the children of God, and beirs of eternal life Those persons termed the elect, are those who have been obedient to the truth, those who have parified their souls in obeying the truth through the spirit unto unfragmed love of the brethren Peter gives an explanation of personal election He says, "Elect according to the foreknowledge of God the Father, through sanctification of spirit, unto obelience and sprinkling of the Mond of Christ It follows then that election is an act of God done in time, and that it is subsequent to faith and obedience. The Savior avs. "Many are called, but few are chosen.

All are called or invited to the mornel feast, but few scrept the terms, and consequently few are elected. The apostle asks, "Who shall lay anything to the charge of God's elect?" Who dure accuse those whom God hath chosen! Who dure condemn where he approves?

We will now try to consider the third passage In verse 9 the apostle speaks of his sufferings and of his bonds, for the gospel. "But,"

be. "the word of God is not bound." There fore, for this reason, because the gospel is free nuconfined, because it is fully adequate to the varied wants of humanity, because it is full; able to free the race from the power and guilt of sin. "Therefore I endure all things for the elect's sake," for the sake of those who have

been chosen in Christ, and who have received the aloption of children. And why does this great minister endure so much for the sake of God's chosen? That they may also obtain the salvation which is in Christ Jesus with ric

glory. How indefatigable were the labors of this wonderful man! Fully did he appreciate his noble, his glorious calling; thoroughly did he realize his responsibility. His divine Master had committed into his hands, a most sacred trust, and his fidelity to his great Master would not permit him to indulge self, to slack his zeni or abate his energy. If only he could scenre the salvation, the purity, the clustity, of those committed to his treat and at last are them sternally sayed, that was all he desired. For this he labored, for this he suffered, for this he apostle was truly wonderful. He had so thoroughly imbibed the smirit of his glorious Mas ter, that like him he could stoop to all the

endured privations. The abnegation of this weaknesses, and infirmities of his charge. There was no haughtiness, no domineering spirit is Paul. Hear his language, "To the weak became I as weak, that I might gain the weak; I are made all things to all men, that I might by all means save some." Oh that many of the ambassadors of Christ would walk in the foot-

steps of this model minister.

MATTE A. LEAR.

## forresnoulence.

Echoes from the Miami Valley,

The Natural Way—The Falling of a Tree— A Day's Work in Welf Creek Church— Brother Stutzman's Labors—Death of a Brother Stu Young Sister BY JOHN CALVIN BUIGHT

N investigating a trouble to school a few IN investigating a resident is sented a rear weeks sured, the scholars lead the blaze one upon the other. Some one clost had commenced it—come one close was the came of it. This is wrong. We have examples of it in the first pages of the Bible. The progen bore of the lumnar race gave the example, and beside the lumnar race gave the example, and the lumnar race gave the example. large family has followed it only too well. We have a remarkable example of it in the circumstance of King Soul and the Amalekites. Sent But the kingdom was reat from fell by the sword. God's blessings him, and he fell by the sword. never did rest on such conduct, and they nev

One pleasant evening, as I stood in the schoolroom door, looking over the surrounding handtree, one unile west. As I was admiring its stateluses at tell. The woodman's ax had laid it low. And as I was in one of my meditative meeds at the time, the following cognitations

rashed through my mind:

1. This tree is a fit emblem of all belo It matters not how mighty the structure is, it will pass away. Time in his career has seen dust. And the mighty man of valor, "though his spear a hundred weight," has been brought low. Death is the end of all earthly perso-

Boast not thyself therefore of to We know not what a day may brigg forth. To-day we may think all in "pene safety," but sudden destruction may come.' the midst of hife we are in death."

"The moment we begin to live We all begin to die."

Death on his tiroless pinions is in the land and we may be his next victim. The lovely halo, the smiling youth, the food young moti-er, the man in his prime, the aged grandparent are full of his and hope to-day, to-morrow, the no more forever. Such is life.

2. We should stand firm, rooted and ground ed to the vine of everlasting truth. We sl dig deep and found our faith on the rock of starnal ages. We should only use some will stand the fiery test-gold, silver, precisiones; faith, hope, and charity, and all the stones; faith, hope, and charity, and all the stones; We should only use such material as stone; tatth, nope, and charty, and not tree essential concomitants. Then "Let cares like wild deluge come," and the very "gates of hell open their fury upon us, we are, nevertheless secure. For he that cannot lie has said, " will never leave thee nor forsake thes The Wolf Creek Church convened o

27th of February to call forth more laborers into the vineyard, and to silvance other brethren. Brother Jacob Garber was ordained, Brother John Kimmel advenced to the second legree in the ministry. Brother Benry Gar-ber called to the ministry, and Brother George ber called to the ministry, and Brother George Erhangh called to the denouship. From the solemnity that pervaded the meeting, the peace and love which the members manifested to each other, and the antecedents or qualifications ex of the church was entrusted, we concluded at the church did a good day's work. that the charges on a good only a way. Are brethren and sisters wept for the great respon-bility under which they were pixed. God bless them and the church, and help us all to mile our labors to promote personal sanctification the unity and prosperity of the church the spread of the gospel and the conversion ers and the house and clarification of the

suners, and use nonce min georia-acces of the eteroni majesty on logb. Amen. Brother J. Stutzmann, of Dark County, had a few meetings in the Wolf Creek Church. April 5th and 6th. He made some telling points and impressed them forcibly upon the minds of

his heavers. We synopsize a few of them.

1. Grace and truth. By grace we understand the undeserved favor of Gud. By grace are yexared. By truth understand the written wordthrough, or by which, we are sanctified and word through, or ny waten, we are sanctiment paritied. "Sanctify them through thy truth "Thy word is truth." "Purified your couls obeying the truth." Some want to be say "Parified your sonly by obeying the truth." Some want to be saved by grace alone. In the Scripture grace and noth are connected. "What God has joined together let no man put saunder." 2. Heart religion. By heart, as used in the Holy Scriptures, as meant the affictions. "For out of the abundance of time heart the smooth

speaketh." By a change of heart understand a change of affections. And this change should a be complete. It should change a man all over-inside and outside—his walk, talle, dealings, and costume. It should be a transformation

Work Work is the order of the avir My Father worketh hitherto and I work says Je-us. Again, "I must work while it is called to-day." And again, "I have finished the culled to-day." And again, "I have finished the work which those gavent me to do," Design works, angels work, and let us be "foll of good works," that men may see them and be con-strained to glorify our beavestly Father in like monner. And though the Devil himself works with untiring occupy, we the has concusted the stool of do-nothing, to lure souls to everlasting

4. Non-exentions. God is a perfect being. 'He needed not that any should testify of man for he knew what was in man," and what v necessary to redeen how from his fallen state. gave us the Holy Scriptures as a tran of the divine mind, and admits that it is safe to obey them. And to find non-essentials therem to question either the integrity or intelligence Derty. Startling thought!

At the conclusion of the last meeting it w nounced that one of the lambs of the flock bal gone to her reward. Sister Susse Erbaugh died April 6th not having quite completed her tweatieth year. Disease, indismation of brain. Her death caused a deep sutness to persude a happy family, from whence the flower and center of attraction had been removed. This sud-ness was felt throughout the church and a large circle of her acquaintances. Yet joy was mingled with this sudness! Deep sorrow was felt, because one whose character was so pur whose young life was devoted to the Lord, was reasoned from a loving Loudy, and her sent in the sanctuary of the Lord. But when, with an reacoved from a loving tanny, the sanctuary of the Lord. But when, with an appeal tath, we look to that brighter and better amount to be bliss of the referent, and the moder the bliss of the referent, world, and consider the bliss of the referentl, loved ones "over there," and the augmentation of that bliss as the eternal ages shall roll on, a degree of juy is mangled with our sorrow "Not dead but gone before." Her funeral way "Not dead out gone serors, see reaction in an area of the land of and profitably improved by Brethren Stutzmau and our home mugisters At the conclusion of the exercises, as an appro proste offering to her memory, as an acquire cence to the Divine Providence that called her home, and as a tribute of prace to the Lord, the 511th hymn was ung. We then quietly and solemuly proceeded to the Sversole Cemetery, where her remains were interred. New Lebanon, Ohio

> Brief Notes by JOHN 2008

ARCH 6. Subject, "Trine Immersion." Matt. 28: 19. A very brief introduction was offered, to show the importance of the subject under con-sideration, and the power invested in the com-

The distinction in Father, Son, and Holy Spirit. This was shown by numerous Scriptures,—such as at Christ's haptism,— Father's voice from heaven, Sou in Jordan being haptized of John, and the Spirit descendblasphemy against the Futher, against the Son, and against the Holy Ghost, and its following results shows forably the distinctions of per-son in the trinity as expressed in the commis-

ges of always taking sategr Under this head there were some clinching thoughts presented. The whole Christian thoughts presented. The whole Christian world, either effusionists or single connersionists accepts trine immersion as legal, valid baptism, while a great portion of the world rejects pour sprinkling, and single immer-

Historical references, showing— The primitive practice of church to be

The origin of single momeration to h about 200 years old; too young to have uny connection with Christ or the commission, The practice of the Greek Church to be immersion, and practiced up till this pres

is depression in baptism,—or no baptism at all.
(a) The primitive church practiced tripe im-(b) Single immersion was submitted for triue immersion. (c) Pouring substituted for single immersion. (d) Sprinkling substi-tuted for pouring. (e) A moistened touch tuted for pouring. (e) A moistened touch substituted for sprinkling. (f) Lastly, can be saved without any buptism at all.

This is a patiable digression indeed in that preaching in a Baptist Church, a Southerner that derived from sale of material after meet-most sacred and holy ordinance of the Lord came up, took us by the hand, and said that is ing, to be could back into the transmiss of the Jesus Christ, as given in his last great of Boologing them in the is Futher, and of the Son, and of the Holy

Brother Eshelman also showed v fully how the church, of the bestleren, bentise y trine immersion, how the commission God's children always do as Christ taught, and when it comes to haptism they are willing to follow their blassed. Jesus down into

the water, he buried in haptism, that they may come up out of the water-arise to walk in newness of life rious blood-bought souls be

ade willing to follow Christ-be born again. nter and of the spirit. March 7. This evening we met again for vine service, and as it was the last public service we were to have from our dear brother solder, who had been enduring hardness as

good soldier of Jesus Christ," he presented for his closing remarks the beautiful subject of "Happiness."—I Thess. 5: 15-23. To secure this blissful state all were invited

to do such deeds of love that will bring about happiness in the heart of the actor and impuri appiness unto others.
Some of these things to which special atten

was called wer Remier good for evil, among yourselves and unto all men.

Rejoice evermore,-rejoice in the Lord. In all things give thanks-pray withou Despise not prophraying.—Quench not

proving all things; and holding fast to that

Now upon the observance of these is "Hoppy are ye it ye know these things and do them." "And the very God of pence sanctify you wholly; and I pray God your whole spirit und soul, and body he preserved blameless un-to the coming of our Lord Jesus Christ." While our dear brother was tenderly and sympathizingly admonshing us all as brethren

children, to immore ourselves in the above us, tears of gratifude to God were shed, and w

Now we conclude our "Brist Notes" upon the zealous labors of Brother Eshelman amongst us, and we feel well assured that his efforts have not been in vanu in the Lord. The brethren and sisters are united in gratitude to our dear brother for his work of love, our friends and prighbors sneak words of the harbest com presented of the service is a good service to en-formed. We all hope that we may live to en-joy more seasons of the same kind. We be-lieve there are precious souls here to gather, as

there there are precious souls here to gather, as golden showers turb the grammy of the Lord. Who will come next to assist in the good work?
May the Lord add his granious blessings up-ous all that was asal and doors, in the desire and prayer of the writer.
Since the shoresaid meetings were held we received a tender soul into the fold of Christ.

From the Lone Star State.

Inar Buthrey

HAVE been frequently requested by the brethren to answer their letters through your paper as it would answer for many. It the first place I will speak about the church We have regular meetings in Gray

PIRST DEGAN PREACHING we had but few heavers, but now our houses are getting too small to hold the congregations and more calls for preaching than we' can fill and the best of order in our meetings. We are yet unorganized, but on the 26th inst., will

in this county, at my residence eight miles N. W. of Sherman. There are eighteen men bere now, and about the same in Cook, (the next county west of Grayson), where we are having about the same success. Brother Jo-seph Souder officiates there. There are also seven members in Clay County. Brother Hea-neyer members in Clay County. Brother Hea-ry Troxel editriates there, giving us two elders and two munisters in the second degree in Tex-

as, independent of Brother Long in Kunfman Conaty, whom we were yet nearlie to discover, not knowing his P. O. address, but would be happy to learn through the BRETHERN AT We have been asked, dare we preach our NON-RESISTANCE DOCTRINAL PRESCRIPLE IN TEXAS.

We will say this: After the close of our first

the doctrine we love to hear, and therefore had us to leave another appointment Now about the country; for the short time

of five months that we have been living in the State of Texas we will say this: We very much like the climate, country, and people,

Av for the lay of the land, we have seen none to excel it. Well adapted to small grain. —wheat, burley, oats, corn, cotton, millet, and, as far as tried, clover and timothy do well, also flax, sugar-case, and sweet potators in abund-ance, and the first crop of

IRINE POTATOES ARE ALMOST READY TO They are looking well. (People generally raise two crops of Irish potatoes in a season.)

(carly planting.) Wheat can be sowed from

September to Christ It is one of the finest stock-growing tries, perhaps, in the world, as they can live all Winter without feeding, and are already fat. Surely it can be called the Italy of America. Lond can be lought as follows:

Unimproved, from \$3 to \$8 per acre (in Gray-son) depending upon quality and distance from Sherman; improved from \$5 to \$50 per acre. Our country is prairie land, well supplied with belts of timber in all directions. Gra County is generally supplied with water, we have had an exceedingly dry season so furmore so than any dry season known of by the oldest settlers here, which makes water scores

at present, but still the crops are growing, and the ground holding the moisture well. WHEAT IS READING OUT, AND STRAW ARE DETTING RESE. Having been also asked the prices of horses, cattle, etc., will here say that horses vary in prices, from 830 to 8150; ponies from 810 to

prices, from \$50 to \$150; ponies from \$10 to \$40; males from \$40 to \$150; cows from \$15 to from 20 to 25 cents; butter from 20 to 30 cents per pound (depending upon the maker); w is selling from 75 to 80 cents per bushel; flour on 82 to 83 per cwt.; Sugar from 10 to nounds to the dollar; coffee from 5 to 6 pounds from 5 to 10 cents; double harness from 815 to 322 s set; new wagons from 860 to 870, fitted and complete, and all other things in the same

We will here close by making an apology to the editors for having them to publish so a letter from us; but hope that they will cept it, as it is our first from the Lone Star

Sheeman, Gramon Co. Terus, April 20. From E. K. Buschiev

Dear Brethren:

IN looking over the Barranax at Work, No. 15, April 10, page 7, I notice parted of an article published by me in Primitive Chris-tian, No. 12, page 188, to which you are perfectly welcome, as far as I am concerned, but ! notice some typographical mistakes, which ! would like to have corrected, if you please First, in second paragraph, in (50), this ought to read (60.) However this mistake occurred in Primitive Christian. It reads in your paper, "It had shout the same number of mem hers, (50) as the other church, five ministers. Thus far you are correct, but now you "and some thirty or thirty-five members." Thi

is incorrect, and makes no sense in reading, will here give the correction as I want it: islaus Church) had about the same number of members, (60) as the other church had, and five ministers. It is now reduced to one minister and some thirty or thirty-fite mem Please see P. C. as above indicated, and bres. Please see P. C. as above to braked, and you will see your mistake, as above said, the 30 in purenthesis, which should be (60), this the P. C. dil, but if you please, in your cor-rection have it 60 instant of 50. You will see by looking at line anse, from top, in your pu-

per, that the (50) below, would not o B'aterioo, Ious.

Annual Meeting Plan. BY J. F. EHRESOLE

FIRST. Let the means to defray expe be mised as heretolose by the church the district in which A. M. is held, (except the congregation taking A. M. he exempt, since their extra labor would more than balance.
Second. Let a charge of five cents per me ins except standing committee and delegates. Third. The money thus obtained, and all

ing, to be paid back into the treasuries of the to be based upon their representative men ship, and the congregation holding A. M. to

7

share equally in the division.

Our Annual Meetings are beginning to be hurdensome, and should be self-supporting; for it has been urged that the business he entirely ough delegates to the exclus of the church in general in consequence of the great expense; but sorely in a multitude of counsel there is safety-let the church do have

ness for the church It may be arged that there is too much a ulation in this plan, but we cannot me the speculation, but verily believe that when Jerus fed the multitude they had more in the fra ments they gathered than they had in the ares to begin with

From Juniate, Nebraska

BROTHER Kindig and I have spent some time in this part of Nebraska.

The soil, climate, and water are good, but it is very windy at this season. There are no members nearer than eight miles. I learn there are six south of Juniata. There are good peo-ple all around, but still it is not settling among the Brethren. Brethren will always find more pleasant to settle near a church.

moore pleasant to settle near a church.

A Methodist minister met use in Hastings,
Nebraska, and asked me it i was not a Dunkard. I told him I was. He said be could tell
one wherever he would see bim. He appeared
to be glad to meet use. We, of coorse, differed
on Baptism, but agreed on the Commension,

I asked him it Christ was our pottern. He said be was. I asked him if Christ was buptiz-ed in Jordan. He said he was, and that he be-lieved in immersion but would sprinkle and pour also, just as the candidate desired. I ask ed him if that was following the pattern. He seemed puzzled, and I remarked we should fol-low the pattern very closely and we will more

certainly be safe.

There is preaching close by. We would be There is preaching close by. We would be glad if some of the ministering brethren would stop and labor for us. I think a full bouse could be bad at any time. Here is only one county separating us from Jewell County, Kanasa, where there are able ministers whom we should be glu'i to have all on us. We live three miles S. W. of Junista; are stopping

J. L. BROWN

From Lynchis Station, Campbell Co. Va.

WE had the brethren with us on last Sun-day at our school-house; ant a good congregation; after preaching baptism was administered to two precious souls in the pres-ence of about two hundred persons. This was a new way to most of this people. They had never seen the Brethren haptize before. We believe they were convinced that forward action

We had the best of order during the servind we felt that the Lord was with us. Breth reu, come and help us. We now have neven members in this neighborhood, and we believe oom will have more; we need more preaching our brethren are doing all they can. Will not ome of the good brethren come and help us some time this year? Brethren, let us hear from you. We live one and one-half noises of Lynchis, and would be glad to meet the withren at any time.

We believe the time is at hand when God's

sople should use all their power for the cause i Christ. "Watch therefore; for ye know not that hour the Lord doth come." Matt. 24: 42. of Christ. We see the Scriptures are fast fulfilling. We see the Scriptures are fast initialing. We must conclude the time is not far when we shall rec Jesus coming in the cloud of heaven. Brethren, are we watching? If so, oh what joy to God's children. Brethren, we me trying to watch and be rendy. Pray for us—pray that we all may meet no more to part, to liv with Christ in that happy land. Oh how it lifts our heart to think of these things! The

Lord bless you in your good work and give you Twomas C Woon

Fram Peabody, Kansas.

OUB little band of brethren and sisters is O still increasing in number; eight more brethren and sisters have moved smeag as since the latter part of February, one of which is our beloved Brother Samuel Rairigh, an experienced elder and good housekeeper. We bruly thank the Lord for the gift of elder, which we so much stood in second Brother Samuel emigrated from Dark County, Ohio to this place; had the oversight of the Oakland to this price; not the oversignt of the Countil Charch. Brother Samuel is well stricken in years; has lived among the Brethren in the Oakhaul Church for a long time, and we have no doubt his absence from the Oakland Church

will be greatly felt. The brethren and sisters in this cong are all well as far as we know. We also feel to raise our voices in thanksgiving to him from whom all blessings flow for the beautiful rain which he sent us last night, which we so much which as seen associated which meeted. This morning all the vegetation seems to speak forth words of praise to God. We sometimes fear we are too much inclined to find fault about the weather; let us remember that God's ways are not our ways, and that be is much wiser than man, and knows what is hest for us. Mus can't change the least of God's laws, (if I am allowed to call any least), but he can violate them; therefore let us watch. The Savior says watch; we can't watch too

Thanks be to God for his mercies and fav manifestal towards as from time to time. The Barthern at Work still makes its weekly visits to our bomes, giving us wholesome news Oh how we await its arrival.

Now may the grace of God and his spirit be th all the brethren and sisters, is the prayer

## In Memory of B. F. Gardon.

I N the Blue Rolge Church, Piatt Co, Ill., April 17, 1879, Brother Benjamin F. Gar-Disease, consumption. Aged 38 years, the and 28 days. He leaves a wife and 2 months and 28 days. five small children, and a sad vacancy in home and community. e subject of this notice is a pe-

His father hard and died a Universibat. of the family have united with the different churches in the vicinity of Mansfield, where they lived; but Brother Gordan and one sister had put off this important work for some fa-ture time; but the Lord's ways are not our ways. Brother Gordan was prostrate I early in the Winter. During the revival scasons his friends were much interested in his present and eternal welfare. The ministers of the various denominations called in to see him, but he was not inclined to take any council of them. Finally one of his friends proposed to him to send for the Dunkard creacher. I went soon after I received the message; found the man in a pre-curious condition. I laid before him our faith and practice. He said that was in harmony with the teaching of the word of God. I then but in a few days he sent for me set min, but in sew anys ne sent for me to come and baptice him. We went and did the hest we knew how. His friend had procured a good box that would hold water; tepfs water was prepared, and we placed the box in the boure and there bapticed the poor weak man. Physically, he was the weakest man I ever immersed, but he was strong in the faith. He had a great desire to get well, and have the glorious privilege to comply with all the ordinances in the bouse of God.

This should be a warning to all to nee salvation before we are brought down on the bed of affliction. I visited him a few days before his depth, and conversed with him about itual things. He said "When I get strong er then will I comply with all the Lord requi-of me; but also, how uncertain is life!

Saturday we were called to preach his funeral.
We selected for the occasion the words of Paul, "As we here the image of the earthly we war the image of the hearenly.

Managheld, Ill., April 22nd, 1879.

## To Make Sunday School a Success BY F. P. LOUIS.

ET every father and every mother see to it LET every latter and every mother see to it.
I that their children are clean and tidy;
not dressed in the style of the world but in
modest appared so that the power children
need not feel odd by comparing themselves
with the more worklity. The namer the equality in this respect the meaner the equality in
facility and consequently in the contract of the contract

No less than a chapter should be read a hat every child should have a turn of severa verses to read.

Lesson leaves, he they ever so well emposed should be discarded, because we want or children to learn to appreciate and love the Book itself, and unless they handle the Book itself they will remain strangers to it and the book a stranger to them. The lesson leaves do stand as in the place of catechisms and

articles of faith. The Sunday-school teacher's preparat neetings are an excellent thing, but will answer better for Bible Class than children's apacities; the questions and answers will be

ome as a mechanical operation. Children should be required to give the lit eral sense of their reading and no more. Wherever a Sunday-school is started children and teachers should be required to kneel

Wherever a neighborhood or charch desire o get up a Sunday-school no one should assum

the right to prevent the same until that schoo proves to be a hurt to the cause of Christianity No picnic, no time of glee or merriment, o stival should ever disgrace the institution. Trachers and officers should be modest and ain, both in appearance and in speech; be-

cause chaldren are imitative beings.

Children and tenchers should be particular in articulation, both in reading and singing, as well as in putting questions and answers

### A Call For Help

W E, the Vermillion Congregation, Livings ton County, Illinois, appeal to the gen-ral brotherhood for means to help to build a meeting-house. We have a nice and suitable we can raise ourselves, we can build. We are much in need of a house to worship in, and to further on the Master's cause. We are satisfied that there is enough wealth in the brotherhood and to spare, to raise the amount called for And the members will respond if called on to build as a house medium size. We therefore call for five cents of each member: two cents will be thankfully received. If we only willing to do what we can we will have the re-surd. We therefore propose that each congre-gation take its best method to make these col-

We contemplate building as soon as we get the means; and all the money sent un will be used for that purpose only. Now, brethren and used for that purpose only. Now, brethren and sisters, we hope you will residily respond. The call is small, and there are many of os, and a little from cosh member over the brotherbood, say a penny, would build a house good enough for us. And all moneys sent to us will be re-ported in our periodicals, unless otherwise requested by the parties sending the same. All contributions for us send by post office order, bank check, or registered letter.

DAVID HECKMAN, Cor. Sec. and Receiver. Cornell, Livingston Co., Ill.

(Brethren's periodicals, please copy )

From Cedar Grove, Hawkins Co., Tenn.

THE brethren and sisters met in church council on Saturday the 13th, but there was no business to attend to; all was love and union. How good, how sweet, how pleasant when inchiren all agree. We had a good ex ortation on prayer by Elders S. Isenberg and Molabee. Dear brothron and sisters, let w me and all be more carpestly engaged in pray or for our sulvation and conversion of signers the prayer of the righteous availeth much. We have had prayer meetings here part of this Winter. We have good behavior and our meetings are very interesting.

We have had no additions lately by baptism There has been one application; it was an old lady who had never made any profession. She was taken sick, and all of her regret was that she had not obeyed her Savior. She will baptized as soon as she is able. There are She will be eral more that we think are ready, but they don't come. O may they heed the Savior's call while they have life and health. "To him that noweth to do good and doeth it not it is asin

with the more weekly. The searce the equality is districted as the search of the searc

From Indians. Pa.

NUMBER 16 of Bretingen AT Work, dated April 17th, so far has failed to reach mon-understand my neighbors have it. I am sor-

ry. I do not want to lose a single number, up on in the course you have pursued; let others do wrangling. Stick to the principle. Work while others offer plans and suggestions. It labor rightly directed that will be re-wrated; wrangling and strife will also receive their

The Disciple who wanted to debate with me cald not persuade himself in the month of March at any church or school-house between March at kay church or school-bosse between us, and would do rive to offirm a proposition involving single immersioe, but wanted me to deep that "An immersion of a proper subject upon the authority of Jesus Christ in Christian Suptram." I officed to affirm "That the immersion upon the enthority of Jesus Christ is true immersion," but he can not see the awkendates of his proposition. He says he would drug it if it were not giving un the salvantage of reporting a back out on his part. I am sorry for his dilemma.

JOSEPH HOLSOPPLE

## From Cedar Creek Church, Kan

Dear Beethren: OUR quarterly church meeting came off on

O the 19th of April. The feelings were good and all seemed to be alive to the good cause. We decided to hold our Love-feast at west of Garnett, beginning on the day of May, and holding four days. The church will commune on the evening of the and of June. The usual invitation is extended

The church is in a prosperous condition at the present time, growing both in taxor and number. It numbers about eighty-five souls. On last Sunday five precious souls come out on the Lord's side, and were buried by baptic and your we have to walk up new ess of life All five are in their youthful days, being from shoot filtern to eighteen years of one We he that there are others near the kingdom. that there are others near the kingdom. May the good Lord basten the day when all may learn to know and fear his boly name, is my prayer.

P. H. Warnox. April 22nd, 1879.

From Turkey Creek Church, Ind.

WE receive glad tidings through our period-scale from almost every direction. Siners are fleeing the wrath to come. Our brethren and sisters seem to be elive in the Master's cause; all work for union and prace and an in-crease of holiness. May the good Lord help us to do still better. Paul says, "Follow peace with all men and holiness, without which no

man shall see the Lord,"

man same see the Long.
We had church council April 26th at the
Gravellon Church. Elder John Aeglemeyer
was with us. The report of our annual visit
came in. All seem to be in peace and union.
Also bald a choice for one minister and two
denous; the lof fell on Brother Peter Stuckman for musister, Levi Ulery and Conrad Leatherman for deacons May the Lord bless them that they may go

orth in the discharge of their duty.

DANIEL WYSONG.

From Jesse Calvert.

Wild Carteful and Middle Fork, of Wild Cat, Cliston County, Indian, Wild Cat, Cliston County, Indian, April 17, only herry had time to preach even sermons. Seven were baybred. One had been a menaher of the Baptist Church for tweety years; and one, a meather of the United Brethyears, and one, a meaning of the chiefs better rea Church for eighteen years. It was a time of great rejoicing, as hunbands saw their wires come to the church; children rejoiced to see their mothers come; and parents rejained to ser their children come

From O. W. Hartness.

## Musiness Department.

It is not act to read over PLAN a a letter without supplied money by PLO twices of levels, at have letter majators in bellet. Taker we publish, from make the publish. The re-ceived at this cities, by said, and a sel otherwise revented any street occur, reject them intendigated.

## Annonngements.

LOVE-PEASTS. Love-front at Hudson, Ill., June 7th. Invitation to all specially to minusters. Thomas D. Lyon. The Love-feast in the Blickery Grove Congregation, Cor-ell County, Mr., will be held the Bith and fell of June

The Love-feast at Pine Creek Cherch, Pele, III., the ord willing, will be held on the 4th and 6th of June, emirrencing at 4 o'clock. Econ on Fondar. remeating at 4 o'deck English Poisser.

The Lone-feast on Poisser Creek Chreek, Dilles Coown, the Lord willing, will be held on the 10th and 81s
f May, commencing at 10 oc'lork. V. J. Beaves.

to may, conservening at 10 of bett. T. J. Beaves,
The Love-fewd at Mequoletic Gloreth, Losi Nation, is,
with the on the old the of Jirre, commencing at \$1 P. M.
A general invatation is given.
The Brothern of the Union City Church, Rendeigh This Breakers of the Union. City Church, Borstelpt, County, Indiana, will half their Exercisat one mile merits of Union City, on the Ohir and tabiana. South Hos, May 20th countereding at 10 delark. A certain favita-tion is given, and especulty ministering breakers on their way to A. M. Drug a nord if you want as he met at the media. We discuss.

## CHILDREN AT WORK.

Bible School Prier List.
In order to get the Criticans at Wook Into to and Smaley Schools possible we make the berek often.

NOORE & ENBELMAN,

Books, Pamphlete, Tracts, etc., for Sale at this Office. The Gropel Prescher Val. 1.—A book of twesty well prepared sersions By Benjamin Franklin, \$2.00.

Through Bible Lands. - Notes of travel in Fgypt, the Bower and Inferior. By Philip School. Fracty offer-Emphatic Dispirit.—Cortaining the Greek Test of the No. a Testament with interfacetry word for ward English Transform. By the use of this book out person any burys to read Greek without the aid of a sendor. Citalk

\$8.00.

The Prince of the Bonn of David, or Three Years in Holy City, being a series of bettern, giving a life potter, and related as by an aye-blaces, all related as by an aye-blaces, all recease and senderful acquious in the life of Ji of Namerila, from the bepares in Josha to the cilinio on Collecty by J. H. Lews and #2.00

W. U. R. R. TIME TABLE.

Trains into Enters, Scotleys excepted, as follows:

consistent water The Interior St. Research Interior and Passers per Character St. Research St. R. SHITA. SH

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People," - Luxe 2: 10.

Vol. IV.

## Lanark, Ill., May 15, 1879.

No. 20

## The Brethren of Work.

EDITED AND POSLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN. SPECIAL CONTRIBUTORS:

#### CONTENTS OF VOL. 4, NO. 20.

Nota Beng.-C. H. Bulshaugh...... Musiomry Morting.-W. S. Tonov.

The Induces of Religion. . .

#### STEIN AND RAY DEBATE. Prop. 1st-Brethren (or Tunker) Churches po-

sees the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.
J. W. STEIN, Affirms

J. W. STEIN'S 13TH APPIRMATIVE THE Brethren universally hold and teach that Christ and all his appointed means of n are the gitts of grace, and that the word of God is our only rule of faith and wrac lice, notwithstanding my friend's unfounded ass-rtions to the contrary. By reference to my 3rd and 4th affirmatives, the reader will find his misstatements of our qualifications of bap-tism aircody fully answered. His indiscruptnate application of the expressions, "not of 'not by works of righteousness which we have done," "not by the works of the law," ke, invalidates itself. These scriptures we sincorely believe and teach. Their obvious meaning is that justification is not by the works rud righteousness of the Mosnie law, strither as it upon the ground or werit of anything man can But do the scriptures ever tell us that repel?-not by obeying the commands of Jesus? Is he "the author of eternal calvation to them that obey him 'not' '? Heb. 3: 9. Will God and "smaler to every man according to his deed "?" (Ross 2: 6) and judge them by what is "written according to their works"? Rev. 20: 12. "Whose looketh into the perfect law ed every soldier." Writings of Tertollian, 1 of liberty and continueth therein, he being not pp. 170, 171,

a forgettul linearer, but a door of the trork. Itik, man shall be bleved in his deter? Jose 1:23. Jose 1:33. Again he says: Yo begon with the real ground "My fish't Noah being warred of God concern-sive whether wardness proper as all for clares ing things not yet seen

on our father justified by searts when he had then how faith www.naht stith his works and but works was faith made perfect? And the scripture was faltilled which saith Abraham beli-God?" Jun. 2: 21-23. This was before the law. to Abraham by cath, "because," said he, "thou hast dose this thing," "thou hast object my voice." Gen. 22: 16-18. "Ye see then how that by works a man is justified and not by folia only" Jas. 2: 94. Why don't my friend behere thee? And why does be work so hard to have others disbelieve it? Is it not the testimony of Jesus through the Sport which had his stles into all truth? John 3: 36 Is not justifying taith itself work?-the work of the understanding in apprehending troth? - the work of the will in consenting to it?—the work of the affections in confiding in it? Does not the work of grace confer remission?—the work of Christ merit it?---the stork of the Holy Spir it sanctify it?—the work of presching proclaim 142-the work of repentance, farth and baptism accept it—the nork of holiness continue in it?

may enter in through the gates into the city. Rev. 22: 14 We have shown that the Novatians, ancient Waldenses, &c., buptized by trine immersion with the boring posture. That makes them as much Tunkers (i. e., Dippers) as the Brethsen. Our Annual Conneil is composed of lay members as well as elders, and one lay member can

Plainness of attire and our sisters' head our ering, which Mr. R. salsrepresents us as co n "spiritual," will be duly noticed in our affirmative course

I am sorry I have no respondent to the argu ments in support of my sersed reason under characteristic which is here continued. Mr Ray denies admitting that "Christians may fight ments." How then can they fight in the ar miss of two contending governments? Will be

answer? Have not the members of his church fought and killed each other in battle? Does he not fellowship there as "christiaus?" Tertulium says, "Inquiry is made whether a believer may turn himself into mai-itary service, and whether the military may be

admitted into the faith, even the rank and file. or each inferior grade, to whom there is no ne cessity for taking part in sacrifices or capital punishments. There is no agreement between the divine and and the human sucrament, stundard of Christ and tile stundard of the Devil, the camp of light and the camp of darkness One scal cannot be due to two lords-God and Casar-yet Moses carried a red, and Aaron wor n buckler, and John Baptist is girt with leather, and Joshua the son of Nun leads a line of march, and the people warred; if it please you to sport with the subject. But how will a christion man war, may how will he serve even in peace without a sword, which the Lord has takm away? For albeit soldiers had come unto John and had received the formula of their role: albeit likewise, a centurian had believed, still the Lord afterward, in disarming Peter, unbelt-

tomman eath to be super-added to one divine Master after Christ? . lawful to make so occupation of the sword.

sword shall period by the sword? And shall the son of peace take part in the buttle when it shall be upply the chain, the preon, and the torture, and the punishment, who is not the arought even of his own wrongs? Shall be forcedly, either keep watch service for other more than for Christ, or shall, he do it on the Lord's day, when he does not even dorit lor

workfrom the emperor who has already rece ed one from God? Shall be he disturbed death by the trampet of the trampeter, who ex-peciate be aroused by the angel's training. ... How many other offenses there are involved in the performance of enurs offices, which we must hold to movelie a transpression of God's law. you may see by a slight survey. The very currying of the name over from the camp of light 1bid 1 pp. 347, 348.

It is true that notwithstanding the law said. Thou shalt not kill," men were permitted to war, and slaughter even helpless woman and children. 1 Sam. 15; 3. Are christians there-"Blessed are they that do has commandments that they may have right to the tree of life, and even to build the temple which was to typity the church of Christ. 2 Chron. 22: 7-10.

Jones says of the Paterines. ouths and bore no arms. Jones' Ch. Hist., 1 p. Again be says: "They took no oaths, object-

blood of a fellow creature, even in defense of their own lives. Such appears plainly to have been the case with the "likiyeuses." Ibid. 2 p. Robison tells us that the Waldeness held it

'unlawful for a christian to take ouths, to bear arms, to shed human blood. Rob. Eccl. Res. Noamder says of the Wuldenses: "They con

demand absolutely the oath, all shedding of locd, military service, and the punishment of death," Neander's Ch. Hist., 4 p. 614. My friend admits that the Paternia.

newer, and Waldowses were true churches at Christ. I therefore prove by him that a refus to bear arms and to learn war, is characteristic of the Irue church of Jesus Christ,

## STRADEASTNESS

BY CHARLOTTE T. HOND

I T is so untural for us to become what is terms ed lukewarm on the showsh ed lukewarm in the church, or, in other ads, we are not so readous in the cause of our Muster as we should be. We seem to have our time too neigh cogresced in worldly matters and lose sight of the more important things to our soul's calvation and the promised blessis in that bright world beyond the grave. The Scripture teaches us we should be steadfast tirm, press onward, not drawn off by this or that, nor yielding to the tempter, not neg lecting our Christian duties, but how often is done! Some who have all the blessines this arth can afford-good warm clothing-good onveyances, if the weather is inclement, not go to meeting. It is too cold or is too hut; they have something that they think ought abe done-the tempter is always ready to for ush an excuse for neglect of duty. If our beaveney

Therefore let as determine to be more shead-

it is done with the right metive and in the right way. Let us be more diligent, more realous, . . Shall it be that we may make correlection and calling a A DESCRIPTION OF THE PERSON

## OF JESUS CHRIST.

As it Was in on Amount Monneyigt. Sent by PHERE lives at this time in Judea a man of

offspring of the unmortal God. He is endowed with such unposalleled virtue as to call back the deal from their graves, and to heal every kind tall and elegantly shaped—has aspect annuable, reverend. Has bur flows in those beautiful shales which no united colors can match, fall mg unto graceful carls below his cars, agrecular ouching on his shoulders, and posting on the rown of his head, like the head-dress of the sect of the Numerites. His torebend is smooth and large, his check without spot, save that of with exquisite symmetry; his board is thick and smtable to the hair of his head, reaching a lit tle above his chin, and parting in the middle like a Fork; his eyes are bright, clear and screne ness, and invites with the most tender and persnasive language; his whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has ever seen him langh; but the whole world behold him weep frequently; and so personsive are his tears that none can refrain from joining us sympathy with lum. In short, whatever the phenomenou may turn out in the end, he seems at present a man for excellent beauty and di-

## SCENE IN THE SCHOOL ROOM

Teacher.-Class in spelling stand up.-Con ou tell me the messing of the word Arrogent? Pupil.-It means to disagree or object to. Tencher.-Give an application of it. Pupil.-If a young man tells and old man that

disagrees with him, he is arrogant. Teacher.—Exactly; can you give another ap-

Papil .- Yes, if a man will not suffer another to put his foot gently on his nack and keep it there without making a great noise about it,

he is arrogant. Teacher.—That bests Webster. Now give another application of it.

Pupil.—If a man who loss a conscience has bly ask, the right to enjoy it of a man who has no conscience and does not know what a con science is, he is arrogant

Teacher.-Go up brad. You are a rising mius. Fame will strew your paths with glory. Teacher to 2nd Pupil .- What is the meaning

Interference of particular to the second of insubordination?

and Pupil—It seems to transpose.

Teacher—Give an uppiration.

and Pupil—II a body of men choose one of and Pupil—II a body of men choose one of their number to perform a certain dety under certain restrictions and they funite on having those restrictions respected, they are insubor-took to the pupil of the property of

dinate.

Tacches.—Correct. Gire another application.

2nd Pupil.—It the people of the United States cleet a man to the Presidency and will not allerward suffer him to transgress the Lans at pleasure nor made leaves our thouseful suffer than to transgress the Lans at pleasure nor made leaves to not himself contary to the constillation, they are insulerclinate.

Tacches.—Incomp. You shall be presented to the Royal Academy. Tacke you need.

#### THE FIRE BY THE SEA.

HERE were seven fishers with nets in their hands walked and talked by the sea-side sands:

Yet sweet as the sweet dewfall The words they spake, though they spake so low. Across the long, dam centuris than, And we know them one and all,

Aye, know them and love them all Seven sad men in the days of old,

And one was gentle, and one was bold,
And they walked with downcast eyes;
The bold, was Peter, the gentle, was John,
And they were all sad, for the Lord was gone

The live long night, till the moon went out the drowning waters, they beat about:

Beat along through the fores their way ad the sails dropped down with wringing

The great, glad break of the day. Cast your nets on the other side ('Pens Jesus speaking across the tide)-And they cast and were dragging hard; But that disciple whom Jesus love Cred straightway out, for his heart was moved It is our risen Lord-

Our Master, and our Lord. Then Simon, cirding his fisher's cost Ave! first of them all was be: Repenting sore the dismal per ared no longer his heart to cast

Like an anchor into the ser Down deep into the hungry sen and the others through the mists so dim In a little ship came after b Dragging their nets through the tide: And when they had gotten close to the l They saw a fire of coals in the sand, And, with arms of love so wide,

Jasus the crucified. "I'm long, and long, and long ago. Sence the rosy lights began to fio O'er the balls of Galilee: And with eager eye and lifted han ren fishers saw on the sands The fire of coals by the senwet, wold sauds by the sea

Tis long ago, yet taith in our souls Is kindled just by that fire of coal That streamed o'er the mists of the sea; Where Peter, girding his fisher's coat, over the net and out of the boot, To suswer, "Lov'st thou me?" Thrace over, "Lov's t thou me?" Selected by Wilsings Rica

## THE SAINTS EXALTED STATION.

BY JAMES WIST

"Ye are complete in lane." Col. 2: 10. Al'L has written these encouraging words to the believers who resided at Colosse, yet they apply with equal force when referring to the children of God in all ages and in every clime.

This truth, though expressed in dif ferent forms, frequently occurs upon the sacred page. The completeness and per feetness of Christian character consist in taking them as a body of believers and not as individuals. How much vir tue there is in a concentration of effort throughout the churches is often made manifest by results affecting the good of the race, and what is thus effected here on earth through the dictates of the Holy Spirit, is ratified in beaven. The any titles used to designate our high calling of God in Christ suggests to the spiritual mind its honorable and digni d position

The things of the Spirit are not to be discerned by the natural mind, and when unbelievers profess they cannot under stand the plain, written word, they thus only bear testimony to what they discred it: the light that is in them is darkness to them, but through the grace of God the saints have been translated from the kingdom of darkness into the kingdom o, troil's dear Son.

The relation saints bear to Christ, such buffeting and malignant treatment, with him in his Father's glory. Though we live as pilgrims and strangers on earth, we have become sons and daugh-

ters of God, and in beaven will share the posespetable riches of Christ

We are commanded to be perfect, even as our Father in heaven is perfect. By this Scripture we would understand that all should make earnest endeavors to ar rive to such degrees of advancement in the divine life as rapidly as time and circumstances will permit, using the ability which God giveth to gre grace and the knowledge of our Lord

and Savior Jesus Christ Christ, spenking to those who were willing to enjoy the benefits arising from a dutiful reward to the perfect law of liberty, informs them of this consoling fact, that if the truth make you free, ye shall be free indeed;" and one of his inspired writers pees a similar thought: "When the spirit of the Lord is, there is liberty.

edom from the bondage of sin, and liberty for a fully enlightened conscience places the saint on a plane far above that eujoyed by may of the world's noble men, either by king or emperor, that i not obedient to him who is King of kings

The reason the Christian holds such an exalted rank in the scale of being even here in this life is by virtue of the atoning blood of Christ, they having been born again of the water and of the spirit, are waiking in newness of life and do no longer devote their energies in search of the groveling things of this earth. They have come to Mount Zion, the city of the living God, and to an innumer ble company of angels and to Jesus who has purchased their ransom, enabling them to associate together in heavenly places in Christ.

Virden, Ill.

IF YE LOVE ME. KEEP MY COM. MANDMENTS

BY M. P. BRINKWORTS

OUR Lord and Savior's love for his disciples was unequaled in the time of his sojourn here with them on earth and the oft manifestations of the created within them an almost equal de gree, so much so, we find, that Peter is ready to go to prison and to death for his Lord and Master's sake; and the fer vent spirit of love characterized by the ved disciple John, who leaned on the bosom of Jesus at certain places, ex emplifies that there was more than a mere nominal love,—that there was an ander current beneath in the secret recesses of the beart that bespoke true and endearing sympathy and regard for whatever their Lord and Master com-

manded If there is in the heart of man any affection for another, on account of quali ties which excite plensing sensations, or desire to gratify, on account of favors done, then the same will be manifested in the outward exhibitions of that per son's conduct; and according to the rati of the favor received, so do we often find the generous heart responding. How then can we resist the unspeakable won drous and ever to be praised love, man ifested by him who gave, not only his heart's affection, but his life's blood, for those, who, by practice, were against him, who had in every transaction re-belled against his boly and divine law,

their Instructor and Commander, is very even to the agonizing pains of a death close and entitles them to an heirship by crucifixion, yet after all such love, by actions, manifested towards us, we find that without any reason for so doing, many to-day are trampling the word of truth under their feet. They say that God their Father has loved them, because he has

sent his Son Jesus to die for them and all mankind. They know that the Sa vior loves them, for he says, "I came to save, and he that cometh to me. I will Ofttimes the spir in no wise cast out." a feverish dream, as we feel that we are it's drawing power is felt while under nearing the threshold of eternity. conviction of sin, they hear the blessed invitations of God's word to return home from their wandering in the wilderness of sin; and as the callings are being is sned, ob, how often do they wish they had the moral courage to stand up for Jesus, for in reality they love hi they will not hear bis blessed name re viled, they cannot bear the thought of even a word spoken against him love; yet in the face of all these inci

trovertible facts, many remain dorn inactive, and to all appearance indiffer When will we begin to learn that the word of truth declares that "God Spirit will not always strive with man? If to-day we labor under the knowledge of the fact that we are sinners in God's sight, that he requires of us obedience to his law; and that to disobey that law incurs his displeasure. Oh, how can we longer remain namoved? How can we longer resist the divine word? How can we stay away from the dear Savior when many are basking in the sandtine of redeeming love, and epicying the pleasant experience of saved souls on earth, whose ats are happy, and whose inmost souls cry out, glory to God, praise his name for his abundant mercies towards Shall we be behind in being one of

the Savior's followers? Will we see that restful confidence in Jesus, which others enjoying the pleasures below, and alone can solace and sustain the soul in ourselves thrust out, when we also love the hour of dissolution—nothing so preour Savior with an intense longing and endearing affection? How many of those who have left this earth in obedience to their Master's call, who we can remember now, some too, who were very near by the ties of nature, how closely we watched their last moments on this earth. how fondly they would grasp our hand and implore with loving eyes and bearts full of affection that we would prepare to meet them in beaven. Oh, be hearts would at once respond, "I will." Yes, dear one, I will meet you! But soon, soon the loved one passes away. and as we reflect upon the words pass and the promises made, ob, how hearts well up within us, with the ing still cherished, but not carried out. that we will meet them over there Perhaps some who read these lines

will remember what their sainted fath ers and mothers have told them, and the promises yet unfulfilled. Have you forgotten? Do you still intend to come to Jesus? For the sake of the dear one now gone home to heaven, I reiterate the nise, the pleading to-day, "Comome! Return ye wandering ones, turn! Obey your Lord and Master's divine injunction, where he says, "he that

believeth and is haptized shall be saved." Oh, come out from among the ranks of the opposing, and confess the Lord you love. Be haptized as he com manded; and then go on to fulfill those things embraced in his Word, and com prehended in the all things of Matt. 28: 20. "If ye love me," oh, hear his genand who, although they had been treat- the words. "It ye love me," yes, "if ye ed by the kindest of friends, who had love," then keep my commands. Will endured such contradiction of sinners, you do so!

THE DVING HOUR

T is a solemn thought, that for each one of us there awaits an hour, in which the sonl shall leave all things that pertain to earth and time, and pass through the shadowy portal beyond which lie the infinite mysteries of the spirit world. Then all life's fleeting interests-its hopes and fears-pleasures and disappointments will fade away like

When the final moments of our earth life shall come, we must bid farewell to those around whom our tenderest affections twine, and whose care and companionship have blessed and brightened ur ofitimes weary pathway. The gen tle ministrations of human loveand sym pathy can attend us no farther, when we are summoned to enter the unknown realms of the hereafter. Fond, familiar faces may bend tearfully above us, in that partieg hour, but they will become more and more indistinct to our dim and dying vision, until they are lost in the gloom that gathers around us. Loving oices may call our name in grief-laden accents, but they will sound fainter and farther away until they can so longer reach our failing consciousness, and grows still as we drift out on death's ent river alone. Yet, we shall not be left to cross those cold waters alone, we trust in him who said, "I will never eave nor forsake thee." Clinging close ly to the hand of the crucified One, sur rounded by the plorious light of Calva ry, which for centuries has shone through the darkness of sin, we may peacefully depart from the scenes and associates of earth, hoping soon to join the angel chorus in the home of the redeemed. This world affords no joy so sweet as

ious as the promise, that, if we coase crate our hearts to him, he will be with us always—through life and death and May we possess the ineffable consola

ion of divine love, and the unfaltering faith that can ever say, "Father, thy will be done; glorify thyself in me. South Whitley, Ind.

I SAV PRAV

BY R. S. T. BUTTERBAUGH

"But thou, when then prayest, enter into the set, and when thou bast shut thy door. to the Father which is in secret; and the Fath h seeth in secret shall reward thee open Matt. 6: 6.

And I say noto you, Ask, and it shall b note you; seek, and we shall find; knock and

ner therefore pray ye: Our Father which art in heaven," &c. Matt. WISH to say to the many readers of

the BRETHERN AT WORK, with that erfect form of prayer given to us by the Lord himself, we need not be at a loss ow to approach the footstool of grace while at the same time let us not forget that God is in beaven, and we are upor the earth. No form of prayer can perfect without the Lord's prayer; and herefore feeling the inquirer after pray y to be in the same situation with disciples who came to Jesus and said u to him, "Lord, teach us to pray, as John also taught his disciples.

Now, friendly readers, I have first dire-ted you to that perfect form of pray-

heart to God; no matter either what be your condition or circumstances, whether in pain, in penury, or penitence;

whether weak, wealthy, or wretched; in of death; rejoicing with those who are, them slip." or mourning for those who are not; lovthat prayer in excellence, how comprekow solemn in manner, how simple in expression. But it were an idle task to attempt to give diguity by human praise to that which proceeded from the Lord of all. It was he who spake as never man spake; it was Jesus the wise, the holy, and the just, who gave this prayer for the use and imitation of his disciples; and if we are not moved to adore it by

and remember also in obedience to his heads uncovered; but what does inspiracommandment, both when, and where soever ye pray, to say, "Our Futher who

schools, and remember that the world mind has been only directed to the farm or to merchandise; or whether thy mind is little stored with anything, save the knowledge of the daily labor with which thine hand is occupied. Yes, whosever thou art, thou art here called upon to remember and believe that of thyself thou hast no power to pray; it is the gift of God's Holy Spirit. He it is who puts into our minds good desires, and he it is who gives us faith, without which we should receive nothing of the Lord. We have need, therefore, to begin our pray ers with "Lord, teach us how to pray; and "let thy good spirit help our infirm Suffer me to ask, Have you taught us to pray? If not, do now. Yes now, while it is called to-day, begin And if you find it difficult, at least member this short prayer, and often re-pest it from your heart: "Lord, teach me how to pray aright." Yes, he persuaded of this, that the longest prayer without faith will gain nothing; but the shortest, prayer, may, even a sigh or groan sept up to heaven with faith in Christ, will surely be heard. Amen. North Manchester, Ind.

> ROLLOW CHRIST BY ALLEN A. MUNION.

"Be ye followers of hrist" I Car. 11: 1.

well as through good report, and well inth, therefore we say, by the word of of the saue import as the one quoted, might be express himself in the above the Lord, not all of those who cry unto Many others might be cited.

or delivered to the disciples on that or manner, in his address to the church at one, "Lord, Lord shall enter into the

when - whether in the evening, or at of glory; and why was it not in honor to me in that day Lord, Lord, have moon, or in the morning; whether with before God! Because, the brethren, it not prophesied in thy name! and in thy the liquing innocence of infancy, the un- appears, in praying or prophesying did name have cast out devils? and in the corrupted thoughts of youth, the un not remove the covering from off their name done many wonderful works? derstanding mind of manhood, or the heads and therefore they dishonored Oh, yes, we may preach the gospel and decaying powers and faculties of age; their heads (Christ). Paul would have call sinners to repentance, and yet we no matter at what period of the day, or them know that the head of man is may be rejected at the final judgment. Of life you offer up the devotions of the Christ; and in order to honor the Lord la it not easy for me to say to the people, of glory in worship they must not wor- love God and keep his commandments ship him with covered kends; "therefore, and thou shalt have life everlasting; and brethren, we ought to give the more ear- truly all that obey this teaching shall nest heed to those things which we have

ed or hated, high or low, honored or a house of order, let us labor to keep despised; in your living energies, or in that plain order of worship that is tought unto him the agonies of death-still the words of in the gospel of the Son of God; for the Jesus sound the same. How superior is vain things that are placed before the children of men to entice them to sle part from the faith once delivered to the saints are many, and lamentable, for the adversary of the souls of men will teachers say it matters not how much gold or costly array, if you only have faith in God; but let us remember that the apostle speaks of vain faith; and James, of a dead faith and a living faith. the reverence and gratitude we feel for The latter will require the child of God the speaker, it were in vain to endeavor to lay aside the gold ring, chains, braceto influence the heart or understanding lets, the costly array,—to leave the paths by the weak applauses of a creature's of a proud and haughty world, and to clothe ourselves in modest apparel; and Remember, therefore, the authority of these false teachers say, too, that it mathim who commanded us thus to pray; ters not if the sisters worship with their

tion say? It says if they do so they dishonor their head (man). Now the apos art in heaven, Hallowed be thy name, the reproves the sisters of Corinth for not overing their heads in time of worship. Whosoever thou art that may cast thy because they were out of order. Now eyes upon this article, whether thy mind if the Lord required a covering then, he be stored with all the classic lore of the does now, for his word has not changed neither will it change till all be fulfillby wisdom knows not God; whether thy ed. "Though heaven and earth shall pass away, my word shall not pass away; therefore we ought to give the more ear nest herd, for if the word spoken by an gels were steadfast, and every transgression and disobedience received a just rec ompense of reward, how shall we escape if we neglect so great salvation!"

We know that it is claimed by so that profess to follow Christ, that there is no use of the sisters wearing the covering now, for that is an old custom. So it is; but it is an old custom of the faithful mothers of the church of Christ, who was taught to observe "all things that I have commanded you." Yes, it is the old custom of those who the Lord said were his mother and sister and brother Who is my mother f and who my breth ren?" "Wisosoever doth the will of my Enther in heaven, the same is my broth er and sister and mother." If we would be heirs of God and joint heirs of Jesus Christ we must do the will of our bear enly Father; and none will question but that the apostle Paul did teach the will of God to the Corinthian brethren and sisters; hence, we claim that this order should be observed to day in the congre gation of the Lord, as we are governed as the church of Christ, by the same Christian disposition; and, although the ancient customs of the world, and the present customs of the world, are not the same, we will admit, yet the words of

easion, and through them to us and to our children forever.

Comintia as he beholds them as worship knigdom of God, but they that do the our children forever.

Every of God, yet worshiping him in a man, will of my Father which is in heaven." When ye pray, therefore—no matter ner that was not in honor before the Lord Yea, saith the Lord, "many will say un enter into life, but if I myself do not the smiles of marriage, or in the tears heard, lest at any time we should let obey, I cannot enter into life eternal; therefore preaching the Lord's will alone, Inasmuch as the house of the Lord is will not save, but obeying his will, will save to the uttermost all that will come

> Now every professor of Christ is preaching. Some may think that I ex-press my views of the Lord's will rathr harsldy, but I wish not so to do, but as one who loves the Lord and the precions sonly of the children of men. I feel like entreating one, and all, to flee the vain customs and fashions of a vain world, and come and go with King Jesus to an eternal home of bliss beyond the space

MARY ANOINTING THE SAVIOR

BY BARBARA B. CAD

Merkly she stood behind the Lord, And on his head the ointment poured. She gave no heed to those who said, Why was this waste of ountpost made! While o'er his body it did spread, Her futbful heart in anguish bled; She knew her Lord would soon depart, Hise whom she loved with all her heart As she the pregions continent spilled, With weet perform the house was fill'as She filled her mussion as was meet, And washed with tears the Saviar's foot She heeded not the crowd around, But meekly bowed in grief profound. Behold the mithful maiden four.

She wipes his feet with her own hair And little thought of future bliss, As on his feet she pressed a kiss Nor that he'd ever her commend, For living fathful to the end. But he who knows when sparrows add, Will let no good thing pass at all; And what seems little in our eyes, are the things he'll so He turned outs the ground and hade

Where e'es ye preach be mention made Of what this futhful one has done Although an humbe lowly one. CHRISTIAN UNION

BY W. J. D. BAUMAN.

A MONG all the topics discussed either in public or private oone are of more vital importance than the one heading this article. The unity of his disci-ples was something about which the Savior felt much concerned. When we turn to John 17th, we hear him very earnestly praying for it. Not only did he pray for his immediate disciples, but for all who should believe on him through their word. John 17: 20. Among the apostolic injunctions none have more frequent reference than oneness - unity. None are given with greater stress or enruestness. "Now! heseech you, brethnew, by the came of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together [10118] language was expressed by one the Lord speaketh the same now as then, in the same mind, and in the same judgwho truly level the Lord, and la- and is just as binding upon the churches ment." 1 Cor. 1: 10; Rom. 15: 5, 6, 7. bored, and followed him through evil as to day as it was on the caurelies of Cor Eph. 4. 3; Phil. 2: 1, 2, all of which are

The Savior aise says, "A house divid ed against itself cannot stand " The ne cessity of union is an established fact with military men. An ultimate resort on their part when well nich beaten is to form a hollow square which means standing in a circle, thus presenting to the foe a bristling front, let him approach from which ever direction he may.

Christians are wariors. It is true the weapons of their warfare are not carnal. but spiritual, yet on the part of their general, Christ, the same essential principle, unity, is recognized as highly necessary. Such is also the case with his abordinate officers under his command. The church at this time ought to think of these things. Something is stirring up mutiny in the camp. What is it brethren? Has the enemy got in? "Is Satan appearing among the sons of God?" Job. 1: 6. "Have grievous wolves entered among you?" Acts 22: 20. "Are men among us speaking perverse things?" "Are there beresies amone us?" 1 Cor. 11: 19. "Or are we living in the time prophesied of by Paul?" Tim. 4: 3, 4. If so, it is time for us to form a hollow square and more fully concentrate our strength.

In our next we will take a glance at the means provided for unity and how to hush to silence the usurper of our lib erties. In the meanwhile, brethren and sisters, let us remember in heaven the spirit of schism is not allowed. The neuser of our brethren will be cast on In heaven nothing can exist but love, joy, unity, bliss, unspeakable and full of g No principle allowed there that will mar communion between God and the saints. Perfect peace will reign there. Peace permanent in the eternal hills. Spotless will be the robes of the In that spotless purity may we all shine.

Nora Springs, Iowa.

#### THE INFLUENCE OF RELIGION.

)EOPLE talk about religion being a restraint upon men. In some ser it is a restraint. But this is not its chief idea. There are in men certain destruc tive tendencies,-passions, appetites and inordinate affections which need the earls; and religion operates as a curb upon these and reigns them in. But it has other and larger uses than this. Fetters and cords and gags do not represent it. It plants more than it uproots. When the work of correction is ended, it has only just begun its operations in the soul-operations which will continue in force eternally. Negatives do not express religious duty. We love to think that religious life means the growth of all the faculties, and not a slow strangulation of them. Religion no more cramps a man than wings do a bird, or fins do a fish. Piety is oot a ship at anchor on a level sea; it is a ship io motion, with every sail set and swelling with wind and the waters around it crested with white. Christianity makes a man active, vibrant, tense. Great injury has been done religion by teaching people to regard it as a mild form of slav ery, in which people consent to be tied urt themselves up that they may not b or others. But there is no such religion as this, at least in the New Testament The gospel Christ taught, is a gospel of liberty. It is a stimulant to man's en gies, not a narcotic. It makes him a doer, oot a bearer.-Selected.

True courage is cool and ealm. But what is done in anger, can never be . placed to the account of courage.

#### The Rrethren at Mork. PUBLISHED WEEKLY.

L. H. MOURE, | EDITORS AND

## MOORE & ESHELMAN

THE Love-feast in the Orage Church, Knos is the last day of May instead of the 30th as In another part of this number we publish request of Brother Hope, and suggest all money be sent to C. P. Rowland, Lonark, Illinois, who

will see that it is properly forwarded. THE BRETHERN AT WORK does not call procedure "Rev." It is an anti-Bible practice, beare we neither endorse nor practice it. God

Tun Christian Standard says: "Twenty-tw milies of Russian Memponites, representing \$300,000 will locate in Butler County, Kans

PROTESTANTE-M is rapidly gaining group France. The population of the country is about and the remainder set down as Catholics. In nts Protestantism is rapidly gaining

BROTHER Joseph C. Lahman, of Franklin Grove, has met with a sad bereavement in the loss of his side companion, who died April 28th. in the 42nd year of her age. She leaves a fam-ely of eight children. To Orother Lahuan we

MRS CLARGES C. COOK, of Davonnort, heathed \$161,000 to the Episcopal Church of lows That is the reason some denominations can accomplish so much—they have the means furnished to their hands. Should not the true church of God be equally enterprising

Softs writers are making vigorous efforts to accordain whether the first Sunday-school was started in England or America, but miss the mark widely by confining their researches to modern times. If they will extend their investigations to the second and third centuries they sawy likely find Sunday-schools long before America was dreamed of

A CRI BOH can never divide on the Bible, too there is nothing in that blessed Book to divide them. If they divide at all, it must be on some them not in the Book, something that is of man and not of God. Those who speak where the Bible speaks, and keep allent where the Bible is silent will never have an or

BROTHER Jacob Berghley, of Pennsylvania The ark of the Lord is still moving in arkleyshurg district. I have baptured says: "The ark of the Lord is still moving in the Markiersburg district. I have baptized unine during the Winter, and the church is in a prosperous condition. There is between five and six hundred members in the Sandy Creek

THE American Christian Revi rough guess, that the Compbellites have started not less than fifty papers since Campbell start-ed the Christian Baptist. Some of them have lived a day, some of them a week, some a month, and some several months. Only a few have level and sustained themselves.

THE Examiner and Chromole says, Many of our readers intend to leave a part or all thei property to our denominational enterprises Why not do it now? And the Chris Work adds, Sure enough-why not now? The dead never give.—they only relinquish. And we further add. Why not do good with your suplat property while you have? why wait till you are deal? THE church in Denmark has elected one more dearen. Their Love-least was on the 11th of May.

In Iceland there is a Bable in every and it is nothfully real. And Iceland has no theatre, prison, sheriff, calanon, nor militia. We wish that much could be said for free America Ax old Quaker, fiving in Philadelphia, ha

donated ten thousand dellars to aid the colored sufferers of the West. He refuses to allow his

ELDER James R. Gish and wife, of Woodford, County, Illinois, expects to spend some time with the churches in Virginia. Their address for the present is Fisherville, Augusta County

THE last letter received from Prof. McGarve is from Ismailia, Egypt, on Suez Canal, April 11. He expected to leave on the 12th for Port Said and Joppa, and to arrive at Joppa the following Sunday. He has much that it ing to communicate soon touching the soor ere the tribes of Israel crossed the Red S

and also concerning the Pyramid We would be pleased to have the nar addresses of all (especially members) who are not taking the BRETHREN AT WORK, is we do sire to send them mample comes with a view of naving them subscribe. The present posts aw allows publishers to send sample comes at the rate of two cents a pound, so of our reader will send us the names and addresses of thou who do not take the paper we will take pleasare in sending them sample copies.

Tur Baltimore & Olso Railroad will sell ex cursion tickets from Chicago to Harrisonburg. Virginia, and return for \$25. As the regular rates for round trip is \$43, it will be seen that ne special rates is a saving of \$15. Should a sufficient number make known to us that they are going, a special car will be provided from Chicago. By leaving Chicago Saturday morn-ing, May 31-t, parties can reach place of Annu-al Meeting Monday, June 2nd. Tickets for sale at B. & O. offices in Chicago.

G. W. GREENWOOD, Salau D. N. Benson, Donelsville, Obio, have ordered their papers changed to the above places, but did not give the office from which they are to ged. Now, we cannot tell whether the or the one that lives in Ohio, nor have we any way of telling whether this D. N. Benson is the Beuson who lives in Pennsylvania or the Gen-son who lives in Illinois. We enunet change uses unless both, the one to which paper has been going and to which it is to be sent, and

ONLY a few of the many articles recommend ing the "Moomaw Proposition" have been published we could not find room for even one third of them, but we think enough have ap peared to show the general feelings of our resilers. Brother D. C. Moomaw was the originator of the move, and so far as heard from it has been very favorably regarded by the mems. We are not in correspondence with any about it, everything pertaining to its workugs is published in the paper so that those ed the paper know as much about it us we do. The only explanation published in our paper will be found in No. 6, on first page.

AT a meeting of the London Presh effered instructing church offi eers "absolutely to prohibet lotteries and kin-dred games of chance," in the churches. Alter discussion it was withdrawn, and a modified or indefinite one passed instead. That shows weakness, indeed, and demonstrates that there is more carnolity than Christianity in that
"London Presbytery." The recolution was a
good one, but in order to get it passed they had to medify and make it indefinite enough to the more worldly minded. We wonder if the Brethren will ever come to that?

#### A REQUEST.

WE would kindly request all who have not yet paid for their paper to result the mucuant to us soon. We have considerable on books that should be paid, since those who habor for us, and those from whom we correlate sapplies, must be paid. Our expenses are considerable over one hundred dollars per week once we need all that is due us in order to do business honorably and in a Christian manner. We regret that we are compelled to make this public request, and hope that each will respond promptly so that there may be no further mecases thus to address our nations

#### EDITORIAL JOTTINGS.

PHOUGH the weather was not such as to in duce people to attend meeting, there was a or audience at the Ogan's Creek Church on the evening of the 25th to hear what methe stranger had to deliver. On Souday the 27th, 10 A M., met with the Brethren at pla where A. M was held hast year. At 11:30 the friends of Brother Quainver arrived bearing his corpse, and before proceeding to the last resting place of the dear old brother, the people were ddressed on the subject of death, resurrection and life. At & P. M. again met, and addressed the children. The dear youth are to be commended for their attention and good behi-Here were tender hearts which seemed near the

tagdom. "Feed my lambs," says Jesus. O why should they not be fed! They need in tion; they need our love, our care and o sympathy. Certainly the North Munchester Church need not be ashamed of the conduct of the young people there. But they are looking and longing for good instruction every day, and we hope their parents are couplying their wants Bring these together each Lord's Day, sing and pray with them, point them to Jesus, and you all have no regrets. Be gentle and kind, as be careful how you speak in their presence. should your children have good associations. If you need to assemble to be edited, so also ought

and good conversation, call down from God.

mony blessings upon yourselves and your chil-

April 28th I arrived at the house of Brother Jesse Calvert, in Warsaw. The next day we went fishing on Little Pike Lake, and we were abundantly rewarded for our labors. The gos fish to lay hold of the hook, I thought of the disciples and their blessed Master often are mentioned in connection with this On the evening of the 99th connation. er Calvert's to worship and praise God Brother Calvert spends most of his time traveline among the churches and preaching the old old goard, which has not one particle of corrup tion in it. May we all cling closer to that pu Word. Got will not condemn any one for de ing precisely what is written in the revealed Will of God. There is altogether t turning saide to the supposed will of God - :

will that originates in the heart of man and is palmed off as the Wall of God. Reader, howard of that kind of work. It comes up under varions forms, and through a great number of channels. It is very acceptable to the majority of religiously-inclined persons. Go into som the leading churches of the land, open the Rible tell of its arrangement and requirements, insist on believing if and obeying all its communic even to the throwing away of opinions, mark my word if the ministers of that village do not lay their heads together to counterpet doctrine. They will arrange a holi ness meeting or a prayer meeting for the next might, or as long as you shall remain and insist

on the supremacy of the Bubbs. Their members are required to attend the holiness meeting on pain of expulsion, and the result is your audi once will be thinned to some extent ' Do not sonder at this, nor be at all alarmed. The time is here when men "will not endure sound The more you insist on making the Bible the only guide to sulvation, the more you will be apposed. That darling. annot be laid in the tomb, and the Bible set up as the man of your counsel. We cherish notiing so much as an opinion, and there is nothing that we fight so hard as the opinion of others. Hence the "love regulated by similarity of opinion is only a love to one's own opini

out the workings of the profe of opinion. April 30th I had the pleasure of meeting Brother Dame Shively and enjoying his hospital-ties. He lives in New Paris. I am glad that I on say that he is a norder in the house of the Lord. There being no appointment for public preaching Brother Shively suggested prethren and assters meet at his bouse, read the

and al! the real exhibited in the defense of it is

Bible, exhort, ving and pray. By the grace of God a number of members were permitted to gested that if any one wanted a matter discus Var Brother P. R. Wrightman, of South Band, substance of the resolution adopted by

sisters from his congregation. We enser those

On the first of May the delegates of the Northern District of Indiana, with many other brethren and sisters, met in the church alone me and a half miles west of New Pares, to attend to such business as might seen good. Jesse Calvert was chosen Mederator; Assey Puterburgh, Clerk; P. R. Wrightsman, Read ing Clerk. Call of delegates was first in order, accompanied with presentation of papers. There are thirty-five churches in the district, as which were represented by delegates.

1. Is it the order of the Brothren for a der, or one who has the oversight of the church to withhold the counsel of the church when it is announced that the counsel should be taken? Concluded that he has no such right in general, but under some circumstances permissible 2. Since the Scriptures teach that the fath-

rless should not be neglected, would it not be advisable to establish an Orphan's Home this district, or for the State, and sak A. M. to mmend the same to the general Brotherhood? Deferred. 3. Someht advice. Brother discouned for

Howship with Masonry, but finally repents and received into fellowship. Went west to look for a bome, but before going desired and obtained a certificate. Returned and refused to hand in his certificate, saying that he would not associate with either the Brethren or Mayour children. O may you all, by a holy life sons for seven years; he having vowed to God to thus effect. Says if the Brethren will bem with him until the end of seven years he will labor with the church. He continues to mantain family worship. Advised by D. M. to enforce the requirements of Jesus as given in Matt. 18: 17. He hears not the church.

4. A request for the removing of the restricons forbidding majority of any congregations holding series of meetings or Sunday-schools. Returned to church from which it came.

This related to Standing Committee ing committees from its own body to adjust difficulties. Pending the discussion, a renolution was presented and adopted that no query should be considered upless there be a case, or fromble where the query originated.

Is it right to call witnesses where there is a difficulty between two brethren, the " or two " being present to aid in the withement? Right to call witnesser. 2. Does the word "elders" in James 5: 14

mean ordained elders only, or the older bret ren also? Means ordained or not ordained alders

3. Should not the elders first pray over the sick before anointing them with oil, instead of after anointing? The Moderator asked if they had a case, and being assured in affirmative di cussion followed. Agreed to make no change Several other queries were read, but when delgates were questioned whether they had trouble over the matter in their churches, they said there was none, hence were ruled out of order It was real amusing to see how the resolution adopted in the forencen cut off queries

4 Case of fornication. The member denies the charge, the accuser being no member, ars that the member is guilty. What shall be done? Will not take the evidence of one who is not a member, but await further de Inasmuch as there is a difference in the

practice in the manner of breaking the bread of communion at the same time and table, will not this District or A. M. make an effort to establish one mode in Brotherhood? There baring been trouble about this, the subject was freely discussed. Concluded to follow the penral order of the church. 6. What shall be done with brethren that

promise to pay money to churches for building nonces, or benevolent purposes, and then will not pay what they promise, and thereby get other brethren into trouble? Decided they ought to pay what they promise if they are able, and if they are able and do not pay, they ought to be dealt with according to

A number of other queries were read but be ing general, and not having come up through troubles, were ruled out of order. It was sugwas sugside, and truly it was a precious season. ed, he must first get up a trouble, for this is the

ing that was manifested. Jesse Cuivert wa een a member of the Standing Committee Meeting closed in good time to meet at same place for public worship. Brother Sharp addressed the congregation, which seemed to be difiel and instructed. We met many dear brothern and sisters who gave evidence of being born of Oud The Lord enrich all of these fo their love and zeal in the Muster's cause. saw none who indicated that they were desire of ruuning into the follors of the world, but all seemed to be willing to be cautious and careful in maintaining phainness in life and labor, but some expressed a desire to labor more for the conversion of sinners. None should hinder in the work of conversion. The Lord increase all of us in the riches of his grace and wisdom.

#### ANNUAL MEETING AND SUN-DAY-SCHOOLS

() N the Sunday-relicol question our Annual Meeting sustains a pretty clear record— one of which we need not be assumed. Below we give the different decisions, which will can bie our resiers to see that no advantage be taken of them in the matter of church govern ment when this question comes before their

ment when tim (awards to leave the respective congregations;
1857, All 11. Hen is if ratiolated the herbitron
to have Salitatheshouls, conducted by the Irethtest? Answer, Instituted as we are communicated to
tring up our richtfury in the entries and influentions of the Leaf, we know of no Neighton which
underman Salitatheshouls (if conducted in gongel surmus Namethershoots, if conducted in grappi ler, and if they are mosts the means of two-bing solars a knowledge of the Seasonesses.

The same answer was re-adopted in 1862 The same answer was re-anoped in 1802, 1802, Art. 31. Will the brethsen, at Amund Me ag, oursider it myst to establish sandav-achico and if they do consider it right, will they also o shor it right for members of the church, and it labdren, to attend Samhay-sch of redestation As the Annual Meeting has gi

of H. for brethern to hold Subbath-schools, and such schools should be opened by surgoing and prayer, and cloud by surgoing et by prayers, and though thought proper, and thes should be surgarithmently by brethren. And we ask use the brethren to be very careful in introducing aboosts, to introduce, proper but incultante destribuse contrary to the gas-piel. And we further analyse that betthem avoid-labiling part in evencousning the "Subbath-schools escheducing, common in the north.

2830, Art. 25. Deer the Annual Moding con-wrong for the brethien to hold their son chools in their meeting-howers? Answers: antider it not wrong, if such actions are conling to order, and by the consent of the Art. 17. Will not this August Meeting

churen.
1871, Art. 17. Wift not this Annual Uneting ve-call the privilege granted to establish sundays schools, especially where the church is not entirely annuarous? Answer: We do not recall the above privilege, but where the establishing of Sounday-schools nomin causes trouble or division, Srethard to the contraction of the contraction of the con-traction of the con-traction of the contraction of the con-traction of the con-This overv asks the Annual Meeting to " re

call the privilege granted to establish Sundayschools, especially where the church is not entir " This request the meeting refused to grant, she would not pass a decision requiring the church to be ratirely anunimous before Sunday-schools could be established, but she ndvises brethren to desist from introducing schools where they would cause troubleor dirision. A difference, however, should be made between a trouble, caused by a Sunday-school, and a trouble caused by a self-willed inember, who wants to have his own way regardless of what may be the wishes of the church. Sunday-schools first exist before they can cause any trouble

treather.

BES, Art, H., As the Ammad Meeting has given the Hardy to bede Saddedhe-shock, I field accept the Hardy to bede Saddedhe-shock, I field accept the Hardy to be desired the Hardy Saddedhe-shock and the Hardy Saddedhe-shook. Amas or The-outery's measured as Saddedhe-shook. Amas or The-outery's measured as additionary as wealth as the total saddedhe are additionary as wealth as the total saddedhe are additionary as wealth as the total saddedhe are added to the going of disk (1 Geo. 10; 11.) and, as the original of our Saddedhe-shook is to be treath called one when the sadded to the saddedhe-shook is to be treath called one were the difference given by Pauli ong noor riddern ever the difference given by Pauli or paperts, it while he observed the saddedhe as to be large year by the Law.

misrepresentations have gone forth. I must confess that I was agreeably surprised on lock-

## ing the matter up.

## ON THE WAY TO PALESTINE.

NUMBER IV. Our party was increased by the addition of Brother H. S. Barl. One of the letters which

were delivered to me on the arrival of our' ship at Liverpool, was from him, and it informed us that he had made all the arrangements necessar ry for joining our party. I communicated with im by telegraph, and be joined us in London I have known him intimately for many years he is an experienced traveler; and we are de lighted to have his company. He leaves his ork at Southampton in the hands of Brother

There are three routes from London to Paris between which the preferences of travelers are divided. The most northern, with the shortest sea passage, is rio Dover and Calais; the most southern, with the longest sea passage, is re-New Haven and Diepue; between these is that

riv Folkestone and Boulegne. We chose the last; and we had a smooth passage of two hours cosous the channel Our first experience of hotel life in France

was at Boulegne; and we were there both surpriced and delighted at the contrast between French and Burlish waiters, illustrative of th difference between the two nations. Instead of moving with slow and stately step, the French waiters fairly flew around the room, and we could hardly out for laughing at them. We were equally amused, though not a little per plexed, at their ludicrous efforts to make us un derstand them, and our still more indicrous efforts to make them understand us. They took it all in perfect gord humor, seeming wither amused nor vexed by our stupidity. S it has been all through France and Italy, except that some of the Halsons have appeared as much

We reached Paris at 44 o'clock on a pleasant afternoon, and dreve at once to the residence of Brother Delaunay, whom we had requested by telegraph to procure rooms for us near his o The drive led us through the heart of the city. at once introducing us to its most noted leval We found the people also in their gayest d, and in holiday dress. The streets were arming with men, women, and children; vehirles filled with well-dressed people sers moving leisurely about in every direction; ev hody were a maile, and nobody seemed in hurry. We began to think that it must be a feet day; and we soon saw figures in mask; and grotesque regalia walking and reling

a kind of carnival which the Parisians celebrat in the middle of Lent. With the guidance of Brother Delaunay, w next day saw all of the principal streets and quares, and many of the public buildings of Parse; and ulthough I have read of this sity

, and conversed much with those who had seen it. I was forced to realize, like the Oncen of Sheba, that the half had not been told me Indeed, it is empossible for any verkel description, or any painting, to give an adequate concaption of the solender of this most splendid city in the world. Its wide streets, called houl cards, are from one hundred to two hundred feet in breadth, and are lined with rows of line young trees on each side. In some instance there are two rows of trees on each side, with alks between them twelve or fifteen feet in

width, and a side walls twenty or thirty feet wide between the buildings and the row of trees next to them. Both streets and sidewalks are of smooth stone or asphaltum, and are kept acropulously clean, neither dust nor used being allowed to accumulate. On the right and let of these splended streets, rise the high palatial buildings of a beautiful light colored atone, and appearing as fresh and clean as if built but yesterday; and at frequent intervals you pass through magnificent open squares, into which many streets converge as centres, and which

scription of that which cannot be described. If middle of the car, so that I could see alternately A better set of decisions, than the above, can- you were to set your imagination to work to out of both windows, and I regretted that I will only be found. It shows just how our people picture to yourself the most magnificent city would not see both ways at once. After gazing paper.

great nation could build, you would find it excolled by the reality, should you see Paris on a fineday. We entered a few of the finer churches, and were both pleased and paiged by the night;

pleased to look upon their spleador and their enormous proportions; but pained to think how the simple religion of Jesus Christ is corrupted and degraded in these temples built for the glory and honor of mag. It is said that Notre Dame can sent 20,000 persons; and I would suppose it to be true; but sure I am, that not but film \$11000 could get a view of the preaches in his pulpit, so numerous are the columns to obstruct the view, and the deep recesses into which the people would be crowded. In former times these temples were not supplied with cats of any kind, the people being required to tand, or to kneel on the murble floors during the services and even now very few fixed seats are found in them; but the church of Notre sase is supplied with several thousand small ash-hottomed chairs, rougher and more unsightly than we usually have in our kitchess at come. I was astonished that chairs so rude ould be allowed an admittance into huildings where all else is so solendid. Brother Delsamay hus his little meeting place seated with the same chairs. I thought, when I first saw them, that they were too much for even that place; but when I saw them in the most splendid churches of Paris. I concluded that they would do very well for our French mission

We learned something of Brother Delaunay's work and found at more important and more promising than we anticipated. On the night of our arrival he had a meeting of those children who had been regular attendants at the Sundaywheel, and they aumbered about lifty, nearly qually divided between boys and girls. They spent a few minutes in singing, and were then wated to some cakes, and some kind of chear drink, which they enjoyed exceedingly. At 8 clock the parents and others were admitted, nd the house was filled with about 200 persons An hour or two was spent in hearing recitations from the boys and girls, and in singing, when the andience was dismissed and went away much delighted. Many of the people came forward at the close of the services to give the American strangers a warm grosp of the band, and a hearty good wish for our safety in our journey The hymns that were sung were French trans some of them translated by Brother Delaunay

we been wisely selected, being in the midst of the largest mass of laboring people in Paris. Priesteraft has, to a great extent, lost its power with these people, and many of them bear the ruth gladly. I look for good and permanent about for the names ment of the growd. It was results, if this mission is properly sustained. Our party made a little contribution to its funds. Brother and Sister Delaumay are laboring with a most devoted and self-sacrificing spirit, and I sincerely hope that they will be supplied with mrans fully to put their work to the proof. hope to see more of these and of their work or way homeward.

We regretted to leave Paris so secu; but the necessity of completing our journey in Palestine before the hottest weather sets in, forbade a longer delay. We left there on Friday, the 21st at 8:40 P. M. and traveled all that night Sat urday and Saturday night, reaching Pasa, our next stopping place, before daylight Sunday morning. Our route to Pisa lay through Ma-con, Modane, the Mont Cenis tunnel, Turin, and

We entered the Alre and commenced accend ing them on Saturday, at 8 A. M. In about an hour we began to see snow on the higher mountain ridges, and in two hours more we had reached the snow line, and saw snow on the side of our track. We had also entered the region of the clouds, which we had previously seen hanging around the sides of the highest As we ascended, the mountains asmeantains cending still faster, stretching themselves high er and higher above us, until at fast, about II o'clock, there burst upon our view, to the right of our track, a mountain which overwhelmed as many streets converge as traites, and are adorned with fountains and statues, and by the grandeur of its proportions. Soon after measurements full of history.

We first entered the mountains I throw my But I find rayself running into a feeble de- shawl on the floor, and sat down on it in the

We were pleased with the general good feet- have sloed on a question about which too many which the genies of man and the wealth of a for a time with delight upon the grand peaks and ridges, advancing and retreating, as the This is finer than Paris. But when we came in sight of the mountain just named, I said, This is grander than the ocean in a storm. And so it was. Light, fleecy clouds hung round it, but it lifted its eraggy ridge above them, while fields of snow whiter than the clouds a branced through them and above them, and the white surface was broken and varied here and there by dark nasses of naked rock. A deep narrow valley between us and the mountain suabled us to replize the vastness of its bright, and it was near ough to us to make us feel its awful presence I kneeled at the window, so as to get an anobstructed view, and as I gazed moon it with an admiration I had never felt before in the presnce of any created thing, I could not hold back the tears from my eyes. I had seen God's opens in its fury, and guzed upon it with a feeling akin to exultation; but when I saw God's mountains in their glory, my heart sank and melted within me. I know not the name of that monatain, but when I remember it, I seem to be thinking of a wild, mysterious dream, and not of a reality. Brother Taylor said that it was worth our trip thus far to see this mountain and some others almost its equals in grandeur; and we all assented to the remark. The tunnel through Mont Cenis (pren

Ce-nee), seven miles in length, is one of the marvels of modern engineering. It took our train twenty-six minutes to pass through it. We astended a steep grade, running slow about half the datance, and descending quite rapidly the remainder. We had passed through at least a dozen smaller tunnels in climbing up to the elevation of the great one, and after le ing it we passed through about twenty in despending to the elevated plain called Piedmost, (\*) We reached Terin, the principal sity of Piedmont, a little after dark, and on our journey thence to Pisa we saw nothing of the splendid scenery through which we passed. J. W. M. GARVET

(Concluded mart seach )

(Conference on the property of the process Wal-leases from an everyon the trans of a pure Christian principal, but personant finally since and it is heart-render to rook of their whomaps and trade in faith-end assettler the Waldenses were very much like the analysis of the conference of the conference of the con-tractions of the conference of the conference of the con-traction of the conference of the conference of the conference of the con-traction of the conference of the con-traction of the conference of the conference of the con-traction of the conference of the conference of the con-traction of the conference of the conference of the con-traction of the c

It is painful to read what papers outside o the church are publishing about the prospects of a division in the Brotherhood. One of the leading papers in the United States contains a rial about prospective troubles among long e us. We doubt the propriety of publishing to the world the differences that have rises among os concerning the application of gospel princi-ples. Difficulties that arise an local churches ould be settled there, and not publish them to cold and careless world. As a body, we are too firmly united on what is written in God's Law to be divided on matters of judgment. So far as we know there is not likely to be any di-We bear nothing indicating reparation i-tom. m our numerous correspondents, therefore cannot regard the danger as imminent. As nees of God, let us be cautious about giving publicity to the cry of division, set affout by a who are, perhaps, a little rash in their id-

The following is a cerrect list of papers published among the Brethren:

Principle Christian, Huntingdon, Pa. Young Disciple, Young Disciple, Progressive Christian, Berlin, The Denson, Montandon, Brethee's Adescute, Wayneshoro. Our Sunday School, "
The Vindictor, Duyton,
Brither at Work, Lauerk, CHILDREN AT WORK, "
Home Mirror, Longmont,

One more was lately haptized at Lacon, Illin is. So writes Brother James R. Gish

SATURDAY MORNING, May 10. - Brother Enoth Eby preached for us last Thursday and Friday ovenings. The congregations were large and the interest good. We expect Brother Stein with us this evening, and to-morrow. Brother Bby preaches in Mt. Carroll on Sunday evening and Brother Stein on Mouday evening.

In order to arrange matters so our hands can attend the District Meeting at Arnold's Grove we go to press this morning at nine o'clock. Those of our renders who get the paper to-day will understand that this is the next week's

## One Bible Class.

The Worth of Touth no Tongue Can Tell." This department is designed for subang and answers his questions, and for the colinion of Scriptural differs in needer to concernity to greatly sold he described with careter, and an every with as an arrays on possible. Articles for this department, an

nave made themselves cunnels for the kingdom a braven's rake. He that is able to receive it, led his receive it."

F. J. Franke.
Will have receive it." F. J. Frankric, Wall you, or sense one clee, pleans give an explana tim of lies, at 1/2 it reads three: "The that hath at ear, let him hear what the Spint saith unto the chartches: To blum hat were constituted if give beat of the hadden anames, and will gove him a what.

this Melchasoder, King of Salom, priest of the mea-high Gad, who met Abraham returning from the staughter of the kings, and blessed lam; without father, without mother, without descent, havin father, without mother, was read of life; has man mather beginning of days, nor read of life; has man like unto the Son of God; abadeth a priest contr M. B.

Solid: This some one please explain der. 12: 57 H rands as follows: "If those host run with the footness, and they have a cartet thee, then how can't does contend with horses? and if in the hand of peace, wherein them trustedst, they washed they, then how with those does not have been got of orders."

Will some one please explain Acts 18: 18, whit reads an follows: "Anal Paul, after thus, tarra-there yet a good while, and then took his leave the brellinen, and s alrel theave into Syrin, and wil-him Priscilla and Aquita; has one short his heads Conschera; for he had a vow." N. S. DALE.

Ceachrea; for be had a vow."
Will the BERTHIMEN AT WORK; phress supplant
Fashin for; 12? "For R was not an ensuring that reproceded me, then I could have borne fit; never was it he that hated nor that do singularly investi-sement me; then I could have bid anyself from halo." Who as referred to? I next I Lexinots.

#### THE WILLOWS

Explain 1 Tim. 5: 0. 10: "Let not a widow be take lodged strangers, if she have washed the sumts feet, if she have relieved the afflicted, if she have

YOT be taken into the number to be provided for by the church. The church is not for by the church. The church is not to provide for younger widows, for they learn to be 5th, &c.; but those of three score (60) years old, or infirm, and become dependent, and must out, or infirm, and broome dependent, and must be supported, and have no children, or nephews to show picty, &c., it is the church's bounded duty to provide for them. It is right for the church and all church mambers to be charitable to the needy of all ages, and of every grade, but to take them exclusively to support them is not right; but it is right to support these that are truly dependent, and have qualified themselve for the charity of the church. But the apoeth But the aposti for the charity of the church. But the apostle certainly meant and intended the church to look well to all of these points, that the church may not bring reproach upon herself by the indulg ence of any lewdness, or unsoundness of faith or a failure of a proper and true Christian prac-tice, or a proper walk in holiness, so as to have a good report of her faithfulness in good works, let these things be demonstrated, or proven, then let her be taken into the number.

D. L. Williams.

MATT. 24: 17, 40 EXPLAINED.

Will the BRETHREN AT WORK please give mice Will the Burriman AT Work please give mice-phanation on Matt. 24: 17, which reads is follows: "Let him which is on the housetop not come down to take any thing out of his house." Aboverse 2s, which remise as follows: "Then shall two be in the field, the one taken, and the other left."

N the twenty-fourth chapter of Matthew of Savior speaks first of the destruction of Jerusalem, and secondly of his coming at the end of the world. Verse 17 relates to the destruc-Our Savior forewarned his disciples that when they should see Jerusalem compassed with armies, Luke 21: 20, and the ought not, Mark 13: 14, that these signs should be a warning to them that the desolation of their city was night, and that, therefore, they of these trees can be seen; and although they should fice without delay, and with all possible dispatch to the mountains beyond Judea. Josephus, the Jewish historian, gives the fulfill ter."

ment of this remarkable prediction or warning of our Suvice. He tells us in the wars of th Jows, Book 2, chap. 19, sec. 6, 7, that Cestin Gallus brought his armies and feld steps to Je rasaleus, and after the reditions had been fright-ened away, and had fled from the city, and the

table reason, or as Josephus says, any reason in the world") recalled his soldiers ratired from the city. "Had he continued the sarge a little longer, he had certainly taken the city." That historian makes the following remarkable reflection: "But it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to

the war that very day."

When the Christians, who were in the door when the Caratagas, who were in the admi-ed city, way the warning, which their Suvior had given them, they immediately hereich it, and thed to Arabin. The abumination of deco-lation spoken of by our Savior, was, no dunkt,

the Roman ensigns, with the images of their

The fortieth verse, we think, alludes to the cond coming of Christ. Poul, in 1 These. 4: 17, says: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the hord," The one that shall be taken from the field, is the one who is prepured to meet his Lord, and so shall be except up to meet him in the clouds, his companion not being prepared shall be left. Sad, sad innot being prepared and deed, that any should be seft.

Matter A. Lean.

## JUDAS.

Some one will plouse compare and explain Acts 18, and Matt. 27: 57 H. H. R. OWELS, in the Scripture, means compa

b love nr mercy. See 1 John 3: 17; Phil 6: 12, 20; Col. 3: 12; Phil. 1: 8; 2: 1; 2 Cor. 6 He had no more compassion for hi Lord, that he once loved and followed, and h fell from his bishoprie. See Acts 1: 20-25 This was a high position of honor that occupied, but proving unfaithful, he fell, his bowels of compassion barst out. So in order for his place to be filled in the spostalic order, for his place to be shied in the appointing colors, they, the apposite, must select one that possess-ed compassion "as follow," wherefore of those men which have companied with us all the time that the Level Jesus went in and our among us, &c. Now Jadas titerally hanged himself ulter that he had fallen from this posi-tive. tion of high honor to a low, mean position of debauchery. He repented when it was too late, deployed his awful condition, and would rather than live, for he never again could that position of glory, of honor, and of grace, from which he had fallen, so he literally hanged himself; but spiritually, fell headlong and all of his bowels of compassion burst out.

Brascusville, Mo.

#### CALIFORNIA TIMBER.

BROTHER E. K. Buechley, in the Waterloo Courier, gives the following interesting description of the timber in California: "I have traveled through this timber for forty-five miles, and was glad to get out of it. The timber consists of red wood, a species of pine, fir pine, sugar pine, and other species of this tree; several species of hive oak, a winter green, and several other varieties of timber. The red wood, fir pine and augur pine are the at numerous, as well as the most valuable I have seen red wood trees thirty feet in diam eter, and from three bundred to four handred feet in beight, and as the Irishman said, "the thinnest is the thickest." I was standing upon the stump of a tree-measured it myself, eight sen feet in diameter—and was told by the who worked it up, (he being a Dubnoue County, who worked it up, the scring a Duonque county, I lowa, bachelor) that he worked over one year at that tree, and had made 1,000 heavy tence posts, 61 feet in length; 2,000 pickets, same length; 25,000 clapboards, three feet in length; and over 400,000 shingles, while there is timber enough in the top to make forty or fifty cords of wood. He made sessething over \$1,000 of that tree. This was by no means one of the biggest trees; comparatively a supplied to some of the big trees. These red wood trees stand in ters in places, small and great, so close gether that in places a man could not creep through between them. Hundreds of thousands

#### CHRIST'S SECOND COMING

Christ the second time is coming, With the trumpet's surful sound To notice the sleeping nations, That are lying 'urath the ground

In the mr ther'll meet the Savior. And to with itim evermore; But the rest of those who're sleeping. Shall sleep on just as before.

head they are and dead remnaning. Till a thousand years are spent; but they, too, will rise to indiguest, Thence to find doom by sent.

Don't you think the vime is coming

When the Surar will appear? Don't you blank from reading Scripture That the time is drawing sear?

Don't you think the dg tree's leading Tells of Summer's near at hand? Do you think that at his coming,

## A DWELLING PLACE

"Lord, then hast been on dwelling place in all generations,"—Pailms 90.1.

EAR render, if you have no dwelling place this morning, lid me tall. this morning, let me tell you where one may jet be found. You remember the first after creation Jehovah gave our first parents a dwelling place — a place to live in and occupy. This place, we think, was to be their home; but also, how soon they lost it! You see it was only leased to them upon certain conditions, and as long as they were complied with they could have the place. The trouble was, not like us who sometimes lose our place and then after-wards regain it, for they could never regain the place after it once was lost. So you see they became wanderers upon the earth, and could not obtain that pleasant habitation say more For smother thought: How was it with th

Israelites? God provised to them such a pieus ant place, such a glorious hubitation, and he would dwell among them But what a sad story do we read about their fate! for anstead of sing that dwelling place, many fell in the Now, dear reader, we have looked at our find parents and at Israel's fate, that is, how they at their dwelling place, let us look at one n

and that one is our own. You know the Lord has promised you and me a dwelling place, an everlishing home. How is it with you this morning? Have you been walking in the way of Jeons? Have you been serving the Lord in all his appointed ways? Have you given your soul to God? or have you been giving all your best and precious time to the Devil? Have you suffered him to rob you of all the good that you possess? No, I hope better things of you. For if you have been careless and unconcerned, that dwelling place can never be your home. Als. you will be like the orphan in the street. Have you never neet with one? You find her crying upon the street, you stoop down and try to constort her, but she tells you she has no home confort her, but she tells you she has no house— she has no shother, and no father; and then she begins to weep. All! pour soul! how would it ke with you if you only hee for this file? If you only prepare a home for the todg? You will then be called up before that righteons Judge to give an account of this present life. Suppose the Judge would say to you, "Friend, where is your father?" Ab, I have none? I where is your father?" Ab. I have none! I never chose God to be whilst on earth. "Your mother?" The church has never been my mother. "Well, where is your home?" Ab, no wonder you begin to tremble! No wonder you begin to weep! Heaven can never be you

home! Poor soul! you have spent all your time in the way of the world, so that heaven can never be your dwelling place. Let me now, in con ion, admonish you, Let me now, in conclusion, admonish you, as a friend, to come to Jesus, for he is the only a fracial, to come to Jesus, for he is the only assessed and zer guide that will lead you to immortal glory. Yes, come to Jesus, for he is your he-t and treast friend in this world and in the world to come. May we all not prepare only a home for the body in this life, but prepare both soal and hody for the eternal dwelling with God in Christ Jesus is my prayer

## Items of Interest.

-New Oneraxs has been made accessible to the largest sailing ships and steamers.

—A numer has been issued, forbidding over gelical work in the Austrian Empire.

-Tur Albanians, in their retreat from Kur-shumile, curried off a wounded Servian, and

-A DISPATCH from Constantinople says that

the subalstants of one of the districts in Crete

-ONE sign of the hard times in England and Wales is the falling off in marriages. Only 189,657 were registered in 1878; in 1876 there were 201,874. -Drinks 1878 there were 879 novels and other works of fliction published in Great Brit-sin, helog about a sixth of the entire number of

DeW 2010 -A PARE METOGORST Church in Toledo, Oh

to show its separation from the world, causes its members to wear wide red ribbons invershed with crosses on their breasts.

--fr is now Russa's turn to suffer us inun-dation. At Panza, 500 persons have been con-dered homeless, and traffic on tunins in the vicinity of Moscow has been suspended.

-A corrontzun says, in many paris of Ne-braska Pame and Ingersoff are so strongly beheved in that not a Christian or one willing to read reliesous works can be found.

-Ir may be noted, as one of the good signs of the times, that in spite of the pressure of the times, the American Bible Society reports a greater damand for the Bible, than existed in any previous period

-Ir is estimated that not less than two lion people have moved into the States west of the Mississippe since 1873. Nebraska, Kansus. Colorado, and Texas are the States that have gained by far the greater portion of the emi-

-Ecuser in naturalists are investigating the possibility of re-stocking the Alps with the flex, or wild goat, that disappeared about two hun-dred years ago. A few still remain in the Tyrol, and Vactor Emmanuel had a tlock of about 500 in the Predmont Mountains, but they will not

Or the five million acres of land under cubtivation in Egypt, the Khedive has manage become the owner of over one fifth. And this is cuttivated by forced labor, in very much the same way that the Pharaohs of thirteen hundred years before Christ made brick at the hands of the ernelly-tusked femulites.

-A soon instance of sharp practice is ti of a man in Ohio who was acquitted of murdes on a pica of invanity. He had secured his law yers by giving them a mortgage on his farm, but now reportates the mortgage on the ground that he was insone when be made it, according to the showing of these same lawyers.

GENERAL FREMONT has a scheme to an inland sea for the benefit of Southern Cali-fornia and Arizona. He would turn the waters of the Galf of California into what he describes as their old basin. This would change what is now desert into a highway for commerce, and would open up great possibilities for Arizona.

-THE reign of terror goes on in Russia, and hundreds of "suspects" are banished daily to Siberia, or locked up in the prisons, without form of law or trial; the German social political association favors a moderately protective and retaliatory tariff; French and English men of war have been ordered to be in restiness to go ACCOUNTS from Brazil are very gloomy

—Accounts from Brazil are very glossay. A New York paper says,—The land is dried up for want of rain, and even the birds have perished by millions. The inhabitants themselves seem to have been devoted exclusively to agriculture and pasturage, but for nearly twelve months the parched earth has refused to give her increase, and the cattle have died side by side with their late owners

-It is stated that a plan is on fact for the dablishment of a colony of 3,000 Italians on

the south coast of New Guines. The arrange-ments have all been completed, and a subscription of \$6,000,000 already received. Communi-cation with North Australia is to be maintained by a telegraphic cable. Every rank of life ex-cept lawyers is represented. Quite a number of

## Correspondence.

Seed Time and Harvest-The Fulfillment-Our

THE hard of the hurvest has fixed phase for the accomplishment of every thing. Oc-cationally he departs from the "beaten track," but it is done to show the world his power. om the beginning every body has been soning and reaping, yet it mined somus from heaven for the space of forty years for Israel's

has been "go ye and preach" yet Paul was con-verted without a preacher, "that his power

Apprehending the fixed plan we have so the grains of truth broadcast throughout these valleys for wearisone years, patiently waiting for the burvest time, mad it has come. There is nothing surer than that the Lord will take

THE PUBLISHERS His premises will be remembered though the world should be destroyed. He says to us "plant and water," "autch and pray," "work while it is called to-day," "steep not as do othwhen we do that he "will be with us to the end of the world". Is there any person now bring who con say that, in their own experieuce, his promises have not been realized

We have labored shingently for the conversion entresting, exponeding the Scriptures, etc., and no other fruit appeared but good congregations

It was finally determined that the true had come for a hand to hand conflict with the old enemy for the harvest of souls. The spirit of the Lord evalently moved the hearts of his servants, and on the evening of the 5th uit. the work begun and continued until the even-ing of the 13th, and the result was, the comilat of four converts for the pilgrimage "over

was the first meeting of the kind ever held among the brethren in this district, with one exception, that is to any it was the worned, and the general opinion of the members concern-ing it is decidedly favorable.

ing it is decidedly favorable.

For the beacht of the brethren who read the Bretunex at Work I will give the plan of conducting it. First, it was accertained what the church desired. This was done in a private

Then, when the meeting begun, the mem-bers were exhorted to be diligent in prayer, as nothing could be done without the diving of

g. The services of the first meeting were The services of the first meeting were summer to those of our ordinary meetings. On the succeeding day, which was Sounday, in amusu-ally large audience was in attendance, and the morning services were likewise conducted after the usual way. At the close it was announced that a meeting for the children of fourteen years and under would convene at 4 o'alook

namediately in front of the stand, and were addressed about fifty minutes on such topics us Christ blessing little children, and God calling Samuel, etc. They appeared to appreciate and At night a large andience assembled and or

At any a sege asserter institutes and one of our preachers delivered a discourse, and, at its conclusion, went out among the congregation, through the sister and courts, and, exhorted the congregation individually to re poutance and newness of hic. An invitation hymn was then sung, and it

An invitation lights for there were any present who washed to join the church they should come focused and take a designated seat. At the recovered and take a designated sout. At the close of the meeting the members were all requested to return at 12 clock the tollowing day for concerted puryer for fields blessing on the meeting. The same programme was followed Monday and Tuevday night.

At the close of the Tweetay night.

At the close of the Toesday night meeting it as remarked that there was one other means that we had not used to make the meeting a success, and that was fasting; and it was proposed that on the day following at 12, instead of filling our bodies with food, we would fast and pray. It was faithfully observed, as far as we know, and the meeting following the grace of our Lord seemed to be poured out on

At night the Father's children, 52 in number gathered around the sacred boards to hear and engage in the examination and other attendant vices. The spacious audience room was used with attentive spectators, and it was the general verdict that a more quiet and hap-py Love-feast never was held in our congruen-God certainly blessed us abundantly

Sunday was a lovely day. How bright the sus whose and how happy the people appeared to be. A large assembly again responded to the appointment, and were addressed by Brother B. F. Moomaw in his usually vigorous style, much to the edification of the congregation.

In summary the meetings were richly bler During the serial meeting the neighborord appeared to be deeply unpressed and an Some attended every might from a distance of six miles. One of the converts was a little maid of thirteen years. Think of that, hops and girls, and do likewise

Brethree, I am strongly in favor of such retnogs. If they are conducted meht, they succings. If they are conducted right, they will result favorably. But don't adopt the fol-ly of the moorners' bench. Don't sing sensa-tional songs. Work on the heart. Wound the heart with the arrows of truth and then the heart with the arrows or an appear the love of Jesus into the wounds and you will succeed. Never try to work up a susmodic excitement. Get the people to spacemedic excitement. Get the people to thanking senously and keep them at it till the eart begins to melt, and then they will ask you to buptize them. D. C. MCONAU

Echoes from the Center

NUMBER NAI. New Praise Elicited—Joy and Sorrow—Our Quarterly Council-Happy Workers-la the Mission Field of Indiana-At Home-The

THE sock of whom I made mention in my last are convolescing and we feel that the many prayers of God's children have been beaut which elicits new praise and thanktoloses from our hearts to God the preserver and uplodder of all. How glid I am for the religion of Je. Christ which influences our materies to the sdy to prose him, when to our sor-w, that we can my "it is the Lord, he double all things well," and thus resigned to his will we tore him but the more. Thus if we have a oper trust in Christ we can, under all circum tanors, have joyons emotions awakened in our to making melody to the ever blessed While we have joy because of the return of health to friends who are dear, other hearts are filled with sorrow, because of the hopeless re orn of health to hearts that are dear to them Thus prayer and praise ascends to God through joy and sorrow. Through the channel of one joy and sorrow. Through the channel of one it is sweetened by rapturous strains of the in-ner being. By the other it is softened by the harr feelings of their inner nature turned by the finger of the eternal, and by those avenues the cur of God is reached and he condescends hears our plaintive ones and sapplies our wants

To-day we met in church conneil in the Ol. Church, and had a very enjoyable meeting. The members were well represented, which exhibit a good interest. Considerable amount of im-

cortast business was brought up before that soily and adjusted in a Christian manner. Love and union prevailed giving the hody strength

This is Lord's day and the happy laborers or This is Lord's day and the happy laborers are out at work in the interests of our holy reig-ion, the welfare of one unother and the solvation of the sinner. The goops it rumpet is sounding from the shand and sinners are invited to per-take of the goopel loats. "Bo, every one that therebeth, come ye, to the waters, and he that hads no money; one, buy, and cut, yea, come, buy were and milk without moony and

in company with my wife and mother, house the night train for the Middle District of Indians, to assist in the grand and noble cause of Christianity. Met many earnest workers in the cause and hopefully look forward for the

promised blessings.

First we met in Sunday-school Convention as extraordinary manues.

Thursday evening we closed the serial and on the entering Staterday our Love-feat legan. A carrying on Sunday-school work. The metals before there is reported by the serial and on the entering Staterday our Love-feat legan. A carrying on Sunday-school work. The metals the piece of the entering the serial series of the serial series of the serial series of the series

one, anomae procked an acceptable see young were looked after with a pidous eye and much the large renter, the convert, four in Betrefore the intensit of the charch, and upon making the large renter of our earth intensity of the charch, and upon the portion without or the control of the charch of the charch and some certainst, and were lasplined by Bethe forms. future prosperity of the church. Then who would not lend a helping hand to instruct the youth, whom God has placed under our care, in the truth as it is in Jesus? Ah, is heart so hard as to discard such glorious opportunities

> God operate upon all our hearts by the soften ing influences of his holy spirit. ary cases, and the spread of the geopal. A plan was adopted for the prosecution of the work and referred to District Meeting for approval Active workers were on the ground, and I think,

> from the spirit manifested, Middle District of Indiana will have her evangehits out looking after the erring ones throughout her borders To-day we net in District Conference: large endance. Considerable business was brough fore that hody and adjusted, upon the whole

satisfactorily to all concerned. Considerable discussion was elicited on the Sunday-school and massionary questions, but the plans were approved and adopted to the joy of manny em ne-t workers in the great cause of salvation Public preaching was held in the surrounding chorches by the foreign ministers present Had the good pleasure of meeting Editors Sharp and Eshelman, representing their respective papers in the Sunday-school work. Spent several pleasant moments with them and think they are the right men in the right place.

In company with Brother D. Miller spent a

few hours cruising on the placid waters of one of the many little lakes of that country, on a fishing expedition. Tried my first experience in the "art," and of course had my first back. which way, no fish. However I was not dis-couraged as my partner could eateh some if my efforts were a finluse. But if I made fruitless attempts in that direction I could steady the efforts were a f

boat orrow, and of course you would say I was of some account at least. My mind was carried back to the days of Incarastion, when Jesus and his disciples were on the waters thought of the humble fishermen whom Jesu called und made fishers of men. Oh noble calling? How many have they caught? They were successful through great tribulation. Are we as patient, yet surment and faithful? God will give us like success if we use like means.

Next day returned home. Saturday, in company with some of the brethren, went to Pleas-

Ridge, Ohio, to labor with and for them in the Master's cause. Preached for them in the evening, and had a good hearing.

On Lord's Day we assisted in organizing a Sunday-school at that place, whereupon the fol-lowing officers were elected: Brother John R. Spacht, Superintendent; Brother Leonard Hauman, Assistant Superintendent; Brother William Hook, Setrelary; Brother A. Beagle, Tresourer; Brother J. Waltermire and Sister Lizze Thomas, Librarians. Teachers were Lizze Thomas, Librarians. Teachers were selected and all completely arranged for the Thus Eagle Creek Church has two Sunday

bools in successful operation, and troat much good will be the result. The dear youths must be looked after spiritually if the cause of Christ and the chareb will prosper, for upon them depends the future welfare of the church

S. T. Bossprman. Dankirk, Okio, April 20, 1879

Prom Lincolnville, Indiana

over night in the Ogan's Creek Church; went next day to North Manchester, Wahash County, Indiana. In the evening, in company with Brother A

Leedy, went west two miles to the Brethren's meeting-house, where it fell to cur let to hold forth the words of eternal truth. Subject, Our bondage and the freedom with which Christ ill make us free.

Next day met at the same place in the foreon and listened to A. Miller and J. S. Snow-

noon and intrinse to A. Americana J. S. Snow-berger. Appointment again for afternoon, after which we expected to go on our way to place of S. S. Convention, but just as we drove up to place of meeting we were met by the following sad news: "Your Sister Lizzie is dead and still be buried to-morrow." I was then made to think of the language of the poet when he said:
"We know not what's before us.

But each day parsing o'er wa, Brings us still nearer home?

LEFT home on Friday, April 18th; stopped

In the afternoon started for Spring Creek Church, the place of the Missionary Convention for Middle Indiana, and on next day reached the place just after meeting was opened. The anceting was an enjoyable one-one which brought forth many warm and heart-felt remarks on the missionary cause.

At this place I met with Brethren M. M.

At this place I not with Brethren M. M. Ebelman, S. T. Gossrama, and many other, whose presence I enjoyed very much. In the owner, in company with Brother Ebelman, went to South Whitley, where we had the pleasure ul lithoung to Brother S. T. Bosserman from that blossed book—the Bible.

Next day went to District Meeting. The as the Sunday-school affords? I trust not. May

meeting was a pleasant one. Good feeling per-vaded the hearts of all, we trust, and hope that

it met the approhation of our heavenly and di-

it met the appreciation of our newenty ann un-view Father.

Again in the ervening Brother Endelman and I returned to Santh Whittey, where, by request, I labored to have us all look to Jesus and live. Meeting closed by Brother J. Snell. Next day reached joint feeling thankful to the given of every good and percent of the safe protection and healthful keeping of my family.

J. W. Southwood.

An Epistolary Response.

To Sixter F. E. Trugme, of Coxington, Ohio;—
THE epistle over your signature addressed to
us in the issue of April 24th produced
mingled feelings of joy and anxiety. As Christians our joys and sorrows are reciprocal; hence the apostle bids us to rejoice with those that do rejoice, and weep with those that do weep. Rom. 12: 15. How could we do other-wise and be the "one body?"

Although your name had escaped our ory your person had not, it being one of those that we had called up with pleasure in converse by our firends. Your epistle led us anew to call up that stormy hour of twilight's daws that we spent in your room, where, after hear-ing your lumble confession with some and

events of your post, we all, with hearts rent with sympathetic sorrow, howed in prayer and thus wrestled together with God.

We repeat, dear sister, "Be of good cheer for We repeat, dear sister, "He of good cheer for my genee is sufficient for you," says our blessed Jassas. We trust you can draw comfort from the thought that the husband to whom you have thus worlded "will never leave three nor forsake thee." Het. 13: 5. For "I nan murried unito you." Jer. 3: 14 Ferther, he has a manifon.

prepared for you. See John 14: 2.

We were encouraged to learn that the peace and happiness you experienced in the hurial of "the old man" beneath the gentle rittle of that chilly stream is perpetual; it is designed by its author as as seen in Issiah 48: 18. We tool considerable interest in your case, not that we deemed your soul of more value than others, but we did and do yet entertain the fond idea that your public life and the event of others but we can that your public bits and the creats or contribution or public bits of committed to your care for instruction will afford you many opportunities of doing will afford you many afforded others. We hope good that are not afforded others. We he you may not fail in doing good, therefore,

you have opportunity, onto all, but especially unto the household of faith. Gal. 6: 10. Your good purposes God will onward although you may never be permitted to execute them as you desire. This is seen in the case of David purposing to build a house for the Lord.

I. J. Resennenars

From North Manchester, Ind

I EALTH good. God be praised. We have preaching in the Brethren's Meetinghouse, or (better known as) baggoge-room eve Sunday at 10 A. M. and frequently at 4 P. 1 We are casting bread on the waters to gather days hence. Ministerial aid is coming from Indiana, Illineis, and Michigan. Hope the Brethren will be faithful and ever adorn (as they did while with us) the doctrine of their profession by a godly walk and chaste conversation. May the Lord goade them with his He-ly Spirit through life, is our prayer. Brethren

D S T By Trees and

New Topics

The not a little surprising to many of us. that there should be, just at this time, so many new items presented for the consideration of the brotherhood. We do not say this to find foult, but we do feel that there are at and all regarded as more orless important, that it is altogether likely that some of its work

may be overholded.

We will now mention, some of them, and
because we do so, we do not with any one to
take offense, or to feel that we are uncharitable.

The first we shall notice is in regard to

The first we shall notice is in regard to tatagang the unner our having a new masse fur the brotherhood. Three may be restoned for first, which have, as yet, not heur offered, but we do not feel that those pecontical ar-renough to sail for the change suggested. Be-siles, there are for things that we new layer that were ma intificient applicable to the con-clusion of the change suggested and the properties of the contract of the con-tifient and character of the thing massed. For commited We appeal of sur race, and say more, dition and character of the thing manned. For example, We speak of our race, and say man, and all undershand the term, but there are few, if any of us, can say why, he was called so. And its far too late to attempt to change the term and base it universally applied if it be thought a massimum. Just so for we think in regard to the name Insaker or Dankurd; it has terns, and is now too late to name the child

brotherhood is in every case, we believe, in

Therefore, Brethren, let the name go us it has been, but let the patience, the seal and the creased, and let us go on to the obtaining of that new pame above, which is not to be NS AND MONEY

The work of preaching the gospel throughout the States, and as we hope throughout the eciving considerable attention, but as yet not anything like it should receive. Not the few who talk and write about it, and they alone should consider it, but every one who repeats the Lord's prayer should not only ask that God's kiugdom come, but work for it that it may come; first within themselves and then for others. Any one who will not work in aid of this kingdom's coming, should omit that prayer; for to us it does not seem right for any to sak the Lord to do a thing which we will In the matter of missions there seems to be

quite a union in feeling, but as to the manner of doing the work, not all are agreed. Some will run away with itself. Others again want first the smetion of Annual Meeting on everything done in this direction, and so they do nothing until this is accomplished. Others agons say, "Gire us the money and we will have the ansarons," while one call was made, if estake not, for the men and nothing more Thi last, we think, is the proper one; it is men that are wanted for this work and it is the of-fice of the church to call them and send them The church is to select the man; heaven gives the commission, and the territory is the world.

As to those who are afraid of the movement whom we hope there are low, we think they should read of the work dose on the day of at, the day now celebrated by o nual Meeting. And we would to God that the old, old fight could, in some new place, he re-peated every year, that the fiame might blaze

The sanction of Annual Meeting we already have, but like the laws in most States, the timent of the body will not support, in this work, the decision already passed. In support of this statement we cite the reader to minutes of A. M. for 1867, page 327, Art. 30; and aisc page 325, Art. 21 of minutes of 1868. It does sauction this work whenever it is referred to on this subject. But the time still flies, while we talk of means and ways, and we let those we can; or means and ways, mm. we let these smaller nantiers divert, as it swere, our attention from the main thought. Brethren, let us do the mean work first and settle musor things afterward. As to the question of attaining means to support missions, we believe the sentiwill go. This is a mistake, for now there is no cor

#### Missionary Meeting.

There Brethrew-

THE following is a krief report of a mission ary meeting held at the Spring Creek Church, Kosemsko County, Lohinna, on the I are meeting held at the Spring Creek Church, Kosenuke Cosquity, Isshina, on the 22ad day of April, 1879. Brother John Snow-berger, of White County, was chosen Mode-ator; Brother J. R. Crunrine, of Wabish County, Rashing Clerk; and W. S. Toney, of Case County, Writing Clerk At er a few ap ing the object of the meeting, a plan was in troduced by Brother A. Leety for organization time; and after discussion and due deliberation

ern and Southern Indiana have district mission ary organizations, as recommended by A. M. o 1868, and scharger Middle Indiana

The heard of evangelism for the Moddle District of Indones shall consist of five visiting brethren, who shall asleet a Moderator,

one way.
Art. 2. The board shall be cleeted by del old their effice for one year.

Art. 3. The board shall refect evangel

Any brother may suggest the name or name and how many there shall be; such evangelis

Art 4 The board to appoint a solicitor citors in each congregation of the Middle willing to contribute.

Art. 5. The above board shall be the Board

nave power to all ministernal and other vacan-cies, and shall send act only such bettirent as erangelists who will brech the geopel; respect. A. M., and entry out the general order of the brotherhood in dress, etc.; and it shall be gov-erned by decisions of A. M. in going into the territory of any organized church. It shall direct the payment of all expenses as finances

Art. 6. The Tressurer shall receipt for moneys received, and pay out by order of Mod-erator, signed by the Secretary.

Art 7. The Secretary shall keep a record of all business transactions of evangelical work. attend to correspondence, and report to the board all the work requiring attention, who with the Treasurer, shall report annually.

Also ordered by the meeting that the broth er chosen to go to A. M. and not on standing committee, shall be delegate to brethren's work

The following visiting brethren were o District; John Shrever, Spring Creek District; John Snowberger, Lower Deer Creek Congre gation; Artemus G. Smith, Upper Deer Creek

ingregation; Solomon Eikenberry, Squirre Creak Church

We, the brethren and sisters of the Middle District of Indiana, who have been so kindly entertained by the brethren and sisters of Spring Creek Church hereby tender them our sincere thanks, and pray God to bless all of us in our labors to erect the sinndard of truth throughout our district. Also, resolved that we, the brethren of the Middle District of Indiana in Sunday-school and Missionary Meeting assembled in the Spring Creek Church, here by tender our heart-felt thanks to our belove Brethren M. M. Eshelman, of Illinois, F. P. Lochr, of Michigan, S. Z. Sharp, S. Bosserman.

and Brother Worst, of Obio, for their pre-ence and efficient services in our Missionary and Sunday-school meetings.

W. S. Toney, Writing Clerk.

From Ft. Defiance, Augusta Co., Va.

Inter Berliefer;—
[Hill Distrete Median, No. 2, was held with
the Ma. Versen Charech the Stick and 25th
of February. The State-Bases was good and
considerable interest manifested throughout
the culture proceedings of the meeting.

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Much was said in regard to non-conformity, which we think will receive the hearty co-oper-

very important that we all conform to the tetchings of our Lord and Miker. Time sid not permit much to 00 same in grant to the missionary work, as it was debayed until last. I hope the time is not far distant, when the includen may stand united in this all important work. If we neglect so important to coamond, how wan use vere expect, when we come to de-ally door, welcome it, as the ap-

As you desire short articles I will abroptly close, by saying the church is prospering slow-ly, health generally good, and peace and har ony prevnil. Hope that I may have op-

portunity to write more auon. T. W. Chiev

Note Bene.

To all who have known the Lord in Matt. 6: 3, and 1 Cor. 9 11, and 2 Cor. 9: 7

My enfectled condition utterly farlids it. If lace prompts you to write, obey; and if you receive of appreciation, or warm reci-procity. I Will answer to the

erence to those whose subjects are the most important, and whose spiritual wants are most Those who send stamps or remittance in any form, will please

indicate whether they want their mite returned in case I can not use it in the mainner designated. Please bear this

## To The Brethren

ONCE more I desire to inform the brethren who want to send or money either for the church or my family always to obtain drafts on some good bank in Denmark or Germany, or rather and to C. P. Rawland, Lanark Illinois, rather send to G. P. Kiwiland, Lamark Illinois, as the lexibition who have this matter in hand are well acquamied with the business, hence never miss the mark. When money was sent for the poor, in letters much of it was lost, hence did no good for the church. And no sonin lately, 80 marks were lost-the amount noted as a Christmas gift, by the little read ers of Brother Kartz's paper, because the bank on which the draft was drawn failed. And this is not all. It cost us twelve kronei in trying all the Brethren's papers to notice this for the

f all concerned

From Deep River, Iowa.

A LTHOUGH some dark clouds have over-LTHOUGH some dark clouds have over-d shadowed us, yet we have reason to re-jone that the work of the Lord is prospering. Five have, shrowly, been added to the chorch this Spring by haptson, all of these young person. Two of them of different families have kind parents living but are still standing outside of the church. Many with those children would rejonce to have the privilege of receiving those dear parents into the fold of Christ. Others, we are convinced, are think-on their ways, and we hope they will make haste to turn their feet unto the testimonies of

Our Sunday-school will commence for t Summer, May 25th. Health, in general, good. Fair prospects for good crops. H R Tayrox

Through Bible Louds, -Notes of travel in Egypt, Desert and Paleston By Philip Schaff. Finels of

Business Prpartment.

## Annonneements.

for miles was of asseption, even and B. Streak, N. Per Barthers of Paper Convença, but the Contact, N. Nathers and Contact, Nathe

## Fallen Anleep.

GROVE—In Weshington Charak, Indiana, April 200 Jacob Berro, egol 60 years. I mouth, 11 days. Ide-sisted by Edie-Jose Calent.

LEEDS.—Ayril 2016, 1972, Distorbit Leedy, aged 11 years, 4 auxilia, not 17 days. Proceed by J. Colent. FLODS.—Solve Loude Engl. of the Colenter, Inc. Character Colenter, 1972, pp. 121-121, p

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MINGLE, AN Westerley or 2011 of 7,49%. A benome are all at the 601 in less of the proceed south. So that we will be to 601 in less of the process south. So the following of the 602 in less of the process south to 602 in less of the process south to 402 in less of the 602 in less of the 602

W. U. R. R. TIME TABLE.

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es reach Charago at Tal the san ch Lanurk from Chicago; go to , take the Chicago, Milwanko in at live in the evening; run ' Junction, change cars for Lam

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

Lanark, Ill., May 22, 1879.

No. 21

#### The Brethren at Work. EDITED AND PUBLISHED WEEKLY

I. H. MOORE & M. M. ESHELMAN.

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Our District Meeting
ONTHINGTON ARVACLES:
"Bible School," S. J. HRITTSON.
BOTH ADVING THE HITTSON.
BOTH ADVING A NORTHEST PROVING FOR THE HOME OF L. WIHLIAMS.
OF the Homes Top.—D. L. WIHLIAMS.
A Whate Stone—Mattile A. Lear.
The Jowns in Palestine
Highpoon.

On The Way to Palestine,-J. W. McGazyey.

The Act of the Act of

To young part only .....

## STEIN AND RAY DEBATE

Prop. Ist-Brethren (or Tunker) Churches pos es the Bible Char eteristics which an them to be regarded as Churches of Jesus

J. W. STEIN, Affirms D. B. RAY, Denies. ELD, D. B. BAY'S THISTSENTH REPLY N his desperate effort to escape the blighting curse of Heaven denounced against the doc-trine of salvation by works, Mr. Stem thinks that though justification is not by the works 'of the Mosnic law," yet remission is by "the works of the goverel!" He overlooks the fact that, "by works of the law no flesh shall be justified in the sight of God." (Bible Union, Rom. 3: 20." No man has ever been justified by works under the Mosne law, or the gospel. "New to him that worketh, is the reward not rackoned or grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faitl, is counted for righteousness Rom. 4: 4, 5. Paul, by inspiration, draws e of distinction between faith, which involves the mind and soul, and "grarks of right comments" which we may do. Mr. S. fails to ob weve this distinction, confounding heart chelience with external works of rightenamess. Byery one that "loveth another bath fulfilled the

Therefore love is the fulfilling of the

ey, and the keeping of the external com-

haw." Roto, 13: 8, 10. Love to God is heart

nandments is the manifestation of this love We are susprised that Mr. S. does not know

better than to suppose that Abraham was justified from sin, in the sease of pardon, when he we turn mm, no seve or posses, where no distances — that they one "originated, regularity and the destination of the plant" is distributed by the control of the plant of the

ion, which was before Issue was born. Rom. the justification of Abraham by works, when he offered up Isasc, was not his justification from son, including pardon; but it was the "justifica of a righteous man, who had already sers ed God for over forty years. It is a pity that our friend dues not know that God confirmed his "covenant" promise to Abraham when be first believed. Gen. 15: 18. This explains all the other examples of Mr. S.

We call his attention to the fact, that every regenerate person is a child of God-is upon the sure foundation stone-Christ, the Rock of our alvation. His salvation is the got of God by grace through faith,"not of works, lest any man should boast." In addition to this salvation, which >> wholly of grace, God rewards his ch dren according to their works, insomuch that when they minister to the saints, even to the giving of a cup of cold water, they shall in no wise lose their reward. This furnishes the explanstion of that passage which affirms that the Son of Man when he comes "shall reward every man according to his works" Matt. 16: 27. Though "the gift of God is eternal life," yet, God will rander to every men notording to his deeds." Every child of God possesses eternal life, and will be finally saved in braven, but some of God's children will suffer loss, because

they have built of wood, bay, and stubble. They will possess eternal life-salvation by gracebut lose the additional reward which will be reorived by the children of God that build of "gold, re, and precious stones." Mr. S confitted himself by claiming that "jo-

tifying faith itself is work!" While in a cer tain sense fidth is "the work of God," yet at is not included in the "works of right-consuess which we have done." The internal heart obsdienes, embracing repentance and faith, must not be confounded with our external righteousness, which are the fruits of faith. If the Roman Catholics are liable to the

charge of holding the doctrine of salvation by rks, so are the Tunkers. If they do not teach this abominable doctrine of antichrist. then it cannot be taught. We reveat, that the Tunker churches are not churches of Christ, use, "They being ignorant of God's rightousness, and going about to establish their own righteousness, have not submitted th nato the righteomess of God. For Christ is the end of the law for righteousness to e

one that believeth." Of course, those who have been born again-those that love God-will strive to keep his external commandments. Such are those "that do his commandments," Mr. S. claims that the Novutians and Wal-denses as Tunkers! With as much show of

truth he could claim the present Baptists as We did not say that Christians may fight in the armies of two contending governments

Why does Mr. S. persist in passrepresenting us? What we said, was before him. We have only contended that christmus, as citizens, may aid in the execution of the laws for the "number ment of evil-doers"-robbers and the like. The efusal of some of the ancient Waldenses and others to bear arms in those ancient wars for plunder and conquest, was perfectly right. Under some circumstances they defended themselves in battle. The mistake of the Tunkers upon this subject, is that they have made church rules on this subject, while Christ made none The reference to Tertulhan does not bear the Tunker church question. The views and actions of the ancient religionists have nothing to do with the proposition. Our friend knows, if he would testify, that the Tunkers "organized themselves"—that they were "self organized,

not churches of Christ, because they are destitute of the Scriptural Church Succession. The true churches have been preserved from

dare not deny. See Dan. 2: 44; Matt. 16: 18; er churches are not churches of Christ Luke 1: 33. By their own contession the Tunk er churches originated in the eighteenth centu-

Mr. J. H. Moore, editor of the leading Tunk-er paper, the BERTHERN AT WORK, compiled and count of the doctrines and history of the Tunk

er churches. Of their origin, Mr. Moore says: The origin and history of this reformatory vement dates from the year 1708, having tak en its rise in Germany about that time, is a have been whosly nuknown. Some eight perans, excepting one who was a Lutheran, because much dissatisfied with the then prevailing religious principles of the day, consorted together in order to prayerfully read the Bible and comfort one another, and if possible find the old path and walk therem, for as yet they knew not that there were any Baptist churches in exis-

From the above it appears that the Tunker churches had their origin in the commoncement of the eighteenth contury Tunkerism wa born after this wise. Of the shove named persons, Mr. Moore says

"After the careful study of the sacred word they were fully convinced that faith and strict hence in all things had down in the perfect aw of liberty were essential to salvation, and aggred to 'obey from the hear' \*list t more delivered to the spints. Conseciv. in the year 1708, they all renaired to the river Eder, by Schwarzenau, and were barred with Christ in baptism. They all were bapticed by true immersion, organized themselves in to a church, and chose Alexander Mack for their

This account shows that the first Tunkers ganized themselves into a church!" These original Tunkers received their three

numersions each from the hands of an umbaptizd administrator. Yes, they were immersed by one who had no membership in any church of Christ. But the original members of the true church were baptized by one sent of God to

Mr. J. H. Moore, in his printed sermon, called Campbellism Weighed in the Balance, replying to the Compbellite, p. 3, says:

"He further remarked that the Christian church was in existence in the first century, but the Doukard church did not exist until aftor the resenteenth - therefore, the Dankuro church is not the Christian church. I reply by saying, that while it is a fact that the Cl tion church existed in the first century, it is also another fact that the Campbellite church did not exist till after the beginning of the nine teenth; therefore, the Campbellite church is not

the Christian church. "Elder C. Further state", that one point of difference between the Christian church and the Dunkard church is this: The Christian church was founded by Jesus Christ, who sprang from the tribe of Judah, while the Dunkard church was founded by Alexander Muck, who spr from the tribe of Germany. I remark that it is a fact, that the Christian church was founded by Jesus Christ, who spring from the tribe of Judah, but on the other hand, the Campbellite church was founded by Alex Campbell, who sprang from the tribe of Ireland, of which Moses spake nothing concerning the priesthood.

the original Tunker church was founded by Al-exander Mack, and onne into existence after the seventeenth century. The Tunkers can no

unbroken succession from the time of Christ on earth to the present time. But the Tunker churches have only continued from the year tise time of Christ to the present, This, Mr. S. 1708 to the present time. Therefore the Tunk-

#### THE ROAD MAKES THE DIFFER-ENCE

BY D. E. DRUDAKER.

I T is owing to what road things travel over as to whether they are received favorably, and ndopted as measures of utility. If the plain, modest head-covering, worn by our sisters, in time of worship, is ever concrived in the minde of Paris fashion inventors, and by them started over the 'highway of holiness;" and comes by way of Boston and New York; every finhionable belle in the land will smile sevenely, and the exclustation will be "Oh, how delightful?" But as it is this modest piece of attire came over "highway of holiness," around by way of mongers turn up significant notes with an important air, with an, Oh, how disgusting! Ver-

I have known brethren to exercise a vigilant guardianship over other reembers, and the church generally, being the first and foremost to hand in a friendly admonition for the benefit of some one who had been guilty of adding ar extra ruffle to a childs dress or had deviated equally as much in some other grave matters Said brethren would really grow eloquent in discoursing of the danger of departing from the sucient order;" and in all probability before the meeting would be fairly out, if watched, might have been seen slyly slipping a plug of toharco out of their pocket, eager to roll weet morsel around in their mouths. Have no doubt they often wondered why their ad monitions and good advice areso little headed by those over whom they have such tender care

In reasoning with some brethren over the doubtful expediency of the heldt, which they would not even advise their boys to adopt have, in a few instances, been met with the following overschalming organizate "Then, what mus it created for, if not forus touse?" As well might Aaron ask Moses in justification of the molten calf. Then what was gold created for, if not for us to use in making this calf? If that is argument, then the suicide may well ask, Then, what has ropes been made for, if not to hang myself with? "Oh, consistency, thou

## TO YOUNG MEN ONLY

THIS is intended for the eyes of none but young men. Older persons used not read it if they do not want to. It might not be

States army, says he often observed that when the wolves and buzzards came upon the buttle fields to devour the slain, they would not disturb the bodies of those who smoked or chewed tobatco until they had consumed all the others smong them. And yet there are thousands of presumptions young chevers and smokers whe expect that refined young lodies will be willing to love and cherish all their lives what even succeeds will reject as nauseating and numbole

The goanel weeks to immortalize the life that lesus lived on earth, by impressing its image on every other life; but purtyism fails to honor the Lord, either by following his example, or by enjoining it in any of its creeds and discip-

#### OUR MINISTER'S SERMON ADVICE-READ SLOWLY.

THE minuter said last night, says he, "Don't be afraid of givi your life ain't worth nothin' to other folks, Why, what's the use of livis And that's what I say to my wife, says I, There's Brown, the mis'rable sinner, He'd sconer a beggar would starve than give A cent toward buyin's dinner.

I tell you our minister's prime, he is But I couldn't quite determine When I heard him a-givin' it right and lett, Just who was hit by his sermon.

Of course there couldn't be no mistake When he talked of hong-winded pravis

For Peters and Wilson they sot and scowled At every word he was sayin And the minister he went on to say There's various kinds of cheat And religion's as good for every day As it is to bring a meetin'.

I don't think much of the man that gives The loud amens to my preachin', And spends his time the followin' week In cheatin' and overreachin'

I guess that dose was hitter enough

But I notseed be didn't open his mouth Not once, after that, to holle Herrah, says I, for the minister-Of course, I said it quiet-Give us some more of this open talk, It is a very refreshin' diet. The minister hit'em every time. And when he spoke of finhou, And riceing's out in hows and things, As woman's rulin' passion; couldn't help a-wankin'

And a-modgin' my wife, says 1. "That's you, And I guess it sot her think'in Sws I to myself that sermons put But man is a queer creation, And I'm much afraid that some of the folks, Now, if he said a word about I'd have gone to work to right myself, Just then the minister sars, says h

Who've lost their shower by won' their friends As a sort of moral numbrelless Go home," says he "mid find your findts lestend of houtin' your brother's; Go home," says he, "and wear the costs My wife she nudged, and Brown he winked.

And lots o' lookin' at our pew It sot my blood a bilin'; Says I to myself, our minister In gettin' a little bitter; I'll tell him, when the meetin's out, that I Ain't at all that kind of a critter.

### ON THE WAY TO PALESTINE

NUMBER V. The Niebe of nations! there she stands An empty arm within her withered hands, Whose holy dust was scattered long ago

THESE lines of Byron, which have clang to my memory from my boy hood, were more strikingly appropriate when they were written, sixty years ago than they are to-day. Rome was then bound hand and foot by the Papal do minion, and shrouded in the darkness of monkish superstition. Priests, monks nuns, and beggars, were the principal elements of her population, and her visit ors were superstitions devotees from exery land, who came to kiss the toe of Peter's image, and to bow down before steries but one, and all the numberies idle inmates scattered to the four winds; noon. Our guide was one of long ex

were visitors from other countries; we aw fewer beggars than in any other eity of Italy, and we seemed to be in the andst of a people young and free

Whether the poet's words are app priate at all to the present Rome, depends upon the point from which you view the city. If you stand in the square or in the rear of St. Peter's: in the li brary or the gardens of the Vatiean; if you drive over the Pincian bill, whose leveled aummit 100 ft, above the streets below, is crowned with a beautiful park of trees and flowers, and fountains and statues and winding ways, where thou sands of Romans resort on foot and in carriages every evening; or if you take your stand on the Corso, the most fash onable street of the city, at five in the afternoon, and see for an hour a continnous line of carriages driving each way filled with richly dressed perer sex, and driven by liveried drivers while the street for nearly a mile is lin ed on both sides with a dense throng who langh and talk and gaze upon the passers by: you would say that Rome is anything else than "childless and crown less in her voiceless woe," and that to represent her as holding "an empty urn within her withered bands" breadth of the heavens from the truth But when you remember that the im posing obelisk, 134 feet high, which graces the center of the square of St. Peter's was stolen from the dead empir of Egypt; that the marble slabs which cover that greatest of all church build ings within and without, the marble and granite and porphyry columns which support her entablatures and her domes, the armies of marble statues, which adorn her chapels, which occupy acres of ground in the Vatican, which adorn every church, every palace, every public square, and almost every street in the city, were nearly all stolen from the buried palaces and temples and amphitheaters of an cicut Rome; that the gay Corso itself is but the gilded lid of a deep coffin in which lies the ancient Flaminian Way many feet below; that many of these el evated buildings are perched on the ru ins of noble palaces, and that many of these blooming gardens are trenched derneath by the half-filled chambers and corridors where walked the emper and orators and poets and warriors of ancient Rome; you begin to enter into sympathy with the poet. And when you leave the Tiber, whose banks, raised to a higher level, are occupied by modern Rome, and more to the eastward among

Chil de Harold's Pilgrimage from which I have quoted four lines We spent in Rome Monday, Tuesday, and Wednesday, the 24th, 25th, and 26th days of March, making our headquarters at the Auglo-American Hotel, where English is spoken and the acc modations are satisfactory. We employ ed a guide, and a two horse carriage a movable top, by the day, our land-Now, thanks to the vigorous lord procuring them for us and guaran policy of Victor Emanuel, all the mon- toping the reliability of the guide. We started out every morning at nine, but one, have been suppressed, and their returned at from five to six in the after-

he delivers with the tone of an orator. which took us by surprise, and which His English is tolerably good; but when he would strike an attitude, lift up his to the collection. One is a plate of bronze. hand, and begin, "Now, my dear tlemen, you see dat building behind over dar," we had to look at each other

lo. We could not keep from calling him 'Ferguson" behind his back, but to his face we treated him politely. We ree nend him to any of our friends who may visit Rome. By his aid we accom shed more in three days than we could have done, unaided, in a month. Our first excursion led us by the foun

ain of Trevi (pronounced Tra vy) where very copious streams of pure water for the use of the people burst forth amid collossal statues and rocks in a natural position. These waters, and those of many other fountains, are brought by an arched aqueduct from the Sabian hills, 16 miles from the city

We next passed by the Forum of Tra jan, which has been brought to light by digging twenty feet below the pr surface of the streets, and in which stands Trajan's Column. This column is of marble, 128 feet high and about eight feet in diameter. It is sculptured from buttom to top with representations of incidents in the wars conducted by this emperor. His statue once stood on the top of it, and underneath the statue was the urn containing his ashes; but the priests have long since put a statue of Peter in its place.

We next came to the Colosseum, the

grandest amphitheater ever constructed The exterior is a vast pile of brick arches, 165 feet high, intended for the support of the tiers of seats within, and acc modating the stairways by which spec tators gained admittance to the various compartments of the seats." Over week arch of the lower story are Roman nu merals cut in the keystone, and corres ponding to the numbers of the compart ments within. The structure is in the form of an ellipse, and its exterior carcumference is 1,828 feet, more than 600 yards. Within it was capable of seat ing 87,000 spectators; and the arene within which the games and combats were performed, is 288 feet by 182, or 96 yards by 60. All this space was sometimes flooded with water, and paval battles were fought to amuse the people; but usually it was the scene of combats between gladiators or between criminals and wild beasts. The original floor of the arena is more than twenty feet heneath the present surface, but a part of the seven bills of the ancient city, where it has been uncovered, and laborers were massive ruins, robbed of their original at work uncovering more while we were ornaments, are crumbling on every hand, there. They had brought to light the and masses of marble in columns and dens in which the wild beasts were kent, triumphal arehes which could not be and the cells of the prisoners and gladi moved, are blackened by the touch of ators; and they had but recently uncov time, you realize the full force of those ered the grated opening through the eloquent stanzas in the fourth canto of floor, through which the bodies of the slain were dropped, and whence they were washed in the Tiber by a stream of water. This spot possesses peculiar in terest from the fact that many of the ear

> Our next ride was to Capitoline Mu som, where are gathered together a vast number of statues and inscribed slabs and sarcophagi, which have been dug Many from the ruins of ancient Ron

he says of his first hearing before

me from the month of the lion.

were out of the usual course of things about four feet long, three wide, an inch thick, incribed with the actual text of the decree of the Senate which conferred and smile. His name is Philippi Novel imperial power on Vespasian. It was Vespasian's commission as Emperor, issued in the year 68, I think, of the Christian era. Another is an actual map of Rome, carved in accient time on large slabs of stone. It is a help to the antiquary in identifying the ruins as they are uncovered. The third is a colossal statue of Apollo, in fragments. I was so struck with the vastness of this statue. that I drew my tape line, and took some of its measurements. The leagth of the foot is 6 ft. 9 inches. That of the big toe is 21 inches. The circumference of this toe is 36 inches, and the length of the toe-nail 6 inches. The circumference of the arm above the elbow, is 10 ft. 5 inches, and the entire height of the stat-

ne was 40 feet. In the afternoon we wandered through the golden paiace of Nero, fifty of the tments of which have been opened, while 200 are yet filled with debris and nnexplored. Tius, through hatred of Nero, leveled over and filled up his splendid palace, and built magnificent baths on top of it. Now, after a larse of 1,800 years, only a small remnant of these baths is left, while the hated palace. from the very fact that it was covered up to be forgotten, is preserved almost entire, and its fifty exervated rooms have vielded to modern Rome has finest statuary, and many of her other most beautiful specimens of art in marble and porphyry. It brought a strange feeling over me to realize that I was walking in the very dwelling of the Casar before whom Paul was twice arraigned, the monster who in the year 64 danced and fiddled while one-third of Rome was burning down, who east to wild beasts and burned alive many hundreds of Christians under the false accusation that they caused the fire, and who built this very palace on the burnt district. I knew he was a lover of music; but I was sur prised to learn that he was one of Rome's greatest patrons of sculpture.

We spent the remainder of our first day studying a marvelous statue of Moses, by Michael Angelo, and the Parthenon, the best preserved of all the heath en temples of ancient Rome. It is a vast circular building, whose walls are 20 feet thick, and surmounted by a dome built of concrete and marble. It has only two openings into it, a vast door, 14 feet wide and 32 high, closed by shutters of bronze 13 inches thick; and a circular opening in the top of the dome, 37 feet in diameter. The latter opening alone lets in the light, and also lets in the rain. Just before we enter ed it had been raining, and a large area of the marble was wet, but the water escapes through holes made in the floor for the purpose. It was founded 27 years before Christ, and was dedicated ly Christiaus here suffered martyrdom. to all the gods of Rome. Since then the by being cast to the wild beasts, and it Popes have robbed it of its mages, and is to such a fate that Paul alludes, when ecrated it to the Virgin Mary and all the saints. Raphael's houes rest with-"The Lord stood by me, and delivered in its walls, and Victor Emanuel is buried in a niehe in its wall, a golden crown and various other symbols of royalty marking the spot.

On our second day's excursion we vis ited, first, the celebrated Tarpeian Rock. down which criminals were cust in this limited indicates a text does become a property of the second p of Marcellus, then the temples of For-tune and Vesta, both well preserved and pus. It was here that Onesiphorus, curious: then the baths of Caracalla, the when he was in Rome, found Paul, after most extensive mass of ruins yet brought to light in Rome; then the Scala Sancta, or holy stairway. This is a stairway of 28 marble steps, the very steps up which Jesus climbed when last brought before Pilate (1), and three of them have spots of his blood on them to the present day. The Catholic who climbs these on his knees and kisses the three spots of blood as he goes, receives, I cannot tell how many blessings. We saw six men and five women climbing up when we were there; and so deeply have the steps been worn by the climbers, that they are now covered over with plank.

We next saw the arch of Titus, the first object which brought as into direct contact with Sacred History. Herestands an arch of marble spanning the street, and supported by heavy buttresses of the same material, erected by Titus to commemorate his conquest of Jerusalem in the year 70. Our carriage stopped under it, and to our left, a little above our heads, was a group of sculptured figures representing Jews carrying the golden candlestick, and the golden table of shewbrend, on bars of wood covered with gold resting on their shoulders. words could be written or printed to cor respond more exactly with the descrip-

tion of these vessels found in the book of Exedus. Here, then, is a heathen monument, creeted by the very man who destroyed the temple of God, and standing entire after the larse of more that 1500 years, to attest the accuracy of sa-Passing by many other interesting objects visited that afternoon, I must men-

tion the curious hone depository of the Capuchin Monks, so humorously described by Mark Twain. Five rooms in the well-lighted basement story of their monastery are fantastically fitted up with the dry bones of 6,000 monks. The walls on the three sides are piled with the larger hones up to the ceiling, the bones being built together like cord-wood, and the ceilings are completely frescood with the smaller bones wrought into as many figures as you ever saw in a frescoed ceil ing. The middle-aged monk who showed them to us, seemed to take pride in the exhibition

On the last day we saw four objects of especial interest: St. Peter's Church which I cannot begin to describe-the Vatican Library, contained in a gurgeous apartment more than 700 yards in length. by about 20 feet in breadth; the Catacombs, and the prison of Paul's last confinement. In the Library we saw the Variosn MS, of the Old and New Tesaments written in the fourth century. It is one of the three most valued MSS. in existence, and we gazed upon it with great interest. It is in hook form, with two columns to the page, and the pages about the size of those in Worcester's large dictionary. The Greek letters are as uniformily made as if they had been printed, and the parchment is but little

deficed by age. The prison pointed out as that of Paul in his last confinement, is at the foot of the Capitoline hill, and is certainly one of ancient Roman origin. It is a small were not surprised that he asked Timo in heart and ye shall find rest to your and will have power with God, and will to rise again in missma.

searching for him diligently, and here he oft refreshed him. How heartily my soulresponds to the prayer of Paul: "The Lord give mercy to the house of Onesi phorus." It was here that this great here wrote the words, "I am not ashamed; for I know whom I have trusted, and I am persuaded that he isable to keep that which I have committed to him until that day." And here he also wrote, I have fought the good fight, I have finished my course, I have kept the faith. It was a holy privilege to stand in that dim prison, and to realize that not

far from it must have stood that bired house of the first imprisonment, whence were written the epistles to the Colossians, the Ephesians, Philemon, Philip piaos, and Hebrews, and where, in all probability, the book of Acts was composed by Luke. I realized that now at ast I had touched the verge of the Bi ble lands which I had come to explore, and that, through the remainder of my journey I will be crossing and recrossing the track of the great Apostle to

But here I must rejuctantly lay down my pen again, and I do it in the city of Paul's friend, Apollos, the appient and for-famed Alexandria.

the Gentiles.

## J W McGarry BORN AGAIN

BY DAVID A. NORCHDS. "Marvel not that I said unto thee. Ye must

be born again." John 3: 7.

If we have been born of God, we have I a new heart, and are in possession of faith that works by love and will purify our souls by obeying the truth. we have this degree of faith, we have a faith that gives life, and ere long our faith will be made perfect by engaging in the good works of the Lord, "Except a man he born again;" "Except he be come as a little child, he cannot see the kingdom of heaven;" "Born of God;"
"Born from above;" "Born of water and of the spirit." It does not take much reading in the Scriptures to convince any reasonable man, that he must be "born

again" before he can meet God in peace When a man is born again, or change ed by the word and spirit of God, he will appear and act differently from what he did before he was converted. It will not be an empty profession. profession is one thing, and conversion to the truth is another. A man may make a profession, and at the same time be descritful and false at heart. By giv ing our hearts to God, and by putting Christ on in all of his requirements brings us into the family of God, and we are his children by adoption, and are the disciples of the Lord Jesus, "created un to good works which God hath before ordained that we should walk in them and are now legal beirs to that everlast-

ing inheritance. Now, what have we? Eternal salvation No; we now have salvation from all of

our past sins, and stand in a justified state before God, and are new born babes in Christ, and desire the sincere milk of the word (or the unadulterated truth,) we are of the world; for worldly lanchamber cut down into the solid rock, that we may grow thereby. Well, don't guage represents the hearts and minds and it had no opening originally, except the Savior say, "Come cuto me, all ye of the uugoily; while Bilde language a circular hole like a cistern's mouth in this labor, and are heavy laden and I represents the hearts and minds of the A design point has a content and that the state of the st

underground. We next sur the theater thy to come before winter and to bring soals. So you see that the soul rest does of Marcollon then the temples of For him his clouk that he had left with Car not come in until after we have submit evil with good," and will be indeed and ted to and have worn the gospel yoke. in truth new creatures in Christ Jesus. The church is a place where we can ready to perform the solemn and sacred work for our blessed Lord. We cannot duties laid out before us. When we are

expect to find rest in this sia cursed world where the Son of God has been be I hope so, but I know it. crucified and slain. By fighting the good fight of faith, we will after awbile ay hold on eternal life, and then we can have all eteroity to rest in. If we don't in the true worship of God, and have emfair way of resting ourselves out of a confessed it with our mouths before men home in heaven. The word to all of us who are young in the Lord is to go note perfection by adding to our faith the Christian graces which is, "virtue, knowledge, temperance, patience, godliness, brotherly kinduess and charity, not because we have eternal salvation, but in order that we may attain unto eternal salvation

Proof: Paul, in writing to his brethren in Christ, says, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your sal vation with fear and trembling, for it is God which worketh in you both to will and to do his good pleasure." This don't ness," will be convincing proof to them Zion. Ah, says one, if we go according to your instruction, we will rob God and his dear Son of all the glory, and when

there! We can never reach the eternal ports of glory in such a self-supporting system as that. The word of Godis, "work out your salvation with fear and trembling." Now, I do not want you to believe that we can merit, or carn salvation by anything that we can do, for God alone is the author of life and sal but while his goodness moved him to end his Son into the world, and while his love for us prompted him to give his

Son to suffer and to die on the cross to redeem us from sin, he requires us to love and to serve him as the God of our salvation, and to be earnest and careful workers in the vineyard of the Lord, that we may not incur his displeasure apon us; "For it is God that worketh in us, both to will and to do of his good pleasure.

Are we going to conviace the world that God works in us by giving in our experience in the public assembly and telling how well we love the Lord and that the love of God is shed abroad in our hearts? No; the world does not put that down as any evidence at all. It ust site back and waits to see whether the life comes in right or not, for if the heart is right, the life is bound to be right. Many have made loud profes sions of Christianity, but have made their profession out a falsehood by their daily ves. The only way that we can con vince the world that God works in us and that we have received the good seed of the kingdom into good and honest hearts, is to manifest it to the world by a Christ like walk and godly convers

We are taught to let no corrupt of nunications proceed out of our mouth, but bring into captivity every thought to the obedience of Christ. If we walk like the world and act like the world

born of God, we know it. It will not If we have turned our backs to the sin ful pleasures of the world, and cut loos from everything that would binder us and are living it out in our every day lives, it is an evidence that we have born again, or passed from death unto life, "We know that we have passed from death unto life because we love the brethren." Now if we love our breth ren in deed and in truth, and delight to

neet with them and offer up our worship to God as one common family, it is an evidence to ourselves that we have been born agaio. If we are the children of God our neighors and friends and all with whom we associate, will find it out, for our lives will show forth the fruits of the spirit, which is, "love, joy, peace, longsuffering, gentleness, meel sound as though we can rest at case in that we have been "born again, not of corruptible seed, but incorruptible by the word of God which liveth and abid eth forever," and will realize in our lawe get to heaven we will shout and singbors of love to the joy and comfort of our hearts, that the word of God which es to ourselves. Yes, when we get is quick and powerful has been buried down deep into our hearts, and is bringing forth fruit to the honor and glory of God's great name.

Now, you know that I said if aman is born of God and will make use of the means of grace that he would overcome the world. Proof: 1 John 5: 4, 5 rines out in plain lauguage which we can all understand and tell just what will happen to all persons who are born of God. "Whatsoever is born of God overcometh the world." Now if we overcome the world, this is a sign that we have been taken from under the power of Satan and placed under the authority of Christ But if we walk contrary to God, and do not overcome the world, this is a sign that we have not been born by the will of God "For whatsoever is born of God overcometh the world."

## AN ACROSTIC.

BY JOHN J. EMMERT.

For Brother W. N. and sister Mary A. Clem on the departure of their dear little daug Esther B. Clemmer, Eternal songs will rai

Seraphic strains will sing To God to whom is due all praise Heav'ns arches then shall ring. Each shall their loved ones greet-Rapturous joys shull swell, Believers hearts when we shall meet. Redeening love to tell. Up to these realms or light No sudness ever shall come; No sorrow when we take our flight. Even to our bravenly he Remember Jesus' blood, Loving enjoy the living food, Kach one to life sustain. May love fill every breast.

May blissful thoughts ari Bternal is the heavenly rest. Reigning above the skies. Never run into debt unless you see a

sy to get out again Never borrow if it is possible for you avoid it.

Keep yourself innocent if you would е Барру.

Idleness is the great slough into which the vices of the world drift and settle. S. J. HARRISON

#### The Brethren af Mork. PUBLISHED WEEKLY.

J. H. MOORE, A EDSTORS AND M. M. ESHELMAN, S PROPRIETORS.

Tox Barrings at Woax will be sent at \$1.50 per as

## Lanark, Carrell Co., Ill.

TANADE BEL. . MAY 22, 1879 ONE was baptized at Shannon week before

BROTHER Jesse Heckler and family h

Our office was favored with a number of visors last week. We are always glad to see Our Destrict Meeting has agreed to char

M Brother Garber, Loon, Iowa, we have

One baptized vesterday was formerly a Baptist—a reader of the Fing: "An aged minister was asked by a young lady "hereblane might dance. He saywered," Wast if Christians might dance. He answered, 'Wast till you are converted and you will not ask such

A cratain writer says, Joses was addressing the eleven best men in the world when he said "Except ye repent ye shall all likewise perish."

---A MAN living in Connecticut has lately be quenthed nearly a million dollars to the American Board of Missions. This is the way to

SISTER Mattie A. Lear has been employed a one of the teachers in the Mt. Morris Seminary Sister Lour is a teacher of considerable experence, and will doubtless prove a great aid to

Ir is a grand thing to convect people, but a still grander thing to keep them converted. To boild up a church may be an easy task, but to seep a charch pure is the greatest work a house

keeper can perform coupled soul is a terror to the deviit is too difficult for him to get into. The man who has Jesus Christ wrapped up in his soul will have no room for the devil's lodging; he

is an eminent scholar and preacher in the Disciple or Campbellite Church. He is also the ther of two volumes of comments, one on Matthew and Mark, and the other on Acts. his letter next week he gives an account of his

BROTHER J. W. Southwood says: "In No. 18, BROTZER J. W. SOUTHWOOD SAYS: "In No. 18, current Vol. BRITZERS N WORK, in the poem entitled "The Life of Man," there is an error. The last line of the sevents transmrands "Christ's go-ged has no plans," Please correct, then the brought will be correct and also the rhyme."

An excursion train will be run from Chicago ov way of Madison to Pattersonville, Is June 3rd, in order to give those who wish to June 3nd, in order to give these who wish to look for homes an opportunity to see the coun-try. Privileges will be given to passengers to stop off at any of the stations west of Algona. For further information address A. V. H. Car-penter, Milwaukee, Wisconsin.

Ir is said that " sixteen members of the House Representatives are Methodists, 11 are Pres bytorians, 10 are Christman, 7 are Baptists, 4 optimina, to an Corression, the Deptim, a re Catholies, 3 are Universalists, 3 are Quakers, 1 an Episcopolian, 1 an Israelite, 1 Unitarian, 1 Independent, 1 Congregationalist." It seems a hittle atrange that among so many professers there should be but ten "Christian," but we presume the term "Christian" bers more prop-erly means Compbellites.

THE next District Meeting for Northern Illinois will be held with the Brethron at Rock Creek, Whiteside County, Illinois. From the Gospel Preacher we learn that 6

persons were lately haptized near Ashland, Ohio and that the prospect for a further increaspreached to a full house in the evening, but the

arn that arrangements are i pleted for one of our evangelists to wish the churches in East Tennessee. Brother C. G. Lint will likely go.

The officers of the late District Meeting, in connection with the Missionary Committee of Northern Illinois, are authorized to call a special District Meeting whenever it, in their judg-

ong People's Bible History is the best arranged Bittle Ristory we have yet examined, and take pleasure in recommending it. E. J. Miller, of Somerset County, Pennsylvania, is canvassing for the book in this part of the

well accounted with brotherly love, and seems to manifest that charity which thinketh no evil May we all remember that we are brothren in st and should labor together in prace and

THE Talmage trial proved a finlare on the part of those who thought to put a stop to his preaching. It is a disprace to have such triels conducted in the presence of, and published before the world. Such things make more infi-

Tax editors of this paper are thankful to the Bultimore & Ohio R. R. for special favors received from it. We have always found managers of that road accommodating, and feel safe in asking our readers to patronize whenever convenient. The arrangements for attending the A. M., near Brondway, are good.

A sun of iron, one foot long and one i thick is so strong that a man cannot break it four feet in bought a hoy may bend and twest it as he pleases. Just so with some sermoms, the more you string them out the thinner and weaker they broome, but if condensed to a surable length, are strong enough to resist the strongest efforts of Salan.

BROTHER M. S. Newcomer, of Mt. Morris, rites: "Lest you should leave a wrong imression on the minds of your maders, will lesse make a statement of the purchase of the Seminary, and paid for it, yet Brother Stein's half is paid for out of the donations, and what more we receive more than this goes toward improvements necessary for the school."

Some late discoveries made in Peru are re-markable. "Nothing modern, not even our railroads and telegraph lines, equal some of the works of that silent people in an age past and

worse of the second of the second of the second of along the entire coast for 1,256 miles. On every bill and mountain are relies of the part. the people that put them there? Whence came they? Whither have they gone? Who among our rising students will solve the problem?

THE Japanese have some curiorkman shoves the plane towards him The workman shows the plane towards him, while the keth of the saw are so act that it is the upward pull which cuts. They print on but one side of the paper, and commence reading in what we call the back part, tarning the leaves from the left to the right. The lines run up and down, and not so the left to up and down and not across the page like our books. The pages are numbered at the foot The face of the clock moves while the hands stand still. Of course we cannot fully under-stand these things, but that is the way things are done on the other side of the m

WHITING from Eston, Indiana, Jesse Calve inys: "I came here Friday evening, May 5th. Meeting at lamp lighting, was late on account Meeting at lamp togeting, was note on accoun-of train. May 6th had two meetings; good at-tention and very good audiences. May 7th, Sabbath-school at 8:30; tolerable good attend-ance and quite an interest manifested in the Sanday-school work. The school is in its in-fancy; hope it will grow in interest. At 10 A. M. public prenching; the house was filled to overflowing. A funeral at 3 P. M. and prench-ing at 7 P. M. Had three meetings to-day. ing at 7 P. M. Had three meetings to-day.
At the close of evening services two made application to be baptized. Hope more will be here until next Monday."

OUR DISTRICT MEETING.

S we went to press with our last is A morning of the tenth, we could 'give no notice of Brother Stein's call with us. He

next day, Sunday, at 10 o'clock, the house was iterally growded with attentive listeners. The discourse was excellent, and had a good effect, A number of ministers from adjoining churches were also present. After the close of the sermon we, in the pre-

nce of the congregation, proceeded to lay fore an applicant for haptism, what would be required of her on becoming a member of the hurch of Christ. We always prefer to do this s the presence of the congregation, for we he request that we all search the Scriptures want the people to know just what is demanded of members, and the gospel requires nothing of which we need be ashained. Especially is this important in cities. Of course every body list us, and that is just what they should do. read the usual portion of Matthew 18. After the close of services we retired to the water there bontism was administered.

In the evening Brother Stein preached to a full house again. The next evening we attended meeting in Mt. Carroll. About twenty minis ers were present. Brother Stein presched on

On Tuesday morning we were conveyed to the Arnold's Grove meeting-house where the District Meeting was to be held. This is the oldest house of worship among the Brethren in Northern Illinois, and is about eight miles north-west of Lanark. As early as seven o'click a good congregation had gathered. The mo ig was opened at So'clock by Elder Daniel

The clerk then called the roll of churc and all the congregations, except a few, were represented by delegates, and one by letter. There was a delegate present from Wisconson to represent some of the churches there.

he necessary officers. Each delegate wrote or ored to act as officers of the meetings. These dips of paper were placed in a hat and given to three brothren who went to one sple and count-ed the votes. They returned and assuounced the following result: Moderator, Enoch Eby; Reading Clerk, Edmund Forney; Writing Clerks, J. J. Emmert and M. M. Eshelman.

All the queries were then handed in and read This is a decided advantage. It enables the iceting to know just how much business she as before her It was agreed to take up the missionary work

The Massionary Committee reported that they had fair prespects of locating a mini in the Central field. The entire work was left in their hands, they being authorized to act on the board another year. The members in Bureau County were placed under the care of the

Reports from the Wisconsin mission showed it to be in a prosperous condition. The following ministers were appointed to visitend pre for the Brethren in that State: Enoch Elsy. Daniel Fry, Martin Meyer, and Daniel M. Mill-Six ministers were appointed to look after the work in Central Illinois in case the Mission ary Committee fails to locate a minister

The Tressurer's report showed nearly \$200 in the treasury. It was agreed to raise \$200 more This will be an average of about \$15 to each comeregation.

one obsrches are still delinquent on the Danish Mission fund, and it was suggested that they pay up as soon as they can, doing what they think would be their part. The miss ry business closed about three o'clock, and then me the reading and discussing of THE QUERIES.

This query asks A. M. to suggest how much each congregation ought to pay towards the support of the Danish Mission. Sent to A. M.

This query wished to know whether it home and then allow him to preach elsewhere. Jordan and sprinkled it on the people. The he debale was long and pointed. Sent to A.

Wished to know what to do with mem bers who desired to withdraw from the church, Tabled on the account of some perplexities ted with it.

4 This query asked for a change in holding District and Annual Meetings. Tabled.

5. This query was about stopping a church ection before it was finished. Tabled because

the query did not fit the case. This query asked way the sisters do not break bread and pass the cup of commun

same as the brethren. It was quite freely disssed but not decided on before the meeting adjourned at 6 o'clock to meet again at 8 o'clock the next morning

Donng the night we had a heavy and much seeded rain

The meeting opened on Wednesday morning at the appointed time and proceeded to busine After some preliminaries the unfinished one ry was taken up and very freely discussed. was laid over till next District Meeting with

and see what they say. This query related to a debt that t hurches were to pay jointly. Wished to know what is the proper

arse to pursue when persons from other congregations apply for baptism. This query called out many remerks, but all passed off plea ntly. The meeting did not feel disposed to by down any rule, but recommended prudence and Christian charity. 9. Called for a change in the officers of Dis-

rict Meeting each alternate year. Granted. 10. Asked permission to compile and pub-sh a small Hymn Book, contaming not over 200 hymns, selected mainly from the Brithren's

Hymn Book, for use on mission fields. It was maintained that our present book is too large nd costly for missionary purposes. Sent to A M. with a request that the privilege be granted Brethren Edmund Formey and Enoch Eby are our delegates to the A. M. The former or

the Standing Committee. The meeting passed off pleasantly, and good chags prevailed.

## BAPTISM NOT IMMERSION."

N the April number of the Herald of Teuth appeared an article under the above caption by Jacob Hildebrand. He says: "According to the expressions of the inspired men, haptism is

not dip or immersion since we do not find that it was ever so interchanged by inspired men. and sprinkling; hence, it must be an application to the subject, and not the subject to bap The expressions of inspired meu," no doubt, des Matthew, Mark, Luke, John, Paul, Pe-

ter, James, and Jude-all the writers of the New Testament. Do they say that baptism is not div or immersion? Does not friend Hildeand know that the Greek word Boptism when trunslated into pure English is dipping when translated into pure English is dipi Does be not know that every marient Greel soliolar who has written on baptism, says that is dipping? Does he not know that all Greek lexicographers have rendered bundies, to dini If he does not know these things, is he compe tent to instruct? He asserts further that " do find that haptism was called pouring and sprinkling," and introduces the following as

proof:

I will select the reader to a few strong evidences
in favor of backing negating to apply by pouring
or spoinking to the subject. John the baptiss age,
"I undeed highter you with water." Italt 3:11,
From this we learn that he applied the water to
the subject and not the subject to like water. Now If baption means immersion, as so many in these skys hold forth, is it not strange that the insulved men of God have nowhere in the Hely Bible ever mea of God have nowhers in the Holy Bible ever called the word knythen dip or insmersion, but in differred tisses and pleaves they have called the word haydum quanting and syntambing. I will refer to King David, where speaking of the children of Iranel passing through the Res Sea, says, "the clouds poured out water." Fe. Tr.17. Pand, speaking of the tume unbiper, says, "Fand all our dather are were sucket the chood, and were all implified are were sucket the chood, and were all implified such Mosson in the choul und in the scan." I Occ.

B'ilh water." This has often been held up to the light of divine trath, and the correct rendering shows, but persons who do not know is right to deprive a minister of his office at what they say conclude that John took the original reads, " Ego men baptizo humas en hu

dati" In pure English it rends, "I indeed dip you in scater." Now can be learn from this that John applied the water to the subject? Of course the writers of the New Testament did not say dip or immerse, for these words were not then known. Neither did they say pour or sprinkle, for these words were unknown to the

people in the age when the New Testament was to us. This law was given us as a perfect law, There was no English language then. therefore they could not use them; but then they did use taptics, and the English word that expresses the same thing is dip. They did use entice, the English word of which is sprink

They did use Echeo; the English is pour ling. Now do we read that, "Then went o to him Jerusalem, and all Judea, and all the regions round about Jordan, and were rhantized of him in Jordan?" Do we read that they were school of him in Jordan? No, never but we do read that they were dipped (chaptizouto) in Jordan. Do the inspired men write that Jesus came to John to be rhantized or cheued by John? No, but we read that he ame to John to be dipped, (Baptisthraus). Do we read, "Go ye therefore, and teach all nations, rhundizing them," or do we zend, "Go ye there fore, and teach all nations, dipping (Baptisont-(z) them?" The latter, of course

Campbell says: " The proper definition of a term substituted for it will always make as good cone as the term itself." Christian system, p 6. Now, try sprinkling and pouring wherever baptism" occurs, and see if it will make as good sense as the term itself. If so,

you have a point. How does Friend H. know that David refers to the children of Israel passing through the Red Scn, when he says, "The clouds poured out I might suppose that it has reference to Hev. 1: 7, but then it would be more sup position, just like Friend H.'s supposition. It is very easy to suppose, but to prove and bring out the facts is where the trouble begins But we take Friend II.'s inference and try it with his definition. "The clouds haptized out wa-ter. The clouds dipped out water." Where

Yes, " all our fathers were under the ele and were beptized unto Moses, or the cloud and by the sea." Now insert H.'s definition, pouring and sprinkling. "All our fathers were under the cloud, and were sprinkled auto Moses, or were poured nuto Moses, with the cloud and "ith the sen." Will you accept that?

But you say that baptism means, "to apply by pouring or sprinkling." Then haptism is not dipping, but something done by pouring or Penrang and sarunkling are not haptism, but baptism is perteamed by pouring er sprinkling. We will use your definition.

We are buried with by." " to apply by po ing or sprinkling to the subject." "Buried with "to apply by powring or sprinkling. What a mess this makes. And this definition s among his "strong evidences." If what Friend H. brings forth are "strong evolences for pouring or sprinkling a little water on percons, instead of dipping him as the word of God teaches, what must the west evidences look like? O that men every-where would lay hold of the Word do as it tenches, and thus call down on themselves God's blessings! But certainly the world has much ignorance and blindness m it, though great stress is laid upon the intelligence of the age.

I assert, without fear of successful contradio ion, that in every New Testament case of water baptism, it was always in water, and never by sprinkling or pouring. I know whereof I affirm, and have no fears of the most scarching We are constantly receiving new readers; and people are being added to the "one hody" daily, hence the necessity of rebearsing the dectrme of haptism as set forth in the Sacred Oracles.

#### "BIBLE SCHOOLS

I N No. 13, Brother Esbelman called our at-tention to this subject. All human work is imperfect, and therefore susceptible of being improved. Whatever God does in perfect, and therefore cannot be improved. By this we should learn, 1. Never to tinker the works of God; 2. Never to set ourselves in any man or ory with a determination not to change Whenever we decide the work of men to be incapable of improvement, then we give to max the banor which is due to God only; for only God can perform a perfect work, and only por feet work is incomble of improvement.

God baving created not only us, but every thing else, knew just how to circumstance, and to our wants, so be composed one and gave it founder.

coming from an all-wise, all-powerful, and just God. In this book we learn what our duties to God are, what our duties to our fellow-man are, and what our duties to self are. We would re gard it a very inconsistent act for a child just starting to school to dictate to the superintend

out and teachers what they should do, but how much worse is it for us poor worms of the dust to dictate to our very Creator what we should do! Is it not strange that people who see the dence and arrogance there is in an inferior dictating to a superior, should not see the aw ful shame that must come upon us who are so arrogant, and wise in our own conceits as to hange the word of God by taking from it, adding to it, or perverting it? God's law is comprebensive, definite enough to indicate the proper course to be cureded in access transaction

of life. And to sid to this law, saying it is not secific enough is attempting to make yourself winer than God, by offering your criticism on his work. Now, any one who would be wise enough to appreciate an application of this truth is wise enough to make the application Tru-ting, now, that we have a due app

tion of the Bible and ate Author, and of our own weakness and ignorance, we urge the nessity of studying the Bible, and of elevating it in our affections to such a place sa will make morn the thoughts of any one tinkering or tempering with it. In fact we can show no greater irreverence to God than by tampering with his Word, giving our thoughts, our opinions, our prejudaces instead of his Word, and hy giving heed to the opinions, preferences, and prejudices of our fellowman instead of God's revealed Word. Ah, well may infidelity point to professors of religion the figurer of shame well may devils laugh when they see Christ put to open shame by preferring man and his works

to God and his works! Indeed, and what else

can we say of those who do this than that they

are infidels, because they mock God and his

Word by giving their own as equal to his. These thoughts have borne weightily on the inds of many serious and pious brethren who have questioned the stillity of the Sunday-school on the ground that it was not the Rible that was tought there but the notions and opi of those who controlled the school; and it is but the part of conder to admit, that in many cases they are correct; for it is a self-evident trath that no pious, sincere, and humble broth-er could object to the study of the Bible. To interfere or oppose the work would be to man-

ifest a spirit of bigotry, fanaticism, and dogma-

sm which is not of Christ, but of the devil.

It has therefore been a question in the minds those who love God, his laws, his people, and their fellow-man, as to how the Bible only might be used in our schools: for it is seen thous will go on and if they do not teach the truth they will teach something else, and now are all called upon to give their aid, and influence towards this improvement, or reformation in Sunday-school work. Already we hear of trong, zealons, and devoted brethren engaged in this work. They are shoveling out the soulwithering, man-made creeds, catechisan, and disciplines which are the works of carnality, and replacing them with the inspared word

ould not have a school of this kind. S I HARRISON

met with a sail loss. Brother J. M. Zeck died on the 11th, only a few weeks after moving in-Brother J. M. Zuck died to the new College building. Few men among us have worked harder than Brother Zuck. He us have worked hander than Brother Zuck. He commenced his school at Huntingdon with but &w pupils and little encouragement, and in the face of much opposition, built in pan excellent patrouage. The school had just been mored into the new commodisons building, with good prospects before it, when its, leading spirit was

called to other climes. We extend our heart felt sympathy to the bereaved ones, and especgovern us. Being all wise he knew we could not inly do we feel eed for the great less the school devise a law which would be perfectly adapted must sustain in the death of its Professor and

## ON THE WAY TO PALESTINE.

WE spent Souday morning at Pisa, and saw its four monuments, as they are called— the Cathedral, the Leaning Tower, the Baptistry, and the Campo Sunto. The cathedral, en-iched with morble and statusry from ancient Rome and from Egypt, surpasses in the mag-mificence of its interior any church that we saw n Paris. The priests and acolytes were chant ng and marching and parading, and people were coming and praying and looking around at the dumb show, while an English-opeaking attendant took possession of us, and led us about every-where, talking aloud and describing to us every-where, taking above the describing to us every object of interest. I felt achamed, at first, to follow him and to listen to him, and I rather pulled back; but when I saw that the people

and the priests all seemed to think that it w the right way to do, I followed and listened. Among other things too numerous to mention, he showed us a beautiful marble coffin, which contained, according to the Latin inscription on it, the bones of Gamaliel and Nicodemus. both bonored with the title of saint. Waymil ed at the representation, and the guide smaled We soon discovered that he helieved as few of the lies he repeated to us about the relies of the aints as we did, and that his opinion of the riests was as unfavorable as our own.

The Campo Santo is at one side of the pr pare, in which the Cathedral stands, and is nly a few steps distant from the latter. It is the burial place of the distinguished men of Pisa, none being buried there except by order of the State. It is an oblong enclosure, about 150 by 50 feet, surrounded by a wall twentyfive or thirty feet high, with up openings in it xcept one door. Next to this wall, on the in ner sule, is a stone pavement about 20 feet wide extending all round, with a roof above it supported by the outer wall and by a row of stone pillars at the inner edge of the pavement. The remainder of the space is open to the air, and is not in grass and flowers. The bodies are buried under this payement, and inscriptions cut in the stone mark the spots, and give brief statements concerning the persons. The soil be-neath was brought from Jerusalem in the year ,200, loading fifty-three ships, and gives name to the place, Campo Sauto, holy grammil, large number of statues grace the enclosing corridor, among which was one which fascinated It was the statue of a woman face was so carved as in present three different expressions, one in front, and one at each side Standing in front, the expression was that or ble distress. Standing at her left, if was that of extreme soverity; and at her right it was that of a sweet and placid contentment We gazed upon it a long time, amazed at the genius which corved from the cold marble in a single face so many expressions of human feel-

ing.

The inner face of the surrounding wall is almost covered with paintings in fresco. were struck with three of these: one representing the triumph of death; one, the judgment: and one, purgatory and hell. They are each about twenty feet square, and the figures on them are nearly as large as life. In depicting the awful scenes of the judgment day the artist which is able to build up in that most boly faith; has played a joke on the priests. righteous are rejoicing on the right hand of the which is profitable for doctrine, reproof, correction, and instruction in rightcourness that Judge, and the tricked smiling at his left, just me may be thoroughly furnished unto all good between the two is a fat naked priest, stretched out borizontally at full length, with the devi By the plan suggested by Brother E., perfect pulling at his ankles to drag him to the left, order, the best instructor, and perfect unity, and an angel tugging at his wrist to bull him to be secured. There is no community which to the right. It is left in doubt which way he will go. A similar joke is found in the next picture, where the wicked are in hell and the righteous in beaver. An angel has seized a moult by the bair to drag hom out of beaven THE Huntingson School, Peunsylvania, bas while three other angels have dashed across the

> The Baptistery is a circ 100 feet in diameter, and is surmounted by a done whose top is 190 feet high. It is built entirely of marble, and is richly ornamented on the outside by sculptured figures in high relief. It must have been a gem of architectural beauty, when the marble, which is now weather-stained,

mistake to the bad place, and bring them back

among the good.

use of which it was constructed. When you enter the massive bronze door, you see bef you against the opposite wall an elaborately carved marble pulpit, and in front of this, reach ing near to the center of the building, is the haptistery proper. It stands on the marble

5

floor of the building, its height above the floor, and its interior depth, being 35 feet, just the depth of most of our modern beptisteries. Its external shape is a square, with the owner rounded like the rounded corners of a square iano. Its interior would also be a source, but for the fact that each of the four corners is on rupied by a small circular pool, 30 inches in exterior diameter and 18 inches interior, for the mmersion of infants. The depth of these is the same as that of the main noof.

The remainder of the space, constituting the pool for solults, is almost in the share of a cross, and it precisely size feet each way. The pool was entered by movable wooden steps, which are not now preserved. This structure was erected, of course, during the period in which mmersion was the universal practice of the Rossan Catholic Church, except in cases of sick adults and extremely feeble infants; and now since that church has abandoned the primitive ractice of immersion, this building, erected at a cost of hundreds of thousands of dollars, No use at all is made of it now; it is preserved merely as a relic of antiquity and an object of cursosity to strangers. Its construction was commenced in the year 1153, about seventy years before a decree of council placed sprinkng on a level with immersion in the Ro Catholic Church. \* A few years later it would not have been built at all. Was this not prov-

Of the Leaning Tower I need say but little, its form being made familiar to school children by the pictures in their geographies. It is 180 feet high, by about 30 in diameter, and it leans thicteen feet out of the perpendicular. It is built with an outer wall of marble about three feet thick, and an juner one of freestone about thirty inches thick. Between these is a space three feet wide, occupied, by a winding stain of stone steps by which the top is resched. These steps are deeply worn by the feet of the millions who have climbed them, and it is curi ons to note how the worn track passes to the outer end of the steps on the lower side of the tower, and to the inner end on the upper side, caused by the efforts of the climber to maintain his perpendicular. A chime of fire bells hange in the top of the tower, declaring plainly that the structure was intended as the bell tower of the cathedral, near which it stands. frightful place that I have been in during my entire tour thus far, is the top of this tower, aspecially when I walked around on the lower dc. The people on the square below looker like pygmies, and the horses like goats; and I

the pyramics, and the horses like goods; and I could not shake off the feeling that the thing was about to fall with ms. I depoyed lightly leaf I should repose it over, and I shepped lightly exercise to the other site.

The shake of the shake is a shape of the shap

In Louisville, Kentucky, is mid to be a black smith shop presided over by two hard-working young ladies who are struggling for an educa-Having been left erobans they entered family of a kind fo blacksmith, and, under bim, learned the trule m all its details. They now work by day and continue their studies by night. They are said

to be accomplished and well of:

A DAMAGING fresh of nature took place in Louisville, Kentucky, at 11 o'clock, May 15tb, such as was never seen in that place before. Black cloud after black cloud rolled up and impassable gulf to sieze hold of a lawyer, a scaletor, and a root, who had been sent as if by emptied its enormous name of water upon a part of the city, till the water stood three feet deep in the streets. On one street the water stood nearly four feet, and rushed on like a mighty river. In a half hour after the ram ceased the waters were all gon-

BRETHERN Martin Meyer and Daniel M. Miller have arranged to commence work in the Wisconsin Mission Field the last of this week. when the marble, which is now weather-stained, was white and fresh. It takes its name from a Brother Aaron Kingery lives, and make other hapitizing pool within, for the protection and arrangements after their arrival.

## Our Rible Class.

"The Worth of Truth no Tongue Can Tell.

This department is designed for asking and naswering Bibb questions, and for the solution of Scotgomal difficult the 1, no other to even some Bibb Truth, and questions asked be stored with market, and an evered with an exactly allerances an operation. Articles for this deportment, man be about and to the public.

Will score one explain Acts 15:297 In particular the phrase's, "and Iron blood, and from things atrangled." FRANKIN ANGLEWIEL PRESS AND ANGLEWIEL PLANKIN ANGLEWIEL PLANKIN ANGLEWIEL PLANKIN ANGLEWIEL ANGLEW disciples began to rejoice and prane God with: And he drawered and said unto them, I toll sait, if these should hold their peace, the would immediately try out." S. C. C.

Will you or some of your readers please explain Mort. By D. 12 It reads as follows: "But he said and them, All liams channel receive bile surjug, and they to when it is given. For there are some earlier below, which were so been from their mether's womb; and there are some enuncies, which were made cannot be of one; and there are some enuncies, which were made cannot be of one; and there is enuncies, which were have made themselves consens or the beaven's sake. He that is able to receive it F. J. Fr

multy." M. B., Will some one please explain Jcr. 21:57 B reads as follows: "If then hist run with the footness, and they have wearied they, then how cannot thou contend with horses? and if in the hand of peace, wherein thus translats, they were did be, then how with thou do not be swelling of Jordan?"

Will some one please explain Acts 18-18, which sals as follows: "And Paul, after this, terried sere yet a good while, and then took his leave of him Passelita and Aquain; having shorn his brad is Centures; for he had a yew," N. S. DALE.

## PROVIDING FOR HIS HOUSE.

explain 1 Ties, 5:8, which reads us follo

THIS has reference to believers or church members providing for the procesities of those of his own relatives. The apostle is here speaking of widows and says if any widow have children or nephews, let them learn first to show piety at home, and to requite their pa-rents; for that is good and occeptable before Agen, if any man or woman, that beheveth, have widows, let them relieve them, and let not the church be charged: that it may relieve them that are widows indeed. indeed, are those that have not children or nephews. D. L. Willitams.

#### ON THE HOUSE TOP.

With the BERTHERN AT WORK please give an ex-planation on Natt 21: 17, which yeads as follows: "Let him when it so on the securedop and come for to take any thing out of his house." Also verse 40, which reads as follows: "Elses shall two be in the field, the one taken, and the other let."

OUR Savior here was foretelling what should beful the torre O'R Savior nere was foretelling wast snosses befull the Jewe as a nation, and the deso-lation and destruction of Jerusalem, which shortly afterwards had its fulfillment when be-sieged by the Roman army bresided by Titus. He says, "When ye therefore shall see the abomi-tation," and the same statement of the production of the same statement of the production of the patholic statement of the patholic stat He says, "When ye therefore shall see the abomi-nation of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose resieth let him understand.) then let them which be in Judea flor into the mountains: let him which s on the house top not come down to take any thing out of his house: neituer let him which is in the field return buck to take his clothes." is in the field return back to take his clother." This admonition was directed to his believers and true followers. He instructs that they should gray that their flight be not in the Win-ter, for then shall be great tribulations, &c. This 50th verse refers to another event of time, to the second advant of Christ. The one in the field, and also the women of the mill will be field. Said, and the the votices of the sail with the thick the think of the sail of

ing, and they will be taken by the power of thin many. Eighty years ago the Sublime Portedureving and the others will be left, for their is permitted residence in the Holy Gity to only no tale sports in them to be drawed, for if any three bounded Installits. Forty years ago the not he critical of Christ he is most warmed to be sufficient to the contract of the critical of the between which the large transfer of the critical of the delta chapter to reside in a special quarter of the crity which they be considered in a special quarter of the crity which they be considered to the critical of the delta chapter to reside in a special quarter of the crity which they are the critical of the delta chapter to reside the substitution of the critical contracts of the criti of Matthew you will see that our Savior and ed three questions in rotation, that was proinded to him by his disciples.

pounded to him by his disciples.

When shall these things he? This has reference to the distinction of Jerusalem, the
persecution of the Jews, &c., as seem predicted
in the preceding chapter, and what shall be the sign of thy coming and the end of the world. D. L. Williams.

#### A WHITE STONE

Will you, or some one cire, please give an explana-tion of Rev. 2: 177 It reads this: "He that half in ear, let him bear what the spirit soft much to churches: To him that overcometh will give him a white east of the hidden amona, and will give him a white stone, and in the stone a new name written, which have been also been asset to the treatment it." on the stone a new name wenter, not oneth saving he that receiveth it."

MARY ZEGLER.

THE above passage is a part of the address to the church at Bergamus. This church as situated in the midst of gross wickedness she had many trials and temptations, to encour she had many trials and temptations, to encour-age kee, the great Head of the church reads her the above cheering message. "To him that overcometh." Though you have savers oppo-sition from without, and much corrupton withan, yet he that overcomes, he that surmounts all these difficulties, to him will I give, etc. The faithful in this church had great difficulties to contend with, the Savier knew what disadvan-teges they labored under, therefore, to stimulate them, he gives them this most precious promise. "Will I give to eat of the hidden

names." Our Savior, in John 6: 33, 58, cells himself, "that tread which cometh down from heaven," and says, "He that eateth of this bread shall live for ever," and ngain, "He that eateth me, even he shall live by me. The hidden mann-na, then is Christ, or the comforts and blessings that flow from him, and which is the true nonishment of the soul, while in this wilderne sin. In Psalms 83: 3 mention is made of the sin. In Psamus 88; 3 mention is more of the hidden ones, and Peter calls the tree storning, the hidden mon of the heart. We hide that which we most value or esterm. Christ's hid-den ones, his precious, chosen ones, are fed with

There are different customs of the ancients to which the white stone may allude. White is an emblem of truth, of victory, of prosperity, of purity. It was customary in ancient times to give a white stone to those who were acquitted in judgment. If allusion is made to this custom it means that the victor shall have a full and public pardon. It was also customary to give a white stone to such as conquered in their es, if allusion is made to this, then it means that Christ will give to the conquerer a fell and ample reward. But there was another custom which prevailed among the ancients; this was ange of the tesserue hospitales, or tickets or tokens of friendship. These tokens

of different materials, such as wood, ivory, etc. of different materials, such as wood, avery, etc.
Upon these teaserue two friends would each
write his name, and then exchange these
pledges with each other. The person having
such a pledge was entitled to the hospitality and protection of the one with whom he had exchanged testeror, wherever he might be, or under whatever circumstances he might be. In ancient history we have many touching instanc-es of this interesting custom. If this custom is referred to then it means that we, having received from Christ, a pledge or token of his love, or as Paul terms it, "the earnest of the spirit in our hearts" are ever entitled to his ove and protection, whatever our situation or circumstances may be. Oh! this must have been a peculiarly welcome message to the few faithful, but acrely tried and persecuted saints at Pergamus. However, many were their earthly foce, they possessed a pledge of Christ's love, his own name engraven upon that tablet, a name which no man knoweth saving he that

course at randocipin was that he would make them pillers in the temple of God, and write upon them his new name. Now what is meant by this new name? Name, as spillet to Christ, signifies har deity and perfections, that which he really is, and is acknowledged to be. It is called new hecuase he is now seen, and loved, and adored, in a new manner by his chosenes.

Marrie A, Lean,

## THE JEWS IN PALESTINE

to reside in a special quarter of the city which bore their name. This last restriction however er, disappeared in its turn ien years ago, since then the Jews have bought up af

land in Jerusalem that could be hought, and have even built entire streets of house outside the walls. Sympogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two journals have been established. In the Rothschild and other Jewish hospitals six thousand patients are ministered to annually. A Venetian Jewhus gives 80,000 frances to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 france made to Torkey, accepted as security a mortgage on the whole of Polestipe. Owing to the Jewish immigration the population of Palestine has doubled during the last ten years."

THE leading ideas associated with the term holiness, is moral purity - an advanced stage of renewed minds-a progressive state of Moral purity denotes an entire disenthrall-ment of sin and its effects upon the soul, and r

renewal of the mind consists an being born again and having a relationship with saints: the state of spiritual progress accords with the teachings of the sacred volume where believers ont holiness no man shall see the Lord, and the pure in boart shall ree God. It is asserted in the Bible that holy men of old spake as they moved by the Holy Ghost, and we can read of the holy singels. From these expres-sions we infer that the inhabitants of heaven

are hely, innecent, pure, and spotless

The purposes answered by the gospel are to prepare men for an admission into the society of redceming spirits of the just, and to qualify m for the letty employments of this exalted to. Sin has deficed the spiritual image originally given to the progenitors of the human race; the holiness and beauty stamped upon an's moral nature has been marred considerably in consequence of not living in harmony with the moral requisitions of the Creator. The spiritual and moral law, when obeyed om the heart, enable us to attain unto holi-When they are disobeyed they tend only to strengthen the influence sin has upon the

degenerate soul, and the penalty follows The purification of the soul is effected by a complete submission to the truth as it is in

Jesus and the ferrent love we bear t The regard believers have for one another is engthened by their freely minging in union

and harmony, and performing the various du-ties belonging to their calling and being thus engaged in the noble cause of serving God, promotes virtuous associations and purity of moral principles. This brings us in close relation to each other, binds and coments us into one body by love and true affection. And we can expe-rence that peace of mind the world cannot give. resuce that peace of mind the world cannot give. A prominent disposition us the mind of man is to accumulate the treasures of earth in an inordinate degree, the result of this will be apparent, as too much of this world's goods is apt to engross the better qualities of the soul by the energies being concentrated upon speculat-ing in the things of time and sense which are il to pass away with the justs thereof. But when the powers of the soul are beat upon oblaining the true riches, a refining influence will be felt to bring us up to the full stature of the nam Christ Jesus, who is our examplar in all things that pertain to beliness of character and receiveth it. The promise to the victors in the church at Philadelphia was that he would make purity of mind and heart, enabling us to take

> ALEXANDER CLARE says,-There is enough book theology among us to cover the past and future histories of the fallen race; but scarcely

religion enough to sustain the week-pirht hour SOMETIMES mothere think it is hard to be abut up at home with the care of little children. But she that tokes care of little children takes care of great eternities. She that takes care of But one that tokes care of But a consurer ones care of great eternities. She that takes care of a little child takes care of an empire that knows

## Fallen Asleen.

rice should be brief, written on but one side of paper, and separate from all other lusiness,

-In the Senson Church, Ohio, April 20th, 1871 days.

It's hot been in much benith tall within a few days of a static for a static form and store his charge on that lived only researced home and store his charge and a static form and store his charge and a static form.

My destablishment has now a static form and store his charge in the static form and a static form.

down that these starty research how most flow the convergence of the starty reversed how most flow the form was used in each often to receive flow the state, and to be the starty of t

CHAMBERS — Near Covey, Wyanglot Crossy, Obia, Api 25th, 1879, aged 40 years, H months and 18 days. T deceased leaves a yearg wife and trine children, made no Christian profession. Disease, communition.

ONER -- Near Standson, HE, May 4th, Look Stance rife of J. R. Stoner, aged 42 years, Standson, and W. ed was a falthful stember in the Power B the Einer Breth-rem Church for your, She leases 6 thildren to moura ker lars. Services from Ber. 14: 17, by Brethren Shirk, of the Einer Brethren featersity.

HULTZ.—Near Mongo, Indiano, April 24th, 1876, Sic-ler Suscens Shalin, wife of Brether Shalin, aged 55 years, I mental and 8 days. Fasteral services by Broth-or Burnd Truby and Brother Peter Long. N. H., Sastra

in his first year.

His reass has were intered in Narch Creek Church
having ground in the presence of no inascens revole of
having ground in the presence of no inascens revole of
relatives and friends. He liveaue on risk end six children
to marun their loss. Brether Pfinit was known for and
no narch. His home one the stephing (bloc of treating
healther for many years. Panerulaerrices by Sphasio
Science and Jengio Sheriy, S. S.W. Haustun-

SXIVELY.—In the Tustemanus Charch, Star County, Chan, March 22nd, Stater Aron, wife of Brether Jesph Sourely, agold Syspers 10 ancasts and 12 days. The swijcet of this satise was arrely sufficied, jet also accessed unserned curring and foreitistic. Although obtained the start of the satisfactory of the satisfactory and the speak counting and necessaring works to be family and friends, manning them to fice from the wests to come and is meet her to ferwer. Fowers' services by Courtel Kab-ber and J. K. L. Switzerl.

[Gospel Preacher, please copy.]

AMMAN-Matte Bork Steve Companyine, for for Illentin, April 18th, Steve Lettinia, 18th of Illentin, April 18th, Steve Lettinia, 18th of Illentin, Joseph C. Lakmon, 18th of Illentin, Joseph C. Lakmon, 18th of Illentin 18th, Steven Lettinia, 18th of Illentinia, 18th of

MUREAY—In the Elikast Valley Congrepains, Indians, April 0, 1879, Elikha, wife of Friend B. J. Murray, aged 55 years. 2 sweaths and 14 Julya. She motived hereoff to the Christian Charch when in the relatest types, and libral distributed and consistent to her profession, and was a justing sed affectionate composition of the constraint of the constraint

per den in present per la contract des doubstaches per personal per la contract des doubstaches per personal per la contract de la contract d called views of his majesty and power and true

FLOWY.—In the Sugar Creek Church, Sugarmon Cronty, III., April 21, Sussans Fory, Gaughter of Jonathan and Rathaws Fory, aged 24 yard, 6 menths and 18 days. Disease, econologica. She juined the cherch young and was a vary exemplary sister. Foured ser-

New Topics Continued

BY LANDON WEST

CHANGE IN ANNUAL MEETING.

A MONG other things now being discussed by the Brathrea, is that of a change in the manner of holding our Annual Meeting. The appointment, too, of a committee of brethren by last Annual Meeting to consider this subject, and then to report the changes needed with plans, &c., is having an effect to call out

to the subject with more than common or ordinary interest It is felt that this yearly meeting of the hartherhood does not give entire satisfaction to all, and it in true that it does not. But should we expect so much as thus; and that too of so large a meeting? We think not, for the most ing that is small enough to give full astisfaction to all present is a small one indeed; sometimes not as many as two or three. Besides, it is not the size of the meeting which makes all of the objections offered. This may be made by some, but it is not made as an objection by all.

The cost of it is offered against it in its pres-ent form, by some, yet this is not so offered by others. The manuer of its discussions are hoth approved and disapproved. Its power is fear d and respected by some, whilst the same power is little regarded by others.

It is admired by many for its patience, humilits great respect for the pions dead, whilst by many it is heavily censured for its assumption of power, its indulgences of idle questions to the project of the publicst work of the eleurob.

and for its apprais to only the opinions of inca-There may be other views, both in favor of and against the present method of holding this connect, but we leave them for others to pre-ent whilst we other only a few suggestions upon the

sulpect. We readily grant that the Annual Meeti has a power, and a great one. And we also claim that this power can and should be used We teel it has been so used and one desire is that it should be used in no other way than for good. But we caused allow that its cheef power lay in the decisions past, or in the ions held. These were many times both wise and proper, its decisions on many thingthe very thing needed and so received; but there is a power behind all this, that is stronger, and higher and better. That influence is its social

While many have listened attentively to its cloquence, and have bowed with submission to its decisons, thousands of hands have clasped in Christian fellowskip for the first time, and often, too, for the last time; hymns of praise and words of prayer have seended together to and worst of payer and second to operate the door of the bare all been shared with a feeling of love that has bound the brotherhood together from one an to the other. For this reason slone, if there be no other

let this strong band of mutual love remain un-broken. Cut this cord, and the power of Annual Meeting is gone to return no more.

There is no better way, we think, to remov

differences, and thus to scenre uniformity of practice than that of being often together, where these, with other things, can all be treat-ed as heathren should. We learn thus to respect the opinions and feelings of others, and that is more than can be obtained in any other way. Therefore, we say, let all come who can and let us provide for both body and soul.

one ick us previous for both body and soul.

One other change we would suggest to the
Brethren in Annual Council, and that is to entertain no question which is not of general interest. And not discuss everything which may terest. And no seecess planting and any be offered for general application. A big thing may be regarded as a little thing and receive little or no attention, while a little thing may be made a big thing, and then receive much at he make a high thing, and then receive much at-tention, and he worth nothing when it is all dome. Orisitien prophs, both officers and laity should dispose of little things at home so that whin General Councils are hidd, no matter subterer should be considered but things which are of importance. This change of it-self would leaven greestly the time and expense of Annual Miceting.

It was just to-day that we had a good o tunity of seeing this principle tested. Near where I write at Brother B. F. Darst's, Green County, Ohio, is Mt. Zion, of the Lutheran Church. This was their Conference week, and having an invitation and good opportunity, we

The number was small owing to this very

busy season of the year, and, there were about one dozen ministers in attendance. One day of the council is now passed and the pro-gramme for the morrow is announced, and instead that time being spent in discussing un-important questions as is too often the case among our people not a thousand miles from here; the topics there discussed were: "What are the advantages of Christianity?" and "Will the Sarier come before the Millennium, or af-

perhaps twenty-two years of age, and was one of the best compose have ever heard read. The change of opinion was most pleasant and et

ect of the Resurrection of the dead and the Millennium, --the greatest topics, we think Millennium by man, and was ably present-ed, though favoring the Savier's coming to be

fter the Millennium.

There was no time for an exchange of views pon this last, so that is laid over for the mor-

These were topics worth considering by any people, let their name and profession be what thay may, and to consider these with mission work, was the labor of this once Conference

We think our people can learn a leacon from here, and from this time on spend their Conference days on subjects worth the time Conference days on subjects worth the time they take. Another suggestion is that we see a people, whether in the singular or in solid phalaxe, should let nothing divers our atten-tion from the great work of preaching the go-pel in all the world, for this is the great com-mandment of our Lord.

Heretofore there have been almost a the and and one questions of verious import presented for consideration, and these served no other purpose whatever, than to call the church's attention from its main work. In this way we could not have answered the pur-poses of Saten better, than thus to let his field

alone. We thus work among the robbish whilst the jewels are being stole away. If the Lord saw fit to pass things by unnoticed, why in the name of reason should we take them up? in the name of reason should we take them up: Therefore I say let the preaching of the word be the primary work of the chorch, and let all other matters fall into lane, necording to merit, and those which have none let these be laid with an energy.

Echoca from the East

NUMBER XVIII.

A PRIL 30th.—It was our happy pavilege to A be one among a large congregation assembled at the Weldy Meeting-home this morning. Who can be content to remain at home on so beautiful a day! Nay, I often think the place of prayer, where God's inkibrial the place of prayer, where God's inkibrial once meet, is the most served place on earth, and the hour of divine service the most hal-lowed of all our time. Then we should be diligent and prompt church-goers as much as in us lies. Above all we ought to take an inter-est in the exercises of the meeting. The ob-ject of the meeting is to sing the praises of God and mingle in the thank-offerings of God's dear children. When the whole congregation unites in one of the aymus of the church, how if renews our prospects and stimulates our em-ergies in the Christian conflict.

OUR HOPES CONFIRME After the usual opening exercises, the minister who consented to prench to-day, requested that the chapter be read. A righting brother from an adjoining congregation read the Lithchapter of 1 Cer. Brother J. D. B. then spake of our lapse by the resurrection of Christ.

Thoughts:-Christ died for us-on the third day He arose from the dead-He is the first fruits of the resurrection according to the Scriptures -- He has become death's triumphant Conqueror-If He has not riscu, we who have believed are more miscrable than other men who have not believed for they would not have a like disappointment before them—but "Christ

report, and to whom is the arm of the Lord revealed?\* We may answer for them, and by a living faith, answer, It is I—the report or blessed prophecy has been failfilled, (Iss. 53), and the arm ordivine power of the Lord has heen manifested aspecially in the resurrection lawin mainteriest osperming up the resultractions of Jesus from the doubt – was pile to so see ble and we have the shall come again; but though we like shall come again; but though we like and our morbh bedieg so down and mingle with the dust of earth, yet we shall rise again with the dust of earth, yet we shall rise again at the laster-day when our risen and glorified when the shall result in the shall

Lord shall appear again and call us forth—"we form to plainness in dress, gives general satis shall be like Hun"—glorified.

Small be first Him "—glorined.

OUR SURVEYS WEETING.

April 24th. This morning at 9 o'clock the ministers (0) and denous (11) met in the Prices' Meeting-house to arrange the business metter for the usual Spring Council. The thurch visit has been completed throughout the congregation numbering about four has dred members. One item only was rejected, there not being a majority of the officials in

favor of bringing it into the council. This is done in accordance with the decisions of our A. M. We used to do our busines rather promiseusesly and incidentally; but order is About 10 o'clock the cour

read devotional manner, and an address made frecting attention to the importance of laboring together in the proper spirit of mind and conduct for the union and welfare of the church in this port of God's Gospel Vineyard. The list of items was now read and the church knew what was to be disposed of. We are

gratified to say the business was all disposed of and so good a feeling prevailed that the Lor feast was appointed for Tuesday, May 27th. OUR DUTIES REVIEWED.

April 27th.—Hymn 120 was sung introduct ory to our Lord's Day services at the Prices' Meeting-house this morning. The westler was fair and we had a good attendance. A

was fair and we had a good attendance. A datacan brother road the chapter selectic for our leasure—2 Peter 3. Brother D. H. Bone-hack, a ministering brother in the Falling Spring Congregation, being with as, discoun-ed upon the duties of church anoshers whether official or larty. The Christian qualifications of bishops, mainters, descons, and members were reviewed in "demonstration of the spirits" and impressed with purch significance. It was and impressed with much significance. It was shown conclusively that the apostolic writings demand of the young members just what is required of the older ones. Sometimes we bear the heretic dectrine expressed that young mem-bers must be allowed liberties that are wrong for the older once. In this way our younges ones sometimes dress after the styles of the orld, attend places of worldly entertainment,

work, strond piners of workly substrainment, and we shall want set the three works of we can be shall with a strong of the strong work of the stro

D. B. MENTERS Wayneshoro, Pa., May 5th Ashland College.

NQUIRIES are coming to us from all directoos, and presented to us wherever we go for the purpose of knowing more about this College the brethren are establishing at Ashland, Obio. There has been a slow but steady growth in favor of this institution in the minds of our brethren. Many who once stoutly op-posed colleges in our public assemblies and in our weekly journals now openly speak in favor of this institution, and some of them are our local agents. Perhaps the kest part is the feet that so many of our old and tried elders who are so very cautious in taking hold of any r ter yet are such warm friends of Ashland Col

This is owing to the plan on which the school is to be conducted. The idea of having a little farm in connection with the institution us making labor in the field or garden hono able and respected, is approved by the church as a body as, we are largely an agricultural people, and want to make our sons and daughters look upon labor as honorable.

and manipolaritates network terms—in 'University', and want to make our loss after daughters in trime indexed—"but would have therefore, and look upon historie no incorrabols, large of the propiets family, seven in amender years before the propiets family, seven in amender years before the first spoke to be develop people of the occup of and bings that solvethed many be toxed or securing Christ and said, "Who hash believed our be sold and taken away from the breaktorn manipolarity property and to whom in the arm of the local certain circumstances makelow more only pyrimate and the contractions are considered by pyrimate the contractions. be sold and taken away from the brethren under certain circumstances neither owned by private individuals as private property, which they can dispose of at any time, but a chartered incan aspects of any tase, but a conference in stitution, whose charter gives it to the "Mem-bers of the church of the Brethree or German Baptists forever." It combines all the ele-Baptists forever." It combines all the ele-ments of strength that would seem to secure

faction and secures the confidence of those who taction and recurse the confidence of those who once stood aloof, braisie, many liberal dona-tions from them. Lest week one of our old and most careful breithree after bittening to the plan transfed. "It is just the opposite from wint I thought it was," and then opened his purse and gave a donation to put up the boarding-house. Among the best features are the constant steady growth of sentiment in fayor of the college and the liberal donations made by brothree from the Atlantic to the Mississip-

pi Rever.

The school building is rapidly posted toward completion, and when done will be capable of accommodating over six hundred students.

Everything will be bright, new, closus, and

healthy. This has few equals, situated on an elevation

near the head of dividing waters. The drain-age is excellent, and the landscape viewed from the roof of the College is surpassingly beauti-ful, varied by hill and dale, woodland and meadow, Sue farms and beautiful buildings un-til the scenery is bounded by the fur distant It is contemplated to put up an additional

building this Summer to accommodate boarders and in this way reduce the expenses of those and in this way reduce the expenses of those coming from a distance and enable them to at-tend a Brethren's College at rates so low as to make it a special inducement to attend. In re-gard to tenderen, the Trustees have offered to them the very best talent and experience, both in and out of the church to select from. The courses of study will be Preparatory, Commer-cial, Normal, and Classical. Terms to open in September. Brother Landon West and Elder A. J. Hixon are our travelling agents in South orn Ohio, Brother J. H. Worst and Brother E C. Packer in Indiana, and Elder John Wise in Hilinois. Donations received to put up board-Illinois. Donations received improvements. S. Z. SHARP.

From Squirrel Creek Church, Indiana, UR beloved church is in a healthy condition

as far as I know. There is nothing but peace and union prevailing amongst us. Our beloved speakers are bold in expounding the true gospel to us all, and are therefore worthy of high honor and much praise. Brettren and sixters, there is no need of discord in a church if we only will leave self in the rent, and look more to each other's welfare in the gospel. Let us one and all take hold at the same end of the rope and the ark will move right along, and then what great love we will have for each other, which we must be in possession of if we want to be Christians.

Baptized four last Sunday; hope they will hold out faithful until death. Give God the

Yours fraternally, JOSEPH JOHN ----

From Naperville, Ill.

THE church was visited, as is customary before a feast; found all in good health with a few exceptions. A council was held on the 3rd of May; love and union seemed to prevail, 3rd of May; love and union seemed to prevail, and with all the love and forbearance there was one divorwed according to the geoged, and three withdrew them remberable, O, any dod enlighten their understanding that they may still see a brenty in helines: No recent se-cessions by hapkism; one received by letter. Brother Joshua restorat to the office of denom. The weather is find; but day and colds. Frail

crop not very promising. NOAR EARLY, May 3rd, 2879.

Further Notice.

THOSE wishing to attend A. M. and travel
on the Chesapeake & Ohio R. R., will find
tickets for sale to Stuarton and return, by Mr.
D. R. Doncogh, speat for C. H. & D. R. R.
Union Depot, Indianapolis, Indiana. Alto by Union Depot, Judianapolis, Indiana. Alto by Mr. Gloogh, Agent in Union Depot, Dayton, Ohio, Alto by Mr. W Owen, Agent at Union Depot, hims, Ohio. They have also extended the time to return to June 20th. D. Brown.

Danian Mission Report Rock River Church, III. L. C. S., Pa. 

Total C. P. Rowland, Treasures
Lausark, Ill., Mag 6th, 1879.
(P. C., please copy.)

Deer Reethron

From Loreine, Adams Co., Ill.

UR communion is among the things of the past; and much has been said by anx-According t ns seekers and curious minds. According to evious arrangements, Brother Daniel Vanisons sectors according to the control to the contro of meeting, which was prepared in the writer's of meeting, which was prepared in the writer of burn. By early lamp light quite a congrega-gation bud assembled. Brother Daniel deliv-ered an able discourse from Matt. 7: 21.

oren an able discourses from Matt. 7: 21.

On the day following Brother A. G. Black and J. L. Moyers, of Macedonin County, and Brother Wm. R. Lierly, of Editority, Adams County, came to our assistance. Saturday erening, long before night, the friends and neighborn bream to authority. Score the home neighbors began to gather in. Soon the barr

neighbors begus to gather in. Soon the barn was full and many had to remain outside. After singing a few verses, Brother Meyers took for a text Heh. 2: 2, 3. "For if the word spoken by angels was estendiast, and every tronsgression and disobedience received a just recompense, how shall we escape if we neglect The clear and brief manner in which Brother Meyers treated the subject need which Brother Meyers treated the subject used not to have been misanderstood by any one who heard him. He speke about half an hour, after which Brother Vaniman occupied a reas-ossable length of time on the same subject.

onable length of time on the same subject. Sunday marning, at half part ten, the barn was densely filled, (which is 40 x50), and many stood outside. Brother Vaniman arose, announced his subject, (Sametification), which he handled without gloves, and as a workman that needsth not to be ashumed.

ard and received the charge usually given to applicants. Immediately after we all retired to the beautiful stream, beaver Creek, where they were buried with Christ in buptism, and se to walk in newness of life.

Sunday evening at half past four o'clock, we gathered around the table, once more to c memorate the death and suffering of our Save Brother A. G. Black addressed the breth ren and sisters on self-examination. There were seven at the table who had never before enjoyed the pleasure of partsking of the brok en embleus of the body and blood of Christ May the God of lore grant that we may all continue in love, and to grow in grace until we may be recognized around the table when the Lord himself shall come and serve.

H. W. STRICKLER Primitive Christian, please copy. ---

From Lincoln, Pa.

WILL try to give you a few scraps about on workings here at Ephrata, Lancaster sty, Pennsylvania. On the 26th of April

we held our spring council meeting. Although was rather much work to dispose of, passed off rather better than was anticipated by some. Brother J. B. Brumbsugh, from Hunt-ingdon, Pa., and Brother B. F. Stauffer, from Maryland, were with us, trying to work for the Brethren's Normal at Huntingdon, and were also successful in receiving a few subscriptions to the school stock, and also some douations On Sunday the 27th Brother Stauffer preach-

ed a very exceed and soul-stirring discourse at John and Lizzie Hallman. O, that the father and mother may not soon forget that sermon and their little Willie in heaven, and prepare to meet him there.

In the evening Brother Stauffer preached to large audience in the Mohler Meeting-house, north-east of Ephrata. We were sorry that could not get there.

It seems to us, the fact is becoming more ap parent every day, that we need more carnest kinglish preaching here among us, as it seems to interest the rising generation for more than the German.—The German is becoming too dull to them, and they will not lend a listening cur, But some of our brethren will be German, let the language turn as it will; but it seems to no it is much like sowing oats toward a strong wind-it will generally fall behind you. But we will in patience hope for better things to

Our Love-feast will be held on the 27th and 5th of May, at the Mohler Meeting-house.

Now I will close, wishing you all much suc-

cess in your noble work noble work.
Frakernally yours,
LEVI ANDES.

In Memory of Samuel Garber.

N EAR Altoona, Polk County, Ioses, Broth er Michael Garber, son of Elder Samuel Garber, (deceased), was born March 26th, 1829,

and died May 1st, 1879, aged 50 years, I month Disease, dropay He leaves a dear conspission and ten children

He keares a dear consusation and ten children to mourn their lost; but they need not sorrow as those who have no hope. His sudden and unexpected death has cast a gloom over our neighborhood. He had been poorly for a couple mouths, but little did we think his end was so night. The dector tapped him; took ive quarts of water. He died before

was not a very eloquent preacher, but his Christian deportment and manner of life was an ornament to the church. Some of his neighors that made no profession of religion :

"We have lost a good man."

He became a member of the church in his youthful days. Well do I remember the time in 1848, in the West Branch Church, Ogle County, Illinois. It was talked of then as a rare circumstance, for young people did not come to the church.

He always contended for plainness ad his actions spoke louder than his words He said to me while sick, if it was not for the family he did not care how soon the change would come. He had a great concern for he

He said if it should be he had to go, manted a plain codin. And in regard to his funeral services he had no choice. He wanted all the ministering brethren to be present and take a part if they felt like it. The funeral was largely attended for as rainy The brethren spoke J. W. Moats. as it was at the time.

from 2 Tim. 4: 5, 6, 7, 8. From Monmouth Kansas

Dear Brethren:-OUR church is in a prosperous condition.

Brother Sydney Hodgden and Brother Solomon came to us last Friday, and preached for us in the evening. The next day was our church meeting. The report of the visit was brought in, and we were made to rejoice,—the

and nothing but love. On last Sunday we had meeting. Two souls ad been made willing to foreske sin and cone to Christ Would to God that many more could be made to see where they are standing, so that they would turn and come to Christ D. D. SHIVERY.

The Annual Meeting.

ORDERS for the purchase of excursion tickets have been sent to all the ministers and those wishing to attend the A. M. will ask them for an order good for any point on the

As travellers must get on this road they should take it at their nearest point. Those who get on at Hagerstown, Maryland, or Marwill find arrangements made for them; also those in the valley of Virginia, who

will receive no orders. If any one order and will write me I will send him one HOWARD MILLER. Elk Lick, Somerset Co., Pa.

From Sidney, Ohio.

wants an

Dear Brethres:—

A MONG the things of the past is a series of
A meetings, which were held in our congretion, and we truly feel encouraged and
strengthened in the hope of our salvation.
Brethren G. F. Yoant and S. T. Bosserman
were with us, and precided thirteen sermons. On Wednesday they presched Brother Youk-er's funeral. The brothern fasthfully delivered the messages from God to us, in comforting the

Winder. This showed whether we cought to have principled with the country of the deretand they will also hold an election for a parting, pain nor death, but where we can sing the songs of the redeemed through cauties nees of atamity

May the blessings of the Lord attend the brethren's labors wherever they go, is the pray-er of your unworthy sater in the Lord Many A. Wassers. May 19, 1979

Railroad Arrangements

HAVE made arrangements with the C.S. C. and B. & O. roads to curry all intending to attend the A. M. from Springfield, Ohio, to Broadway, Vinginia, and return for 818.15. Thelats good 30 days. Can start any time they wish. Parties that can conveniently reach Springfield either by exeursion rates or other-wise, would do well to take thus line us it is the most direct route. HENRY PRANTS.

> Primitive Christian, please conv. From Weeping Water, Neb.

W B Arrived here safe and sound one week W ago, and are now comfortably fixed in our new home. Thanks be to a kind bravenly Father for his protection over us.

Thus far we feel as if it was home here. Th

The hearts of the few brethren and sisters here we find to be as large and warm as else where. Expect to let you hear from us soon acrain.

Yours fraternally, JESSE Y. HECKLES

## Announcements.

LOVE FEASTS In the Coon River Church, Guthers County, lews, Ju Srd and ith, communicing at 1 o'clock P. M. Wo sale the general invitation. J. D. Haccurrans. At Dry Creek, Lina County, Sarra, June 6th and 7th The Masorapin Creek Church, Montgomery Co., Ill., It hold their Love-fent June 4th at J. E. Stedebaker's,

noll bold their Love-front Just and a seminative of less miles east of Gireryl. Service to community of less than the past fore o'clock F. M. Invitation to all.

D. B. Strombarker Milledgenille Congregation, Carroll Co., Bt., Treaday and Wedgewiny, June Srd and 4th, beginning of 10 clock. Dural molitation is extended.

Mean's Meries
In the Springfold Church, Stansil Contry, Oblo, at
our meeting bours, now Magadors, June 11b, et 10 P,
M. Procathing on Smally the day following. Usual Lie
stimon in extended. These control by railrood well be
not it at Akrus by conveyance, if fuely tobices a great by
delevering J, D. Mahder, Magadors, Stansil Contr.

We easyed, the Lord withing, to hold our Leve-feast the lith and hig of Jame, at 2 F. M., on the form of the writer, sight makes nouth-west of Level, in the St. Jee-& Drawer City S. E. We extend a cordial insusation to all

lu the Rock Roser Congregation, Lee County, IR., May D. DEARDORFF. D. DEADOWF.
Dreen Spange Bistrict, Senson Cumity, Obio, will hold lite force-fease Jame '7th, at the Segar Gross Meeting-breen, more Watern Station, on C. S. & C. B. E. A general irritation in given to all. Meeting to converted as to A. M.

8. 31. Lacs.

In the Matherry Drore Congregation, Road Consty III., consumering on the 24th of May, and continuing on the Sanday. The assal installates in gives, especially to ministering produce. J. Wiss. I nation as associatement of our Love-frast in Pape Creek Church, Misers County, Rol., sent by Brother A. D. Lair, which does not give the date of the more ting. Piecas insert it even more and give the date of the tool on the

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

#### Lanark, Ill., May 29, 1879.

No. 22

## The Rrethren at Work. EDITED AND PUBLISHED WEEKLY

I. H. MOORE & M. M. ESHELMAN

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#### WHY WE SHOULD DRESS ALIKE

BY A. J. WARRINGS.

I ISREPRESENTATIONS always do harm. Those who make them are deceptive, un-orted, ignorant uncultured, or irresponsi-

ressing as synonomous terms. This is a mis representation of truth, and by this, much harm his been done. Pride is a word of double mee ing; it is a credit to be proor in one sense, but in an other it is extremely wicked. In the Bible the word pride is always used to express a bul nature or condition. There is probably noth-Her condemned in atronger terms by the Bible an pride. While pride has a double applica tion, it is also very comprehensive in each ap placation. In order to know exactly what pride we here insert its definition complete as giv-

in Webster's Unabridged Dictionary. "Pride, 1. The state or quality of being oud; inordinate self esterm; an unreasonable nosit of one's own superiorsty, which manifests itself in lofty airs, distance, reserve, and flein to contempt of others

licose that walk in pride he is able to above. Dan 4: 37. Pride that dines on vanity, supe on contempt.-Franklin.

Sense of one's own worth, and an abborce of what is beneath or unworthy of one city self-respect; noble self-esteem; elevation

of character-in a good sense 'A people which takes no pride in the mobile schievements of remote ancestors will never schieve anything worthy to be reasombered with ande by remote descendants evil effects of pride are beyond computation. It

"Proud behavior or treatment: involunce nce of demonance; haughty bearing and conduct. That hardly we escaped the pride of

4. "That of which one is proud; that wh excites boasting; ground of self-esteem; as, (a) Decoration; ornaucut. 'Lofty trees yellad with ammer's pride.'-Spensor

(b) Show: defentation: honor

"Elevation reached; leftiness. 'A falcon tow-

Excitement of the sexual appetite

Syn. - Self-expitation; conorit; bauteur is an overvaluing of one's self for some real or imagined superiority, as runk, wealth, talents, It denotes an induted spirit of self-importance with a corresponding distrigard or contempt for

## To show itself, but prule, for supple kneen Feed arrogance, and are the second man's

rell to the marks. What are they? Inordurate self-esteem, overrating one's excellences, claim ing excessive deference or consideration, arrogance, haughtiness, supercilliousness, presumptuousness, self-gratulation, boasting, clatic magnificence, ostentation. These are the marks of pride. Let us look to ourselves and if we bear any of them may God give us strength to You are next referred to the definition given

in Crubb's Dictionary of English Synonyms. "Pride is asplicable to every object good or had

high or low, small or great; it is therefore good or bad. A man is gross? who values himself on the possession of his literary or scientific talent, on his wealth, on his rank, on his power, on his acquirements, or his superiority over his competitors of his person, his dress, his walk or anything that is frivolous. It is the inherent quality in man; and while it rests on noble objects, it is his noblest characteristic; is the distortion of one's nature flowing from' a viction. constitution of education; pride shows strelf variously according to the nature of the object on which it is fixed; a noble pride seeks to display itself in all that can command the respect or dresning of her power shall come down." Excla admiration of mankind; the prode of wealth, of 30; 6. power, or of other adventitious properties, comonly displays itself in an unseemly deportment towards others.

We now submit a short pursgraph on the word pride from Back's Theological Dictionary "Pride is inordinate and unreasonable selfteem, attended with insolence, and rude treat-

ment of others. 'It is sometimes,' mays a good writer, 'confounded with vanity, and sometimes with dignity; but to the former passion at has no rescuiblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to insult the company. The proud man. on the other hand, is naturally silent, and, wrapt up in his own importance, seldom speaks but to make his midience feel their inferiority.'

Pride is the high opinion that a near little coutracted soul entertains of itself. Digmty sists in just, great, and uniform actions, and is the oposite to meanness. 2. Prode manifests itself by praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are, contenue and ander of others; eavy at the excellencies other ers possess; anxiety to gain applause; distress and rage when stighted; imputicage of course ntion to God himself. 3 The

among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be onsidered the purent of descontent, ingratitude. retourness, poverty, presumption, passion, ex

ravagance, logotry, war, and persecution. fact, there is hardly an evil perpetrated but what pride is connected with it in a proximate note sense. 4. To suppress this evil, we should consider what we are, 'if we could tra our descents,' says Senson, 'we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge, is to blind in the light; to be proud of virtue, is to

non ourselves with the autidate: to be urone athority is to make our rise our downfull. The imperfection of our nature, our scants knowledge, contracted nowers, narrow concenrions, and moral inability, are strong motives to tite us to humility. We should consider, al so, what punishments this sin has brought on mankrad. See the cases of Phyraols, Hapton Nebachsdarger, Herod, and others. How no: ticularly it is prohibited, Prov. 16: 18; 1 Peter 5: 5; Jan 4: 6; Prov. 29: 23; what a torme s to its noscosor. Eather 5: 13: how soon all things of a sublunary nature will end; how disgraceful it renders us in the sight of God, au-

gels, and men; what a baryor it is to our felici ty and communion with God; how fruitful it is of discord; how it precludes our usefulness, and With all these definitions it would seem alet useless to offer anything further to prove at own dressing is not a proper definition of

pride; but we still have additional testimony which we shall offer. If "vain dressing" be a proper definition of pride, the definition may be erted for the term itself and the sense not be changed. This is an infallible canon of interpretation. We now refer to a few passages of Scripture containing the word pride, inserting the definition raise dressing. "I will break the raise dressing of your power." Lev. 26: 19. The pain dressing of thy waves shall be stay-Job. 38: 11. b. 38: 11. "His scales are his coin shot up together." Job 41: 15.

"Through rain dressing of his countenance will not seek God." Ps. 10: 4. "In the mouth of the foolish is a rod of rain dressing." Prov. 21: 14. "That say in the rain dressing of their hearts." Isa, 9, 9. "We have heard of the rain dressing of Monb, even of his haughtiness and his coin dressing." Jer. 48: 29. "And the rain

The vain dressing of the heart hath de prived thee." Ghad. 3. "I will cut off the rail dressing of the Philistines." Zech. 96. The word pride belongs where the words rain dressiso are. It is certainly plain that you dressons is not represented in the Bible as pride.

In not one instance in the Bible, where the Well, now then, with all the dictioneries and the Bible against us, ought we not to yield? Having now, as we think, proved conclusively that "pride" and "van dressing" are not syno uyons, what do we learn? We learn this: that it is not proved "van dressing" is condemned by the Bible when it is proved that "pride" "pride" and vain dressing are not equivalent in meaning-they are not synonyms

The question of "pride" and "van dress: is, when simmered down, samply a question of cause and effect. Pride, ambition, covetouspress. slity, envy, jealousy, kc., are conses; Lying stealing, swearing, murdering, cheating, making displays in building terming driving draw ing, preaching, teaching, conversing, &c., ar-"From whence come wars and fight ings among you? come they not beace, even of your lusts that o'ar in your members?" Jac. 4. Here we have "losts" (the cause), "wars and fightings" (the effects).

may not be. De-play may be the effect of pride but it may be the effect of something else There are persons who were drewed in their youth munnecessary apparel and it has become a fixed helpt with them; and they do it with no chener partakes of his durling weed. Hall wields a ponerial inflamer over on. No louds we all have some which we ought to abandon, n the human family than unnecessary oppored But suppose costly array is exused by nothing

attention than other things which me consed by prode. The trouble is it is popular in some places to ery against this particular manifests. quence is dean is made a holby, and nothing can be injured more than to make a hobby of it bones neatures, comfort, and convenience, is entirely destitute of unnecessaries is apparel suit able for a Christian Wintever the dress lacks or deviates Irona these specifications is lacks of being suitable for Christians. The truth of these statements are regard as self-avident because do not toy to prove them

A church is a society, and, as a society, must have the rules of a society. To whatever rules are necessary for the carrying out of the objects of that society, no one imbuce with the spirit of Christ could object. But on the other hand, no religious acciety has the right to make any rule which will put its members to any unnecessary We are sometimes much discouraged and dis-

rtened on account of the existence of things which we know should not be. We wonder and pozzle why they are. We don't understand why there should be so many divisions among resors of religion, neither can we understand why some men atterly repudsate the idea of a God, and of the veracity of the Bible. Let us now pause and think. What exists is the product of something. We have never yet seen anything which we know is the product of nothing. Hence when we see anything we should consid er it to be the legitimate result of a cause, early in order to remove or change the effect we should remove or change the cause. brethren are too first and some too slow; so ome too reckless; some too cautions, some too bold we may he assured there is a

cause for it,-a cause adequate to the effect. Let us not try to purify the effect, for our efforts will of necessity he in warn. If brethren and sisters dress in unbecoming apparel, that is an fleet and they would not be any better if ply the dress, without a corresponding chang in the came, were changed. If a man were able to carry all the gold, dismonds, and previous stones of the world, and should put them on, he would, from doing so, neither be any better nor worse. It is no more what a man puts on his back that defileth him than what he note in

As there can be no effect without a cause and we see a bad effect we may be infullibly perturn there is a bad cause, and we should deal with such persons not because of the effect, but on account of the cause, on account of a corrapt heart. It is utterly impossible for a pure heart to yield fruits of wicksidness, and what could be more absurd than to lay chims to a good heart when the fruit is evil "Every good tree bring-eth forth good fruit. " " " . I good tree counsel bring forth end fruit. Wherefore by their fruits
ye shall know them." Matt 7: 17, 18, 20.

On account of other matter we are compell ed to break off in this article at this place, and will conclude it on page 2 of next week.]

The Congregationalist says "it is now expect

ed that the publication of the revised New Testament will tak - place to a year; that of the Old To say, because a person is dressed in custly Testament following a year later. The English University Poss is to issue them." array that he is proud, may be correct and it

## AN OPEN LETTER TO BROTHER X. W. REESE, OF WARRENS. BURG. MO. ON DRESS.

Dear Brothers VOUR article on the subject of dress in the BRETHERN AT WORK, seems to present it with all its difficulties, you ere ask for light to settle it on scriptural ground, the "Gordian knot to be notied." This we will not presume to do: but will give our views, as we do not fear to tell where we stand and give our reasons for it. But there is thing we do fear, that is, when looking over the writings of our brethren on thi subject, we find so many articles of spirit we dislike. It is sad to see a broth er casting a slur, sarcasm, or epithet at the sentiments of those with whom he differs, to see a brother misrepresent mistate the sentiment be is opposing Articles spiced with hard words, insin uations, and personal reflections, among our brethren, are really heart rending. It seems that some think all that is necessury in reply to those they differ with is to twist their views into noly deform ity, compare them to some bad thing, call their sentiment by some bad name make a few bold assertions, to show their divisin for such sentiments, then quit. thinking an important work has been We fear such a course as that though it does nothing to convince the intelligent, of any thing only of one's ability to ridicule what he does not be The article of Brother Landor West to our editors, in Gospel Preacher, s a good lesson on this point; it should be read by all; we hope all our papers will publish it, because it is as go others as for editors. Do let us have a change in this matter. It is one of the strongest evidences of Christianity for en who differ to treat each other with kindness, their views with fairness and respect, never misrepresent them in nny way, but meet them with fair arguments, strong reasons, kind words, and a Christian spirit. Let our investigation look more to the principles fr which our differing comes. This differ ence in the matter of dress comes from certain principles which lie behind it, and will produce the same difference other subjects as they do on dress.

The principles from which our difference comes are not fairly dealt with in this discussion, not brought out clearly; one assumes a good title for his own sen timents a had one for the sentiments of those he differs with, never touching the principles which produce this difference. Hence no truth is gained, only a little

more feeling aroused. You say this subject is confused and

clouded in the mind of many. Not much wonder under such discussion of merely the details or conclusions, in general terms, that do not define the precise position of any one.

There are general indefinite terms us ed in this investigation, that render more service to ridicule than to enlighten the mind on the subject; such as, "extremes, "landmarks," "old order," "progressive conservative." These terms do not de fine the position of any one, they are too general in their meaning; for example take the word progressive, some say it does not mean to change God's plan and work of redemption. But it me grow in grace, to advance in righteous B-88, improve in the Christian life and Well, all endorse that and

the gospel preached more, and the borders of Zion enlarged. We learn no shi ference yet, for all will endorse that But one eavait means to have Sunday schools, more education, and more misionary work. A. M. or the general Brotherhood endorses that. (A few brethren, and they may be good breth rentoo, cannot endorse it, they differ some with A. M.,) but the term progressive does not give the point of difference. There is also some difference among those who favor Subbath-schools, education and missionary work; they differ as to plans, and as to how much and where This indefinite term does not define that difference, so upon the subject of dress there is some difference, but this terr progressive does not define it. To dres like the world would require progres sion, and to turn from the world to plain ness would be progression the other way The other terms are like this-too inde inite to give the position of any one. There are other expressions too indef

inite to give the true position of those who differ; such as,"ancient landmarks, "old orderism," "in essentials union, in pon-essentials liberty." Let us take this last expression to see how indefinite it is. All denominations will unite with you if you let them say what the essential and non essentials are. The Methodists hold faith as essential, but baptism no essential; they are ready to unite on the essentials, but on baptism and all other non essentials they want liberty, and the more non-essentials the more liberty The Mormon takes the same ground of liberty in non essentials, but h to define them for himself, and he makes polygamy one of the non-essentials, hence the liberty. The Universalist takes the same ground; he will unite if you let him judge what are the essentials and non-essentials. He has but few essen tials, but many non-essentials, hence much liberty. Even our brethren who

are called the "old order," will accept it if you let them define what the essen tials and non-essentials are; they will he far from the others having more essentials and fewer non-essentials, hence less liberty. Just let each one judge for himself what the essentials are, and of what they consist, and you have a platform as broad as the opinions of men can make it. This expression like oth rs is too indefinite to give the difference which is producing the trouble among We want the difference and the

anse of it more clearly and if possible We differ in the matter of dress. That fference mainly grows out of another difference behind it. Our main differ-

ence is as to who shall decide upon this subject. This question involves much more than the matter of dress; it runs into church government and the princi-ples upon which it is to be decided reach almost every other subject. It may be decided by each individual member for himself, or it may be decided by the gen eral Brotherhood in A. M. If the prin ciple is adopted that each member shall decide this matter for himself, and dress

as he chooses, then the church bas no control over him in the matter. You ask a question that comes up here

bether the order of the Brethren in dress is "from heaven or from men This is an important question, but who shall answer it? Shall each one decide for himself "whether it is from heaven or from men?" If so, he may decide in any other matter "whether it is from we learn no difference yet. One says, heaven or from men." (Once this prinit means to learn more of the truth, to ciple is established, that each one judge and has the evil of have more love and kindness, to have for himself, with the same logic he may ance, is as much cor

go to the show, the dance, the sale from men). If each member shall judge for himself what are the essentials and the non essentials, and judge what is from heaven and what from men, we have the principle laid down to make the way broad enough to suit all. But there another principle upon which this matter of dress may be decided, that is by the council of the general Brotherhood. If it is right for the church to decide this matter of dress, it becomes an important matter, for then it is wrong to violate its decision; hence it should be made in strict accordance with the word of God. This principle of the church being the indge of its member's conduct, not only in dress but every other matter, where the Script ures teach Christian duty or obligation, and decisions in Annual Council have heen opposed in a way that seems more to cast reproach than to enlighten the enquiring mind, by calling the council a law making body, representing it as making laws for the church. It seems to us that no one treats the subject fair ly who holds out the idea that A. M nakes laws for the church, its decisions are like those of a church meeting, pass d upon the case before it according to the law of God as already made. might just as well call the decisions of a

ommon church meeting making law. One is no more a legislative body than

We now want to show that it is the right and duty of the church to decide all subjects where the Scriptures teach any Christian duty or obligation.

if there be any matter brought up about which the Scriptures any nothing that is not essential; and of course the law of God allows liberty in that, but the A. M., noteach individual, must be the judge when there is such a case, and hold its decision only as advisory, and not essential, but more on this point in the se

God condemps drunkenness: he con demns pride, and all other sins. Then he teaches the Christian to abstain from every appearance of evil, how shall each member judge for himself when their actions and conduct has the appearance of evil? We say not; it is the wrong principle and full of dangers that will come. Shall each one decide whether he will make and sell ardent spirits: Shall he decide for himself whether he invest his money in a distillery? Shall

he judge for himself whether it is right to go to a saloon to take his dram? Shall he judge whether all these things are appearance of evil, and the church have no right to say anything obout it? We hold that it is the duty of A. M. to decide that all these are appearances of evil, and forbid them, and enforce its decision, that would not be making law, only like a court, deciding according to law, that God has given, that the Christian shall abstain from all appearance of evil. God condemns pride as well as drunk

enness, and the church has the same right and authority to decide against every appearance of the evil of pride, that i has to decide against the appearance of the evil in drunkenness. Pride may come up in many ways, in fine houses, fine coaches, or fine dress. Many things have an appearance of pride, and the church should condemn them all for they are an

appearance of evil. There are many forms of dress that have an appearance of pride, and there are several forms of dress that have no appearance of pride That which is conformed to the world and has the evil of pride in its appear-

decide the order of the Brethren not to of God as any other evil, and it is the is duty of A. M. to condemn it and enforce its decision upon the members as it had the appearance of drunkencess. One more prelimmary remark, though a little out of place, is that those who want to decide all these questions for themselves, and not the A. M. to decide them often say that they take the gospel alone they stand on the Bible, nothing else This seems all right. It is good doctrine but behind it is the idea that they will interpret and explain that gospel for themselves. They take the gospel only, that is only as they understand it to teach, they will judge of its essentials and non-essentials without being subject to any council. On that ground any one will take the gospel. The Quaker will take the gospel, judge for busself, and set all the externals aside. The Uni versalist takes the gospel judges for himself, and leaves out many non-essentials When one claims to take the gospel and judge of it for himself, the way is so broad and full of non-essentials, that every free thinker finds liberty enough to

suit him. We take the gospel, but on very different grounds. eral Brotherhood, the church we join ed, for its counsels, work with it, anbuit to it in A. M., as the only council that can give us union, where there is danger of division, on the ground of each ore

judging for himself.

If we take the decisions of A. M., and its work away, and let each one deci every thing for himself, we will soon have liberty and division unlimited. If we change the nature of its work, to decide only a few doctrinal questions, not ques tions of Christian duty, conduct, or character, then we step on the broad plat-form of other denominations, allowing each one to judge in every thing except a few doctrinal points, and soon some will want to cut them down to suit the standard of popular liberty in religious matters, for when once we start on the principle of giving up one part of gospe teaching to the liberty of each one's conscience, we have no stopping place unto we end by giving up all to some liberty. But our principle is for A. M. not to give up any thing the Scriptures teach; enforce every thing taught in the gospel Let us have one church and its counsele that take the whole gospel and enforce its teaching, not to give up any part of its teaching to men's conscience; enforce all the gospel teaching, but do not enforce any thing the gospel does not teach.

It is in place here to look at anoth point in this matter, that is, whether the decisions of A. M. are binding or only advisory, and in what sense. they are not understood alike by all When Annual Council decides any ques tion where the Scriptures teach the de of its members it is binding and should be obeyed. When A. M. decides that a brother shall not manufacture and sel ardent spirits, it should enforce it, he cause it is an appearance of evil, and i persuasion cannot enforce it, then i should be done by expulsion. But if A. M. decides a question the Scriptures say nothing about; such as having a tent for A. M., whether it be of canvass or boards whether we have half fore on railroads whether a brother may wear his bear entire, these and many other questions where the Scriptures say nothing about them, decision of A. M. is only advisory and can only be enforced by persuasion not by expulsion, making them a test fellowship.

The evil of pride stands against the laws of God, of nature, reason, violating them enned by the word all with impunity. It is leading its vo

8

inlets all the laws of health which course in its way, with their shoes, tight lacing. gandy head dress, for fashion and show estead of health and comfort to such ex tent that many of our medical writers are pointing to it as the cause of consump ion, and many other diseases which weak en our race, and call milhous to an un timely grave. Millions of orphans are left because a thoughtless mother, led by pride in dress to disregard the laws of ralth, is made a sacrifice at the shrine of fashion. Every style of dress that is not in accordance with the laws of health, is condemned by the laws of God

nature, and reason. All the laws of nature require plain o in dress. To disfigure and deform the hody by dress is a mockery of nature, a rebellion against the divine arrangement. Any form or style of dress at violates the laws of nature is weith er for health nor comfort of the body Comfort requires plainness and cries against any fashion which tortures and ens the body, to satisfy the pride of a distorted mind. Any form of dress that is plain, neat, comfortable, and healthy, is the order of heaven, of nature, and of reason.

The laws of humanity cry against the evil of pride. It has led the church es of the age, the schools, the Sabbath schools, the customs of society, so far in to extravagance that the poorer class can not reach them, thus deharring the poor from the best opportunities of improving their condition. Pride is spending in wanton waste many millions of dollars that humanity would turn to blessings for the needy. Pride turns almost every thing against them, driving them away and sinking them lower in want, like the rich man in purple and fine linen would leave Lozarus to die in want. Humanity cries to heaven for that plainness and humility in dress that makes the church the home of the poor, and brings it down from the grasp of extravagant pride, where the condition of the poor can reach that form of dress which plainness makes common to all The full development of the mind cries

ngainst pride and fashion. They dwarf the mind as well as the body. The votaries of fashion and glares of pride, though surrounded with wealth, seldon or never produce men of intellectual powuflueuce. A Burke, Mirabau, s Clay, a Lincoln, never came of the ranks of pride and vanity in dress, much less a Bunyan, a Luther, a Wesley, a Spurgeon. The plain truths of God, nature and reason combine to develop their minds in all their fulness. The mind devoted to pride and vanity, only reach es a few superficial requirements for dis play and show in fashionable circles. It laves and weakens the mind as well as the body. The mind devoted to fash ion feeds more readily on novels than the truths of God and nature. Fashion and fiction are twin relies of depravity hanging on to the mind and body, chain ing them to sin, weakness, and death, the marked image of God, blasted, runed, smitten down with pride.

We turn again to your questi-Brethren's order of dress from "heaven or from men?" We answer, any order of dress that is plain, that has no appear ance of pride and its evils, not conform-

pride; they are all inside and included achools, the Scriptures requiring us to in that order heaven has ordained men teach our children the fear of the Lord. should wear. No plain, modest appar-el is forbidden in the Scriptures. There are several kinds of food that God ordained man should eat, they are all in side and included in the order of heav en on that subject; so in the matter of dress to choose one form of dress that is inside of the order of heaven, that abstains from every appearance of the evil of pride is perfectly right, but to enforce it against other forms of dress that are equally plain is wrong. A. M. may se-lect the round coat as the order they prefer, but cannot condemn or expel a mem ber for wearing a plain coat that is not round, because the Scriptures do no condemn any plain, modest apparel hence the decision of A. M. is only ad-

visory on this point, because the Script ures are silent on it. But it is the duty

because the Scriptures condemn him.

Let us take another case to explain the truth further. The Scriptures teach that the woman shall have her head covered in time of worship. Take one who says the hair is the covering—she wants to judge for herself. Another says the Scriptures teach an artificial covering The A. M. selects the plain cop, and sh accepts that. Another says a fine fash-ionable hat will do as well—she wants to judge for berself. Here is a fair sam de of each one deciding for himself What shall A. M. do in such a case? De ide the artificial covering must be wo because the Scriptures teach it, decide that the fashionable hat is an appearance of pride and must be put off. But to get all, there is another covered with a plate handkerchief or veil. Nowwhat shall A M. do about that? Nothing more than give advice and persuasion because there s no Scripcure violated. I do not know that there was a plain, round coat or cap worn in the days of the apostles, but l do know when nest and plain, they be-

long to modest apparel now, and have no appearace of pride. You say that it is bewildering and discouraging to you to take up a church print and find it emphatically declared that "there is not scrap of recripture to sustain the Breth ren's order of dress." We hope you will not be discouraged at such bold assertions, they often only supply the place where argument is wanting. It might just as well be said, there is not a scrap of Scripture for the order of the Broth ren in missionary work adopted at A. M or not a scrap of Scripture for Sabbath school, or for using beef at the supper or for meeting for worship at ten o'clock The same expression with the same kind of logic and reasoning, and with just as much truth will apply to each of thes and many other things. There are sev eral plans of mission work; several ways eral plans of mission work; several ways of having the gospel preached to the world around us. A. M. selected one, the district plau, but does not say there is no other plan. God approves. Hav-ing the gospel carried to Denmark, to e cities, or the work of evangelism-

all, if carried out properly and the gos all, if carried out properly and one go-pel preached in its purity, are in the or-der from heaven. But the A. M. favor-ed the order of districts carrying on the work; so it is in the order of dress. A ed to the world, but plain and modest M. selected one form of dress and ad apparel in accordance with the laws of vised the Brotherhood to adont it, but nature, health, and comfort, is from heav it cannot condemn and expel members es, and all forms and styles of dress that for wearing other forms of plain dress

That may be done in different ways; at home in the family, in a social meeting, in our common preaching, in the Bible class, or in the Sabbath-school. Now. A. M. may decide in favor of Sabbath schools, that is only advisory, giving preference to that made over the others. But one may say there is not a scrap of Scripture for Sabbath-school, because the Scriptures say nothing about them. the Scripture does not say anything about the round coator cap. But if the Sabhath-schools teach the children ac cording to the gospel, there is a scrap of Scripture for it. Just so with the Brethren's order of dress; if it has no appear ance of evil and is modest apparel, it, on the same principle has Scripture for its support, though there may be other forms of dress equally plain, expediency or

of A M to expel a brother whose dress convenience or some other contingent may select one as preferable to the oth is condemned by the appearance of evil The same may be said of those oth er things. There is Scripture for any thing included in gospel teaching. If a brother have a plain coat with round skirt, there is Scripture for it, because of its plainness and non appearance of evil. If plain, and the skirt be not round. the same Scripture for the same reason includes that, because the preference for and skirt is a matter of expediency. while the plainness and non appearance of evil is positive law. A. M. gives its preference for the straight breasted, round kirt coat, but does not make it essential to membership or fellowship. Just as it gives its preference in a plan of missionary work, but does not make the plan essential; or for Sabbath-school, hut does not make them essential; or for beef for the supper, but does not make it a test of fellowship. The test of fel-lowship on dress, and those other things usmed, and many more is only made when the teaching of Scripture is violated. The order of the Brethren in dress has

two points in it to be noted: First, the dress must be plain-a modest appare that has no appearance of pride and its evils, not conformed to the world; this is a test of fellowship, because to disohey in this, violates the Scripture as wel as any other duty. But the second point in the order of the round skirt, &c.: this is advisory, as expedient, but not a test of fellowship. Now if the expression, not a scrap of Scripture for the Breth ren's order of dress," refers only to the second or last point, then there is noth ing alarming about it. But if it includes the first point, meaning the church has no right to forbid all the styles and fash ions of the world from coming into it but must leave the whole matter of dress to the judgment of each individual, then we differ radically. The expression is so general in its form that we might be coustruing it different from the intention of

You ask if the matter of dress shall be left to individual "God-given tastes. We conclude God-given tastes do not crave things his Word condemns. they do not crave the appearance of pride, or any other evil thing. Jesus says, "pride comes out of an evil heart;" then the tastes for pride, fashion, and its many evils are not God given, they were given by another, and shall not determine this matter of dress in the church. The Godgiven tastes are bounded by the divise law, by nature, health, and reason; by them the church shall decide the matter have an appearance of pride, and are So it is in missionary organization, it them the church shall decide the matter conformed to the world are from mea. cannot condemn and expel for adopting of dress, and every thing else brought There are different forms of dress that other plans, so long as they violate no before it. You ask, can we know the

taries into fine and fashionable dress, to are plain and have no appearance of Scripture. It is the same in Sabbath- divine mind in this matter. Certainly we can as well as any other subject Some things God has commanded, others forbidden; but many others left to the forbidden; but many others left to the judgment of the church as matters of ex rediency; this is true of dress and alto very thing else.

We have said much about deci A. M.; it is not infallible, but the high st council of the church on earth. it we look to lead us right, and keep that union and oneness for which the Savior prayed, and for which we pray and labor We have laid down the principles which we believe have governed it since our We nave that down the principles which we believe have governed it since our knowledge of it, and so long as it stands firm to these principles, what little effort we are able to make, shall be to sustain it. But if it gives up those principles, or changes to a new form of church gov-

ernment, then we have lost our hopes having one church on earth, keepin

having one church on earth, keeping the whole go-pel in all its teaching. Let us look at one more point, then we are done. Some breturen want A. M. to decide on dress and make it bindng in some matters the gospel does not say any thing about; such as the round skirt, straight breasted coat. To enforce such decision by expulsion would be without the anthority of Scripture or the example of the old fathers in the church But to put that matter on its proper b es, it can be maintained and will be ac explable generally in our Brotherhood for there is much to be said in its favor 1. Take the straight breasted, round skirt coat when neatly made and well fitting is as good, as uice, and modest in appearance as any can be made, with ot).

er parts of dress simple, neat, and plair
—all the teaching of the Scripture, the
laws of nature, of health, of comfort are
combined in it. 2. It is good for the church to have an order in every thi in time of meeting, in all of the servi an order in dress is full of the same b efits. 3. It shows a plain distinction from the world, better probably than any other form could do. 4. It shows that er of dress, but that we are led by teaching of the gospel to adopt a dress. 5. It shows that we look t dress. 5. It shows that we look to A. M. and submit to its authority. It also shows the church we belong to, and what shows the church we belong to, and what our faith and practice is, when we are known. 6. It is a means by which we can know each other though strangers in the flesh. If the soldier, the mason, &c. can be benefitted by a uniform, by which they may be known, how much more we, whose union and oneness should

be stronger than theirs. Many blessings come of knowing each other wherever we meet. 7. This uniformity that sep-arates from the world in the same proarates from the world in the same pro-portion, tends to drawing the uniformed together in their associations and feelings. 8. It gives a plain uniform that brings the church down to a oneness where the poor can reach the general order, and feel that the church is one thing God has given on earth to meet their wants spir nally and temporally. 9. All pecu liar forms of dress, show the power governs the one who accepts it. Take the lady with the fine fashionable dress, arrayed in jewelry; it shows that the power of fashion controls her in that matter. So the lady dressed in modest apparel, no appearance of pride, uniform ed with plan white cap shows the Scriptures and the council of A.

govern her in that matter. We have in dress to show the basis on which believe it can be maintained and encour aged on the ground of reason and per aged on the ground of reason and persi-asion. I am now done. Hope I have said nothing to wound you as we are stran-gers in one sense. I know not your own views. I have tried to speak in a way views I have tried to spenk in a way that would not offend any. Have tried to deal fairly, and look only to the prin-ciples on which there is difference. I expect criticism, for I have come out I hope it will be made in a spirit. I don't object to it, as Caristian spirit I want to know it if I am wrong in any point. If I have in any way misrepresented your views or any others I will

gladly correct.
Yours in submission to the divine will,

### The Brethren af Work. PUBLISHED WEEKLY.

J. H. MOORE, PROTORS AND M. M. ESHELMAN, PROPRIETORS

S. J. HARDSON.

## MODRE & ESHELMAN, Lapart, Carrell Co., Ill.

LANABE III... MAY 80, 1879 A young sister, 13 years of age, was baptaced

at Dutchtown last Thursday. No debate this week, caused by Brother sein being from home stending the District

Meeting Barrenner Martin Meyer and Daniel Miller arted for the Wisconsin mestion field last Fai-

onn W. Fitzgerald's address is el om Belington, Virginia, to Aresnam, Darke County, Ohio.

An empty bram, like an empty wagon, makes a good deal of noise, but adds, nothing to the

THERE will be no enting at the Annual Meeting tent this year till Monday. Ant mail matter untended for parties at the

Annual Meeting should be addressed in the BROTHER Jesse Calvert closed his men Eaton, Delaware County, Indiana, with twenty-

four additions. Three of them were from the THAT preacher who calls a small bit of ke

coming the Mathodists for calling sprinkling baptis BE who belongs to a church, and must join a secret society besides, has certainly come to the conclusion that he needs more than one re-

A PROPERTY Conference, on the second co-

ing of Christ, was held in Swelen on the 4th of March last. The religious world is becoming awakened on this subject.

BROTHER Philip Shoemaker, of Oakland, Areastrong County, Pennsylvania, called on us last week. He is here looking after his sick son who is lying very low at Brother Wm. THE Ante secret element of this county is

doing its utmost against secret orders. They have a rean in the field for county clerk, and

Maxy thanks to Jones Brothers, now of For-eston, but formerly of Thomasboro, Illinois, for a heautiful map of the State of Illinois. They are canvascing for some excellent maps, a few

BROTHER S. J. Harrison, our clerk, will spend a few days, prior to the Annual Meeting, with the Brathren in the valley of Virginia. He lett Lanerk last Saterday afternoon, expecting

We will not likely be permitted to attend a single Love-feast this Spring in Northern Illiuois, as they all come just at a time when we will be away attending A. M. Hope the brethren and sisters in the different churches will have a

WE regret, that up to the time of going to press, we have not received sufficient informa-tion regarding Brother J. M. Zuck's death to give any further particulars He is said to have

THE Brethren in Southern Ohio have up-pointed a meeting in August to consider the missionary question, and if agreeable, adopt a plan for carrying on the work more extensive-We wish them success in their efforts, and hope they will be able to put a good missionary

BROTHER Eshelman left home on the mo of the 22nd, for Dunkirk, Ohio, where he will attend a mis-sonary meeting and the Dis-trict Meeting of North-western Ohio. From there he will go to Virginia. Any one wishing to correspond with him should address him

at Broadway, Rockingham County, Virginia.

Wm. C. Thurman has challenged Robert In-gersoll for a joint discussion, but Bob refuses to accept. In fact, Ingersoll is too cowardly to debate with any one on the authenticity of the Bible. Whenever he gets ready to discuss the mistakes of Mosos, as he calls them, he will find plenty of men ready to acco

Lagr week Mr. D. P. Rothborn, Anti-Moson for Iows, delivered two lectures Lucark. He also worked two degrees, showing what the Masons do behind the curtain. We have read Masonry, but never before saw it seted out and exposed. Knowing what we do about these secret orders we can never consent to fellowship a member who belongs to them.

THE attacks of Col. Ingersoll on the Bible and the Christian religion are brouging out n flavs of books containing arguments for the Scriptures and odverse to infidelity. William H Wulson, of 182 South Clark Street, Chicago, has favored us with his late work, entitled, "The Infidel Silenced," by irrefutable evidence, relating to the authenticity and credibility of the Holy Scriptures. Paper, price 45 cents.

xpect to leave bome, on or M. on Tuesday at moon, one day before this pa-per is mailed, and reach Broadway, Rockingham County, Virginia, on Thursday evening sess engagements for Friday and Saturday will prevent us from getting around much till after the close of the meeting. If all goes well we may spend a week in the valley before re-turning bome. We hope to have the parame of meeting many of our readers at the meeting

ONE of our exchanges save that a mersell, is prepalating the doctrine that the world rill come to an end in 1914, the "forty years of trouble" to precede that event having com-menced in 1874. Russell has made 150 conment has been caused in that region. Our Pennsylvania prophet will find it difficult to harmonize his prediction with the language of the Savier in Matt. 24: 36,

THE Northern District of Missouri has taker another step in the right direction. Last year they appointed Brother C. C. Root missionary, or more properly, evangelist, to do missionary work in that State. The move was good and resulted in the salvation of sinners. But this year they have done still better by appointing Brother D. B. Gibson in connection with C. C. They expect to commence their labors sometime in September and continue during the Winter, The District Meeting did not think it Scriptural to let these brethren go a warfare at their own expense. That is right, brethren.

#### THE DRESS QUESTION.

THIS week we appropriate an unusual amount of space to the dress question, which, just now, seems to be attracting considerable atten-By many the Brethren have been misunderstood, and not a few of our own people have failed to look at it from a proper Scriptural stand-point. Brother Miller's article is long, but we trust all our readers will read every line of it, and be sure that they nurlerstand his tion fully, as it is the original ground first oc-copied by our ancient brethren who were first in this grand reformatory movement

It is easy to defoul our order of dress if the right course is pursued, and the proper reasons given, but in defending this order care should be taken not to wrest Scripture from its true and obvious arrange. Brother Miller's res uniformity are good and reasonable. Cer

amly no one can reasonably object to them. Brother S. J Harrison also has a lengthy article giving some reasons why we should dress alike. The reader will have to withhold judgment on his article till next week, as we

#### A TALK WITH WRITERS

THERE ortainly can be no serious objections urged against a member giving his views any important Scriptural question that may be of interest to our readers, provided it is done in a Christian spirit, but we doubt the propriety of members replying to each other the colorous of the BRITHREN AT WORK. Wada not see that any good can result from it, but on the other hand are satisfied that it would do much harm both in and out of the church Many of our readers have notified us that as long as our paper stands up for the pure gospel and is kept free of confrorersy between mem-bers, they will stand by us and help the good work along, but that when we get to allowing miscellaneous controversies between members we can just take their names off of our list.

That is the way they feel about it. In "Our Bible Class" department writers are permitted to express different views on ques tions presented, and so far it has caused asantness, nor has it given rise to any difficulties but of late a few of our writers want the privilege of replying to what this or that

these writers cannot see that such a course between boothern and thereby engender strife and outention. Were we to publish their replies, then those on the other side would want moth er hearing and it would be but a short time till our paper would be filled with controversy and outention between brethren. We are sure that our readers do not want to see the B, ar W come to this

Suppose my brother should preach a sept about the prodigal son, giving his views of the arable, and I would get up before the same sadicuce and reply to him, what would the prople think of us as preachers? My brother is ntitled to his views, and charity would dietate that I should respect them in a brotherly manner. Of course, I do not used to accent or endorse them. If I want to preach on that subject metime, and give my views, I would have a culying to what my brother said. This is fre-

sently done and no offense taken. Now, why not brethren use the same wisdom in writing for the papers? Why cannot writers give their views without replying to each other? My brother has as good a right to his views as I have to mine, especially on points where there are good grounds for differences hence we should have charity one for another. There is no use of members wrongling and debuting over these things; it does no good. Each ne can give his views and let that suffice There is no use in pulling down your brother's house just to get him to build one like yours, especially if your house is no better than his. Just so with your views regardizertain points of Scripture. If you go to pulling down what your brother believes, there may be trouble, but if you can offer him something better, and he sees it, he will then leave his for-

mer view of his own accord. Brethren will please remember these things ben writing for the press. If a brother or sister writes and gives his views on one of these perplexing questions you do not need to endorse it it it does not suit you. If you have something better you can give it without replys to what that other brother or sister wrote. publish scores of articles contaming views that

we cannot endorse, but we think the writers are entitled to a hearing; they have their honest views and have a right to express them as long as they do not injure the cause, but if we receive an article that we are confident will do huras we reject it if it is from the best writer in the church. Of course, we make some mistakes, but not intentionally. We have a standing rule to reject all articles calculated to stir up strate and contention among our read

Our hysbren have different views about it—

aged. When he had done, young Pitz trose
we don't all see alike. Each member has a
and replied: "If it be a cruse to be young, then right to his views, so far as opinion is concerned, and we ought to monifest brotherly love enough to bear with each other. One brother emagh to be a with enter where. One brother may write and gore his views, well, it may not sait you, and it say not suit us. Of course, we do not need be endought has if we have something better we can nerte it without replying to what that bencher has said. It we will all do this we need never be amonged by controversities in our paper. We wonder if all our readers will may make to this? We think you will all you market the description of the will be used to be suffered to the will be used to be suffered to the will be used to be suffered to the will be used to be

#### SOME OF THE CAUSES OF CON-TROVERSY AND DISAGREE. MENT

OWEVER painful it may be to write and talk about disagreements, or even to think boot them, there may be tunes when it become necessary to lug the axe of the root, and try to move the causes; for there can be no onene no unity, strong and indissoluble, unless the course of disagramment first be removed. I have een waiting and wasting for some one to tell rou some of these things, but since none have,

There are not a few men ready to come into the church to enjoy its rights and privileges if they be permitted to bring along the absurditirs of the Lodge. Some will come if allowed to bring along their pic-meing, close dealing, tattling, backbiting. These are dear to them, and rather than yield them, they well stay out and freeze. Others are knocking for admis with a large bunch of self-will so their hearts. while, perhaps, not a few are trying to get in rer little pocket-bank of covet Pride, deception, and self-aggrandizement want in with their claims, so there is a continual or among these elements for a home among the good. What does this teach us? Does it not tell that since they want m, some have come in? Nay, more; does not the condition things prove that these elements of discord are in the church? It is, perhaps, well that it is so, for gold that so trued in the fire carries with it a value unanceton-able. They that upconressed need to be much manufact. But to be

One of the greatest conses of dispersement is

the fact that some are called "Old Brethren," and some "Young Brethren." By a too free se of these terms and their teleration, a wide instead of unite When the term "old brothis used, the speaker wishes to convey the idea of wisdom, prudence, honor, &c., and when he uses the term "young hirthree," the idea of danger, instability, district, is encouraged. Why? Became those who use them, by tone, restore, and seperal expression wish to be un derstood in this way. Jerus cays, "All ye are brethreu;" but some of the modern disciples ay, ye are not all brethren. Some are only half brothren, some are quarter brethren, some sixteenth brothren. If one come to the church at sixteen, he must wait about forty years before he can be a full brother. Then h a full brother in giving money to the church, a full brother in making fires, sweeping the floor, &c., of the meeting-house; a full brother in voting for officers; a full brother in waiting on the sick; deing any kind of service work for the church; but only a part of a brother when he omes to express his views on matters of judgment and dectrine, though he may have st the Bible more, though he may have led a holier life, and nossess better talent than those older in years Under these circumstances is it my wonder that there are disagreements? talk publicly and privately as if the young have no rights, no privileges worthy of respect, is one of the roots of disagreement. This is a stubborn fact, and the sooner we admit it, and eform, the better. Whenever I hear any one attempt to draw

sympathy by comparing old and young, and so ondact himself as if the younger were not worthy of respect. I am made to think of a scene in the British Parliament many years ago. Wm. Pitt, a young man of great talent and orate sters, once delivered a powerful speech in the House of Commons, and so well was it received that not a few older heads were aroused to envy and jeslowy. When young Pitt had taken his seat, an old man arose and for awhite endeavored to amuse the House at the examine of the young orator. He ridiculed the routh, sad did Take the "divorce" question for instance. all he could to draw out the sympathes of the

my honorable colleague, at some stage of his life, most have been a criminal also; for be rould not be old without first being young But if it be a crime to be young, and I am un worthy the notice of my seers, there still seem to be food enough about me for a gone to pick at." This was a severe represed but perhaps well earned, for no mun should be stigment "Let no man despise thy youth,

Each has a right to express his views he can. In looking over the doings of our ren in this country fifty and sixty years ago, I notice that they ever encouraged all the members to study the Bible, and if my brother think that he can give more light 'open a subject, he was at liberty to bring it before the Annual Meeting. But it is not so any more No difference how much a young brother may think that he can give more gospel light on a subject, he is told that he should leave that for older heads to bring forward. Why is it? Is there so much desire for honor from one another, that these things are so?

The young have opportunities of learning not always within reach of the older ones They soon learn from the older, their experi once and knowledge which they have obtained through many years, and then having very net ive minds go forth unto other and unexplored fields. It is not the wish of the younger to get may from the Bible, but to get nearer. They do not recognize themselves as infallible; neith er do they regard any of their brethrence without mutakes. How any man can get down on his knees and beseech God to forgive him, be suse of his errors, and then arise and demand that all be says must be accepted just because be is an old man, is a little too dark for many of us to see through. We do not accept it as being convisiont or from heaven. Just so long as men will insist that only "old brethren should talk, act, govern, and enjoy the freedor of the church, just so long will there be a fruit ful source of disagreement. Until each is recognized as being a part of the "one body," as having been huptized into Christ, and not into nen, as having put on Christ, not to be put off by anything outside of the Divine Record, there

will be disagreements But I cannot refrain from commending many the aged brethren. They manifest so much windom and good sense, that no one can fail t love them. They recognize the rights and privileges of all to speak and take part in the deliberations of the church. They never try to call out sympathy and honor by alieding to themselves as the only qualified persons to ex-press thoughts. No, never! Such are loved. honored, and respected. From such, the young seek counsel, and give heed to their warnings

and admonitions. To them
"Trade is toth, wherever found,
In heather lands, or on Caristian grou It is not truth because an old man uttered it the young. We ought to be so free of prejndice and selfishness that we could accept a truth, no difference by whom it is uttered. Unless we have this mind, we are certain to follow men not Christ. Let us then cease reproving the young for being young, and we will have removed one great cause of disagreement and trouble. We must either do this, or go to telling the young that if they come into the church they cannot expect the same privileges with us. We stand before them week after week and declare to them how the gospel puts all men or justity, that all may enjoy the same rights and then when they give us their hand, we come and may, "You are too young to advance an idea, either on church government or don-He begins to wonder how this is. thought," says he, " we all had the same rightand enjoyments; but I find there is a high and a low in the church. I am sorry, and almost wish I had not storted in this way." Thus be feels until, fed by about a dozen rebukes for in sixting on his rights, he becomes cold and corn less, and finally looks upon the church as worse than the world. Trace it to the source, and bud treatment, and distinctions, will be found as the cause of his downfall. If, then, you want to help remove the cause, cease to held up the young as unworthy your notice and attenti Jesus Christ made no such distinctions wither v. A plea in their behalf seemed necessary. I have no apologies to offer, but some more

#### ANNUAL MEETING PLAN

VOT bring well enough to write much for reeks has caused some delay in the mance of this long since promised article. What to do with, and how to hold our An-hal Meetings have puzzled some of the best bet

The rights, privileges, enjoyments, and sor- minds in the Brotherhood. It is difficult to just before opening the doors, No. 45, in large we, of the church kelong to the old and young determine what to do with the large crowds who assemble there, hence a number of efforts upon any subject, and to thus sed the others all have been made to discourage such large attend ances, but all to no effect. People want to come, they will come, and I say let them come and enjoy themselves. They have a right there and no one ought to object. Our thus e together once each year is a blessing to the Brotherhood, and it ought to be kept up, and made good use of. Our thus associating together makes the bond of union between just that much stronger - it quables us to beone better acquainted, and causes us more largely to partake of that oneness that should characterize the children of God. For our plan

f holding the meeting we claim the following Every body can go who will

Those who do go can be acco and enjoy thorosolves The meeting will pay its own way and of no expense to any church or distri

To carry out this plan, business must be re duced to a complete, system, every thing court operly arranged and specified and then worked up to It is useless to attempt to han dle and care for a large crowd without system and a very pice one too at that. In this plan I will take neither time nor space to detail fully In arranging a plan for our Annual Meeting there are two points that must be kept in view

First The congregation wants to be so cated that the people can see and hear what is done and said. Second. Suitable arrangements must made for feeding and lodging the people with-out any cost to the church or district where

the meeting is held. All this can be accomplished by diminishing the crowd, but that is something that cannot be done, and should not even if it can. Now

THE PLAN

1. I would have but one point where the

meetings are held year after year. This point would be selected so as to have the best of R R. facilities and us near the center of the Brotherhood as possible. 2 A large frame building, not less than 200

feet each way should be erected. In shape, the building should have a circular form, and from the center the floor should rise in every divertice comparhet after the morney of the on ent amphithester buildings-low in the center and high on the out edges.

The standing Committee and delegshould occupy a position in the center of the milding, with the congregation gradually rising above them in every direction, a



Committee and delegates would occupy; figure ws where the congregation would be seat-This arrangement would enable everybody in the audience to see everybody class, makes no difference where a man stands when he speaks, you could both see and hear him. The arrangements possess many other nivan-tages which we will not step to mention, the der will likely take them in at a glance

4. A short distance from this building should se an eating house where are served three meals each day. Each meal to cost ten cents, and any body can est who will pay his ten cent-No one would be allowed to enter the cating house without a ticket. These tickets to be kept for sale at different points on the ground, and to cost ten cents each, sutitling the holder to one meal

6. There would be three grades of tickets for the men. Those over 45 years of age would purchase tickets No. 45. Those under 45 and over 25 would get tickets No. 25, and those under 25 another class of tickets. These tickets could be purchased most any time between, or just before meats. When the meal time arrived, and figures, would be hung above each door leading into the sating room. This means that no or can get through these doors unless he has ticket No. 45. This enables all the old people to get to the first table. We who would have tickets No. 25 would not try to enter, we would wait till we saw No. 25 pop up shove each door then our turn would come. By thus dividing the crowd into three classes the rush at the dining room doors would in a great recourse he avoided. For the women there would be but one class of tickets. As a general this they have more manners than the zeen and di not crowd about the doors so much.

7. There would also be provided lodging places where people could have a good rests place for five cents a night.

8. I would have preaching to commence as

early as Friday evening and continue until Monday evening. This would be a glorious season. Thousands of members would be there and the large building would be a noble place to hold meeting. Bearing and lodging would cost but 35 cents per day, and that is about as rap as we can live at bome. It would be a necont indeed. During this time the Standog Committee could arrange their matters so that when the council opened on Tuesday morning there would be no delay. During the meeting the crowd would average not far from 5,000 a day, bringing in not less than \$1,500 each day, saying nothing about the lodging fee. The meeting would last five or six days, naking money enough to pay all the expe of the meeting, and in two years would pay for the buildings, &c.

9. To make the meeting a success it slabe placed in the hands of a skillful man who knows how to handle things on a large scale and let bun appoint his own subordinates, and hare such help as he may need. Every person employed should be paid for his service course, it will cost something to get the plan started, but when once commenced it will pay its own expenses, and have considerable left for

If it is thought too inconvenient to have bed one place for the meeting, then two points should be selected, one in the East and the other in the Wast, and alternate the meetings. urse, this would take more buildings, and for that reason would be opposed by many. the use of large tents the meeting could be held at most any point. To do this successfully, a man would have to be employed to take charge of the business from year to year, for everything ertaining to the necessary conveniences of t

esting should be moved from point to point. There are a unxaber of other points necessar ily belonging to this plan which I need not now detail, such as conveniences of entering and passume from the Standard Committee & partment, ventilaling the man, keeping order the condition of the ground, arranging of sleep ing departments, room for Standing C the printing of tickets so they cannot be comterfeited, &c. Likely the tent arrangement will seet with the best approval, as that would en able the meeting to be held at a different point

each year, and as preaching would comm s early as Friday evening much good would be done in that way. Some object to each one paying for their ueals on the ground that it does not look suffi ciently charitable, but there is such a thing us

overdoing charity, and this we think is just what is the matter with our present plan of holding the A. M. It has become too great a urden, and then the conveniences cannot always be as they ought, but'if we will be as wise in this as we are in worldly, or temporal matters, we can adopt a system that will enable us hold our A. M. in such a way that it will be a burden to uone. People who are interested mough to go to such meetings can certainly afford to pay ten cents a meal. Just think of a ng three thousand dollars just for charity's sake, thus having a great burden to hear, while a small amount from each member uld avoid all trouble. The meeting is also becoming so expensive that but few districts are willing to take it, and some districts are not yet done paying for the Annual Meetings they took years ago. We think circumstances

He who quesses at a thing has but our chance f being right, while there are thousands of hances to be mutaken.

SETTLED AT LAST FOR years the controversey has been going

on about the three thousand who were suptized on the day of Pentecost. It is usual to say they could not have been immersed in one day, but the New York Independent says: "There has been most searvelous and glorious religious work going on for two years in connection with the Baptist Mission among the Telugus of Ongole, India, and vicinity. In a ingle day, as the reports published some time sign recorded, there were 2,333 baptized. Mr. J. H. Gunung, of Titusville, Pa., read the story in The National Baptist, and his zealous beart was stirred up thereby to write to the old faithful Missionary Clough, at Ongole, to ask him: How many men does it take to haptize 2,222 persons in one day?' That is an important question, though we confess it had not occurred to us, on reading and publish ing the account of the great inguthering. The letter reached Brother Clough; but he was so busy converting the brothen that he am'd not find time to a But he passed it over to one of his sectials, who took pains to answer it. As the sestion is of such vast importance, we think it ur duty to give the facts in full, as given to

With reference to your question: "How many men does it toke to baptize 2,322 persons in one day?" I should say that depends on ser-eral things; but in the present case the reply is "sax." But, lest this be for become, I will em-But, lest this be for laconic, I will enarge a little. was admirably situated for expeditions work. It on either side; and no time was lost in coming or going, as the water was sufficiently does close up to the road. Remember, too, that the ex-aminations and all other necessary preparatory work had been previously attended to. The people were arranged in groups according to their villages. Only two preachers haptized at one time; when those were tired, two others ook their places; these, in turn, were relieved by the other two; and so on. The haptizing commenced at about 5 A. M. and continued till 10. It was resumed at 2 P. M. and completed

It will thus be seen that the haptism of 2.222 converts occupied two preachers 9 hours, or about 30 seconds for each candidate. If the six preachers but all been couployed at the same time, the 2,222 converts would have been hap-

tind in just three hours!
"That the time occupied was ample to do it "decently and in order" is proven by an actual experiment made on the 30th of June, in Ongola. On that day Brother Clough baptized 312 con-verts. As be entered the baptizery, he handed Mrs. Clough bis watch, at which she le marked that he began baptizing at 6:17, and as the last candidate rose from the water it was precisely 7:38. The average time will be seen to be 22 seconds; but no effort was made at

Probi the above, it is clear that three the sand persons could very easily have been bap tized by immersion by the twelve disciples in one day, if they were in good practice and had command of sufficient water for the purpose. And it should further be remembered that there is no reason why fifty other disciples should not have helped in the baptizing, if they could be owed to occupy the pools for the purpose We advise our readers to cut this out and paste it in their scrap book. They may have

se for it some day.

THE want of room on the editorial pages this week keeps us from giving a further report of the Mormaw Fund. Some may think it strange that we refused to not as one of the Board to elect the men to preach in cities, and assist in arrying out the wishes of the donors, but, as a general thing, editors have all the work they can nossibly attend to and should they consent to take more they might not do any of it well After siving the matter much thought we conclude that it is best to have the Standing Com-mittee appoint that board, and therefore sugest that all who are in favor of that will say Committee. Address Standing Commit Broadway, Rockingham County, Virginia.

BROTHER Enoch Eby is in company with Brother Eshelman on their way to Annual Meeting. We expect to overtake them some-where in Ohio, and then travel together to the place of A M

Our book keeper, Brother S. J. Harrison, will be at the Anamal Meeting with his books prepared to wait on those who may wish to set-tle their accounts. From the A. M. he expects change, and a better system should certainly be atopted. to visit Johnstown, Pennsylvania, and spend some days with old friends.

## Our Rible Class.

"The Worth of Truth no Tongue Can Tell."

Will scree one explain Acts 15:20? In particular be phase? "and from blood, and from things PRANKLIN ANGLESSYER Will some one explain Heb. 1:17 " And of the

ngels he saith, Who maketh his ungels spirits, sao in ministers a flame of fire." H. T. CROOK. Pleane explain, through the paper, the meaning f Luke 10; 37, 40. It reads as follows: "And than he was come nigh, even now at the descented when he was come night, even now at the descented the mount of Olives, the vinde multitude of the distiples began to rejoice and printse God with a loud veice for all the nighty works that they had seen. And he answered and raid unto them, I tell yes that, if these should hold their pears, the stenes would homedistely ory aut." S. C. C.

THE FLAMING SWORD Is the cherebim, or flaming sword still between mean and the tree of life? C. L. CHOTTY.

TO the sinner it is; but to those who h communion with God it is not. Take for ice, Adam, to illustrate; God said, of every true of the garden thou mayest freely eat; hut of the tree of the knowledge of good and evil, Gen. 2: 16, 17, which shows he partook of the true of life; but, when he fell, the sword was put there. The Christian has access to the tree of life: if he falls, the sword is there. His par taking of the tree of life while he serves God does not affect him after his fall. W. S. McCrain

Union, Issur.

#### RUNITCHS

Will you or some of your readers please explain Matt. 19:11, 12? It reads as follows: "But he sa'd unto them, All more cannot receive this caying, say-they to whom it is given. For there are some on nuchs, which were so born from thoir mother's womb: and there are some counchs, which were made counchs of men; and there be counchs, which bave made themselves cannots for the kingdom or browen's sake. He that is able to receive it, let har reneive it."

F. J. France.

THE first class are born so, both male and female. The second class are made so by their unbelieving men or women, who will leave 1 Cor. 7: 11.15. The third class is when one will find the other not clean, Deut. 24: 1, or has committed adultery or fornication, and we shall not put away our companion except it be for fornication, Matt. 5: 32; 19: 9; 1 Cor. 6: 15, 16, 18; and those are the sins that will com-pel a man to put away his wife and make of himself a cunuch for the kingdom of hapven's sake. So we think there will be but a few in A. DIAN

Defiance, Ohio.

#### BOWELS.

Some one will please compare and explain Act 18, and Matt. 27: 57 H. H. R. THE passages referred to read thus: "And he cast down the passage of ailper in the term I cast down the pocoss of silver in the tem-ple, and departed, and went and hanged him-self." Mott. 27: 5. "Now this man purchased eld with the reward of iniquity; and falling bredlong, he burst asunder in the midst, and l his bowels gushed out." Acts 1: 18.

Bowels, in the Bible, as well as outside of it,

has two meanings. The one is literal; the other is trupical, or setaphorical. Its literal meaning is doubtless the primary one. The following references are literal: 2 Sam. : 12; 16: 11; 20: 10; 2 Chron. 21: 15, 18; Acts 1: 18. Other literal references might also be

Three are tropical: Phil. 1: 8: Col. 3: 19:

7: 12, 10; John 3: 17. In comparing the two passages referred to we have no difficulty in reconciling their phys-

we have he underly in reconding their busi-cons meaning by using the literal interpretation of "bowels." The first passage says, "Judas hanged himself." The second one, that his "bowels gushed out." The facts are these: Judas selected some elevated place to commit Judas selected some elevated place to commit suicide, as all persons do who commit suicide by hanging. In the next place, when he surung off, the rope, or material used to hang with, broke, (which is frequently the case), and he fall handling that forward from his thousand fell headlong (head foremost) from his elevated position, and struck the earth with such vio-lence that his body bursted, or ruptured, and his bowels gushed out, presenting a most bor-rible spectacle as the reward of his iniquity. By this interpretation we see the harmony betw

the two passages referred to, and how the one To apply the tropical meaning of "1

To apply the tropical meaning of "General to Acts 1:18, is certainly ministerpretting the Striptness, and conveys no harmony between the passages referred to. If Judas ever had any lewels of compassion, they guided out, or left him, long before he sold his Master. He pretended, at east lime, to have some bewels of compassion for the poor, not, however, that be cared for the poor, but because he was a thief, and begrudged a little expenditure for the Lord's honor. Peter, in saying that Judas "fell by transgrenica," does not mean his hanging; but when he conceived in his heart to betray

his Lord. 1. Judas fell "by transpression onceived in his heart to betray his Lord. He consummated the set when he receiv-

ed the thirty pieces of silver. He had no bowels of compassion, especially after the devil entered into him at the reoriving of the son.

 His guilt drove him to commit suicide.
 He fell from his elevated position when he swamp off. He struck the earth with such violence as to cause a rupture in his body and his bowels

protruded. Bowels, from Splugrhon, means in-One might say, Where is the Scriptural evidence of Judas' falling, when he hung hims We answer, in Acts 1:18, "FALLING HEAD-LONG,"-Literal. J. S. MORLER.

## MISSPENT TIME.

BY WM. M. LYON. TIME once allowed to pass by neglected and unimproved can never afterward be unimproved can never afterward be overtaken or retalled. Once past, it is past for-ever. Each fleeting stoment of time brings its

ork to be performed, its labors to be pursued, its difficulties to he encountered, its cares, sorws, and afflictions to be endured, its tre trials, and temptations to be home. Every peried of time in our lives has its necessary duties connected with it, and if we fail to discharge the same at its proper time, and spend the time in useless and vain employments if the time that is allotted to the performance of our duty is devoted to that of another, it misulaces every thing in our lives, and nothing is perfor aright, from not being attended to at the right This is one reason why so many ren time. This is one reason way or their lives unhappy, and afford no pleasure to their lives unhappy, and afford no pleasure to those by whom they are surrounded. Their lives become a burden to themselves, and a stumbling-block to their fellow-creatures. They are always ready to complain and marmur about everything that does not just agree with their own wishes, or fulfill their desires and expecta-tions, or to lament over some misfortune which has befallen them, when, if they would but re-flect and consider, they would see that it was all due to the neglect and misuse of their time If the true cause or reason why a great many are made to lead unpleasant lives could be d termined, it would nearly always be found that it was produced only on arcount of not per forming their duties as they enght. Instead of the devotion of time to something prolitable and useful, it is spent in trying to follow after the world, in resorting to places of public amusements and enjoyments, in idle conversation and gossip, in ading novels and trushy literature and in many other different ways that might be mentioned, equally vain and sinful. By-this fatal neglect of not making the right use of time, many a person has been made the victim of

lence, sloth, and misery, and led to disgrace and rum, when he might otherwise have been a "bright and shining light" to the world,—an exemplary character, showing to others by works, word, deed, action, and deportment, the

contrast of being a professor of happiness, peace, and prosperity, instead of a dupa of vice, folly, id adversity.

Time is the recorder of evers event of our lives. On its record may be found the true character of our minds and hearts, stamped with

ineffaceable type, whether it be good or evil; and this record will stand as a testimous of our lives, proving either to our condemnation or justification in eternity; for "God will render unto every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentions, and do not obey the truth, but obey unrighteous ness, indignation and wrath, tribulation and anguish, upon every soul of man that docth

Greenland, W. Va.

A good example is the best sermon

ON THE WAY TO PALESTINE.

THE chief purpose of our call at Naples was to see Mt. Vesuvius and the excavated rains of Pompen. To save time and memey, we took the night train from Rome, feed the conductor to let us have a compartment in the car to ourselves, so disposed ourselves on the long and broad seats as to sleep well, and made the trip between 11 o'clock at night and 6'the next morning. We stopped in Naples, at the Metro-politan Hotel, where we were annoyed by more ttle extra charges than we had known before.

Our first day in Naples was devoted to the

spent about five 1 on our feet, and which we left with sching limbs. We saw acres of fine paintings, and forests of statuary. I have but little apprecia-tion of paintings; but fine statues fill my eyes and move my heart; to I gave chief atte to the latter, and especially to those which had been dug up from the ruius of Pompeii. These constitute the greater postion of the collection, and include the finest pieces. We also examined with surprise and delight, innumerable articles of domestic use and personal ornament, and many frescoet and mosaics taken from the ride on the poules to the beginning of the as cent, about four miles, and then a slow ride as es of the Pompeians. We were surprised to find their cooking utensils, plates, pans, far as the pomes could climb with us, which is hes, jars, jugs, howls, etc., almost exactly like about balf way up the mountain, occupied an hour and a half. During this ride our party our own in shape; and especially to see plate: puns made of a tough kind of glass, this

and transparent. Their jeweiry also surprised us. Their necklaces, bracelets, finger-rings, and ear-drops are suitable for use at the present One set of fine jewelry was shown day. One set of fine jewelry was shown us, which was taken entire from a coffin in which it had evidently been buried on the person of its fair owner. The feasoes taken from the walls of rooms by carefully cutting away the plastering on which they were painted, represent all the varied occurs of life, including even the sports of children and the worst vices of the abandoned classes; so that the student who examines the entire collection carefully, finds himself transported to the midst of the actual life of this succent city, and realizes what that life was, as he can not realize it from the pages of history. The study of these objects was pro paratory to our walk through the city itself bich we took the next day

It will be remembered by our readers that the ities of Pompeii and Herculaneum were buried by an eruption of Mount Vesuvius, in the year 79 of our era. They were covered, not with lave, which would have burned every combusti-ble thing to ashes; but with dust and ashes with stones thrown out by the crup ningled The inhaldtants were not burned, but onses, though partly hurned were in the main merely covered an Compeli was not very deeply covered, the average depth being about thirty feet. From a large part of the city the ashes and the debris of crombied roofs, have been removed, so that many streets and hundreds of houses can now

Near the entrance, which is through one of the ancient gates of the city, we found another collection of relics taken from the ruins, and among them nine petrified human hodies. One of these was a woman on her fare, trying to avaid sufficiation by holding her mouth close to the ground. Another was a man in the same position, supporting himself on both of his hands. The body and limbs of another were twisted about by the writhings of intense terture. A man and a women, both on their faces, but with their heads in opposite directions, sizes, but with their heads in opposite directions, had fallen so close together that their illimbs had petrified in one mass. They were doubt-less a husband and wife, who fell from each other's embrace when no longer able to stand, and remained where they fell. Bendze these there were skulls and other bones in a perfect state; a petrified dog with his collar on; charred loaves of brend, fruit, eggs, and pieces of clothing; also skeletons of horses, cuts, and chickens.
Indeed, the cutire life of this city, as the scun-

tion found it at midnight on the 23rd of August, 79, is exhibited in this collection and that in the museum at Naples. After examining the collection, we walked through the streets and deserted houses of the city; we studied and measured some of its heathen temples; we stood in its magic theater, the plan of which is clear ly seen; we walked through its magnificent amphitheaster which approaches the Colosseum at Rome in extent; we noticed the wine jury

ticed the deen grooves worn in the stone-pared streets by the chariot wheels; we crossed these streets on the large stepping-stones, a feet in height and two by three feet on top, which are

still borned a large part of the city; and we say believes sugaged in extending the We saw the evidences of ideleter two gaugs of lal and of all sin, even to the stone-carred signs in front of houses of shame; and we were remindfront of houses of abance, and we were reaumated of the sine and the fatte of Sodem and Go-morrah. We were aspreadly reminded of the fact accutioned by Jesephus, that on the night of Postpeir's overthrow, Droulin, who saids by Jesephus, the continuation of the provision of the side Felix when he trembled at Paul's presching, was here, and that she perished here together with her only son by Felix.

We walked through Pempeii in the after-oon, having ascended Mount Vesuvius in the afternoon of the same day. Our landiord had tried to convince us that we coult not visit

both in one day, and he laid before us a plan by which he would have realized a much larger profit from us than he did; but by dust of in-quiry and the aid of our guide book, we arranged the excursion for ourselves.

Taking the train at 8: 15 A. M., we reached the station at the gate of Pompeii in about an hour-distance about fourteen miles. We had hour-distance about fourteen sales. We had passed Vasuvius on the way, our track lying along the hay of Napies, at the foot of the mountain. At the station we were supplied with a peny apiece and a guide. A rapid

was increased by five Italians of the Lazaroni type, every one of whom took the liberty of helping himself along by holding to the tail of one of the ponies. The first one that joined us caught Frank's pony by the tail. We regarded him as an interloper; the ground was an yet nearly level, so, to get rid of him, Frank laid whip to pony and put him to his speed; we followed after as hard as we could tear, laugh-ing fit to split our sides at the enormous strides of the Italian, and the tight grip with which he held to the pony's tail; but after a run of nearly a mile we gave it up and let him hang on in prace. He was covered with sweat and on in peace. He was covered with sweat and dust when we stopped, and he panted like [a heund after a chose. The other fellows took tail when we were on steep ground where we could not give them a ran. When we reached the point where we left the ponies, we found out what these follows were after. One of them was to get a fee for holding the ponies, though be really tied them to some lumns of lava and left them there; and the other four were after fees for helping us up the mountain. They had a rude chair at the hitching place, with poles attached to it, on which they proposed to carry us up at twenty-five france, \$6.00, each. We had come here to climb this mountain, so we infully drelined the offer. Then they pro

posed to help us up with a rope tied around the waist, by which they would draw us along. This we also refused; but as we climbed they followed us, hoping that m we grow fatigued we would yield to their importunities. I was soon left behind by my companions, who are all much younger than myself. At every step in the dark brown ashes I would slip back nearly haif a step, and sink in four or five inches; so stepped very frequently to rest, and to guze at the magnificient scenery spreading out far and wide beneath me. Every time I stooped, the iaxaroni gathered about me with their chatter, me attention to my constant refusal to accept their services, and robbing me of the quiet necessary to the enjoyment of the scenery. Finally my patience was exhausted, and I made igns to the most persistent one, that I wou eize him by the shoulders and dash him down the mountain if he did not leave me. He scow ed at me angrily, and they all went away. There ought to be some way of protecting trav-

ellers from this puisance When I reached the top of the come 1

impletely exhausted. The guide, who was siting for me about a hundred yards away, called me to hurry on, that I was in danger where I was; but I was too much were out to hurry or to be frightened. Just then the meantain gave an enormous belch, sounding such like the escape of steam from an engin recedous size, and instantly I was enveluped in a thick sulphurous vapor, which for s moment hid every object from my view except the rocks about my feet. The fine breeze which the rocks about my feet. The fine breeze which had faunced as all the may up the mountain soon blew this away, and better masther helch occurred I was around to the nindward far enough to scape the vapor. These belches oc-cur about every fire or six minutes.

The guide led us from the south-west side the erater, where we first reached it, around to the north side, our path running along the found at nearly every corner; we walked over fields of wheat and other grain under which lie we reached this point we found that the north

wind which was blowing forced the vapor southward so that we could set down in the crater; and that by a steep path over hot red-dish brown ashes we could descend into it about 100 feet. We did so, and found curselves on a mass of black lava, cooled sufficiently to be solid, but still hot enough to be uncomfort to our hands We walked over this a kundred yards or more toward a central cone which ri es like a great chimney in the center of the crater, and emits the vapor which we had en-countered at first. The vapor is constantly ascending from the mountain's top, both day and night, and it appears, from below like a white cloud. At night, a bright glare of red light is seen in this vapor is we give upon the mount-nin from the city or the plain below. Just at the base of the central cone there are several orifices through it, out of which flow, in a orth eastern direction, several streams of lava We could see them flowing, with a white heat near the cone, and red best further away. The solid mass on which we stood approaches so near the red molten stream, that you can walk un, if you choose, and touch it with your finger. I had picked up a stick of alder as I seconded just ten inche long. I went close enough to hold the end of this in the melted mass until it burned black, and I am bringing it bome with me as a memonto. Our attendant, with a common came, worked out some lumps of the stuff, and as they were hardening, buried a opper coin in the side of each, deep enough to the held fast. We bring these, also, as mementos. We had directed our guide to bring along a few eggs, and these we cooked in little openings at the rim of the crater, where steam was escaping through the ashes. Such jets of steam their way out at many points hundreds of

feet below the mountain's top, and we tried their temperature several times during the ascent and devcent of this mountain, is not an exagergation. He evaggerates mither the toilsomeness of ascent, nor the rapidity of the descent. Neither does he exaggerate the magnificence of the scenery; but this we sea, we passed through some clouds, and these afterward lay below us, and spread out over the country, hiding constantly a part of the landscape from our view. Below the clouds the view was magnificent, but not so widespread as

from the top in a clear day.

After securating our posities on the return, we roderapidly back to the station, the little fellows ranging down hill with as much case as on a level. In one of our rans Frank's pony il with him, at the edge of a puddle of water which he was trying to escape, and both pony and rider were spread cut on the road for a moment; but no breaks or bruises resulted, and a hearty laugh was the only expression of our sympathy. We took dinner in the Hotel Pom-peii, at the gate of the buried city, explored the city in the afternoon, took the return trein at 5 P. M., and landed safe at our hotel, tired and ingry, in time for what the Italians call dis-

#### Correspondence. These though write we unto you, that your joy may be full -- John

From the Lone Star State, Dear Brethren in Annual Conneil:

OR the first time in the last twelve years I am deprived of meeting with you in our ference Meeting, and am deprived of the pleasure of teking part in our conocil, but we wish to be remembered in your council, and expect to get the proceedings of the business of the meeting, and hope that God may bless the labors of the brethren in Texas, so that we may be able to send our delegates to our Annual Conneil scon. It requires but a glance at our past history to see that we as a people have taken too narrow views of the work to be no complished by the Council. Our brethren have chosen you to act by acknowledging you to be the highest earthly authority. They confide much to you; they virtually may let the general conference lay plans, and we will act the part God has assigned to us. Now let me, therefore, as a brother, admonish you to beware of taking too narrow views of the great work before us too narrow views of the great work before us, lest in the very set you reise doubts in the minds of the brethren. They see as well as you that the work is vast, and that brooder plans and increased efforts will even be demand-ed in order to keep pace with the opening providence of God. If you lay plans in faith, the brethren will act in faith; if you plan feebly and in doubt, they will put forth correspond-

You are aware that for many years the missionary question has been before the Council Mosting. Men called of God to be Christ's embassadors hold the first rank in the church. They are God's precious instrumentalities. But can do but little without the aid of the church and it is true that the church can accomplish but little without the living teacher of the word of God. The preacher in order that he word of the Line prescher in order that he may go into all the world and presult the gospel to every creature, must be aided or fail, as experience has tought us all. Now when shall this be done? To-day if you hear his voice hardes not your hearts. Now, how many of the eighty millions of our American people do

the eighty millions of our American people do hear the gospol presched and see it simplet in its primitive parity. Ged bless our dear breth-ren to look well at this and decide at one whom this is spoken to. The prescher who goes eight to be furnished with our trucks. books, and periodicals, and uree them on the rever he labors, and that would add much to his usefulness.

God bless the dear ministers of Jesus. They should preach with their hands unabsolveded and scatter our periodicals, and get subscribers We rejoice at the presperity of our publish ing offices of the BRETEREN AT WORK at Lanark, and the Primitive Christian at Hanting-ton, and likewise all others publishing for the cos, and likewise all others publishing for the good of the cause of Christ. The press is one of the greatest levers of the age to lift along the cause of Christ. Thank God that it can be utilized in preaching the goapel. Why go on foot twenty mites per day when the cars im-pelled by steam will take you two hundred? Our publications are a power in the land; th writers of them have not simed at copular have sought wisdom from heaven. They or books of ideas expressed in carnest words of

scorpe style. Here lays the power of preach-ing the gospel. Here is the power of our pe-ricdicals over all others. Paul would not preach the gospel with wisdom of words, lest the cross of Christ be of none effect. Let the power of the cross be laid upon the sinner's the magnificance of the state o out by the writer's pen or prenter's press al-ways be plain. There is a fitness in things that dress up a figure of theorus! cross upon which my Lord died in agony. Ornament-stion illy represents the bloody agony of Cal-Thus our tructs and papers are written Vary. and all our brethren should read them, thus our preachers should go forth with the gospel message, and the gospel message and the spirit of God which hath cicthed the great of the blessed Bible in garments of sim-

plicity, goes with and give them abundant harrest. Even men who were ignorant of the common rules of the English language have gone into the field, and by the help of God and the prayers of his people, have gathered many souls to Carist. Therefore, brethren, take Texas with many of the southern States in consid on, and then the whole world. God bless the Dunish Mission, and the effort of the dear brothron there, and especially, dear brethren, let us put forth untiring efforts to

send our church papers as a sort of John Baptist to prepare the way. And, dear brethren do not forget the Sunday-schools. Jacon Branny.

Grayson, Sherman Co., Tex., May 13, 1879. Preaching in Cities.

WRITE you at this time to signify my while you at this time to agenty my concurrence in Brother Vanisman's suggestion relative to electing the editors either of the Barriann AT Work or the Privative Christian to act as a heard of managers to direct the working of the City Mission service.

The propriety of such an arrangement constitution of the contraction of the contra

mands itself to every one as being more effect-ire and practical than the one first suggested. In all such enterprises a central corps of direct-ors is essential to a harmonious and skillful execution of the work There have objections arisen relative to that

feature in our work wherein the management is conferred exclusively on the donors. This objection, however, is not properly considered. objection, however, is not properly considered, clee it would be treen easily that it would be impossible to admit the whole body of the church to a participation in the management thereof; besides, it occurs to me that a member who would not contribute to its fund would feel interested enough in it to give a proper vote. A contribution of one cent constitutes a title to membership, and there are none so poor who cannot give that sum. If there are any too poor to give that smount, if they pray as often for its success as Daniel prayed for the

chosen people we will gladly recken them smoon the chief contributors. Let them send their votes as Brother Vaniman proposes and no explanation will be necessary. We would no explanation with a necessary. We would greatly rejoice to see a more generous response to the request for the one hundred ten-dellar contributors. Certainly, brethren, the few con-tributions already reported do not represent the amount of interest which our rich brethren feel in the course of carrying the blessings of primitive religion to the benighted poor of our large cities. Dear brethren, think of this matter thirty minutes each day, and ask the Lord if it would be right tor you to do it, and then act accordingly. But do not ask as Balaum

It would make us feel only sad to see a as feasible, fail utterly for want of a few dollars and it would be sadder still to see the development of a disposition on the part of the church to have our self-econficing ministers bear the labor and expense of this service alone

I would have serious doubts of the ultisalvation of such members. Remember, dear brethren, that nominal membership in our church does not constitute a guarantee of sai-vation. The church is the Lord's vineyard, and the members thereof should be workers.

We cherish the hope that the requirement of \$200 will be reported by the tis the meeting of the National Conference, a that the work can be organized and the workers chosen. Thousands are dying dealy without the comforts of the bleesed hope, and we should sprove the previous moments before home and be no more.

none at a se no more.

It certainly will be great joy to meet those in
the heantiful kingdons who have been received
from Satan through our agency. Shall we
lose that joy through indifference? Let us hear from the editors of our p

the subject. Now, while we work for the cause let us not forget to pray for it D. C. MUOMAW.

Programme of Northern Indiana Sunday-School Convention

ON the first of May the committee appointed by the last Sunday-school Convention net at Brother Whitehead's near New Paris, and agreed to the following programme for

the meeting, will convene at 10 A. M., Ostober 16, 1879, in the Solomon Creek Church, Indi-What are the advantages of Sundayschools among the brethren? Daniel Shively. Jesse Calv

Has the experiment of Sunday-school conventions proven to be hereficial to the Sun y-school cause in the brotherhood? Daniel Whitmer, John Storgis.

3. Teacher's Meetings, and how to conduct

them. Louis Munty, Sarah Johnson What are the necessary qualifications of teachers and officers? P. R. Wrightsman, Issue Berkey. How should scholars be instructed who

in not read? Isase Early, Noah Shutt. How can all who attend Sunday-school duced to take part in the exercises? John Wrightsman, Henry Wartsler. What records should be kept and how?

Amney Puterbaugh, Almon Mocl 8. How should funds be raised to defray the expenses? Wm. G. Cook, Harrison Elson. It was agreed that the congregation shall engage in singing at the close of each prition.

It was also agreed by the committee, that the concluding services of the convention shall be a Bible-school class conducted by M. M. Esb-The persons named with each prop will open the discussion, after which

ent will have liberty to take part in the exer-cises. Perfect freedom to present the light of the gospel upon these subjects; and to suggest the best methods of teaching our youth will be allowed. We want active workers throughout the brotherhood to be with us and help in the noble cause. All will be heartily w JOHN STURGIS, Secretary,

From Spring River Church, Mo.

Dear Brethren:

BROTHER Lemmel Hillery arrived here
Saturday April the 19th. He seemed to
be much fatigued from preaching and trayeling. He came near 500 miles by private conveyance He came near StOP rates by private conveyance, the preschool for us ton Sunday. After a few days of rest, which we thought the brother much needed, he provided from the 28th of April (II) the 5th of May; in all twelve sermons. These meetings were held at four different points on the moomat of the members being much scattered, and it being a very busy time of the year. It seemed to be the great desire of the dear brother to feed the flock of God, and that their hearts might be comforted together, and that others might be animated for h

and their souls inspired for beavealy things. The result of these meetings was that no dear ones were made willing to return to the Shepherd and Bishop of their souls, where we hope they may be nearished from the sinesee milk of the wo

On Tuesday morning, May the 6th, Brother sound started north. Wife and I secompan-Lemmal started north. Wife and I accompan-ied him as far as the Nevnda Church. Arrived at Brother Click's on Wednesday evening. Meeting the same evening at Union School The brethren concluded to continue meeting at this place every evening till over Sunday. Here we had to take the parting hand. Brother Hilbery to attend the meeting at the Union School-house, two miles north of Neva.

Wenthome with Brother David Gurret, and in the evening met for worship at the Fair-view School-house. The room was well filled with attentive hearers, while a brother tried to talk from Acts 3: 22, 23. Next day returned home.

W. M. HARVEY.

From Covington, Ohio

Dear Brethren CHURCH matters are moving along very
well with us now. Fourteen have been
received by baptism since our series of mostmosived by baptism since our series of meet-ings in February. Some of them are young in years and some are heads of families. Let us all pray that they with us may hold out faith-ful and eventually receive that crown that fad-

On Sabbath afternoon, the 4th inst., the Brethren met at our church in town and organized a Sabbath-school, with Levi Mohler Superintendent and George Fenderburg As-sistant Superintendent; have about one bun-dred scholars; school is conducted entirely by the Brethren, and as we hope and believe for the interest of the children and church. We think and feel that there is a great opports of secomplishing good by a well conducted school, and such an one we are taying by the help of God and the (desired) combined efforts help of God and the (desired) combined efforts of the church. I am often omned to think of the advantages we have over many breibren in the far West, who seldons get to church or Subbath-school, and how willing we who have these blessed privileges ought to be to improve them, and not stand hack when these golden opportunities are offered us, for we may some

day wish for them and connot have them Your Brother in Christ,

A.S. ROSNARROYE

From Beatrice, Gage Co., Neb.

Dear Brethrys:—

AM preparing a map of this (Gage) County, including names of settlers, location, &c., and also hunting up cheep farms.

Any one coming West will do well to see me as I shall take them around to see these farms as I shall take them around we see him a large free of charge. By this they can save a large commission which is paid to all land agents. Any one wishing to know more of this Any one wishing to know more of this ountry can receive any information desired by writing me. I shall cheerfully attend all motters.

Hive seven miles due east of Beatrice. Broth-William Price lives in Bestrice, and any one alling upon him will be directed to me. There are quite anomber coming here now, and they seem to be well pleased with the GEORGE GIRL

From Cerro Gordo, Ill.

MET with the few brethren at Penfield, Champsign County, Illinois on the 4th of

May; had some meetings; baptized one woman. She had united with the United Brethren Church last Winter. Some more said "When you come again we will be ready to be baptur-May 16, 1879.

From Barnard, Nodaway Co., Mo.

ON the 4th Sunday in April two were added

ON the 4th Sunday in April two were autoed to our number, and on the second Sunday in May two more took the yoks of the Master upon them. The last two live three or four miles south of Marytile. There is considerable interest manifested at this new opening. In March we had our first meeting here.

S. A. HONKERDIN.

Ratiroad Notice.

A LL the members going to A. M. from the West will get on the B. & O. R. R. at Chicago, take the 9: 40 P. M. train on Thurs-Chicago, sake the 9: 40 P. M. train on Tworn-day executing before the menting, and that will hard them at Dreodway of 313 F. M. Satursky. I well also give the times Ad. at the Justicious A. M. Delmine 5:537 A. M. Delmie 6:34. A. M. Delmine 5:537 A. M. Delmie 6:34. Chicago Junction 0. Shelly Junction 10:9 Mansfield D. 34. M. Versur 12:87 Tiffin 7:40. Chicago Dr. 34. M. Versur 12:87 Tiffin 7:40. The 10:34 Delmine By taking the train 3 at the above manual of the property of the property of the property of the 13 P. M. Satursky and also be take the O. k M.

13 P. M. Saturday; and also to take the O. k M. R. R. at St. Louis, Missouri, on Tour-day will land you at place of meeting at the same time. I new wish to call attention to Brother D. Brower's arrangements, which I think are

ot good for different reasons.

Int. Because he has only given three points at which excursion tickets can be had, Indian-apoles, Dayton and Lima.

That only to Stauuton and back, 280. That only to Sciences and neck, and at Stannton they will have to buy a ticket to Broodway, and pay 81.15 for that, making 821.15 from Lim, 0.0his, to A. M. and buck, while on the other, or B. & O. R. R. it is but \$220.00 to A. M. and bock.

3rd. At Grachmatti you must leave the cars

and get on the rever and go 120 miles to Huntington, West Virginia, and there get off the ton and there change cars for place of mee too and there cannot care from the state of of their Coupon offices, which are all offices ex-cept the Flag Stations on the B. & O. rond There will be but one change of dars from Chicage, St. Louis, and all points east of those laces, and that will be at Harper's Ferry.

Those tickets will be good from the 20th of May till the 20th of June.

I cannot give the time at all the stations east of Chicago, but it can be seen at what time the train leaves Chicago and all the crossings east of that, and therefore may tell about the time it will be at the other stations. It will be necessary to leave Chicago at the al named time in order to get to Harper's Ferry named time in order to get to Harper's Ferry in the day time; and if any wish to start some-er than that they can do so, but 9:40 P. M. is the time to leave Chicage on any day to arrive at Harper's Ferry and Breadway in the day time. On the return you can leave Broadway in the tay. at 12-48.P M

Now, I believe I have done all I can in this matter. Get your tickets at the points you strike the B. & O. and Ohio & M. and the Marietta & Cinnisti railroads; but he aure and get the round trip tickets. I am fully satisfied this is far the best and also the cheapest route. Truly yours in the faith, W. Arnold.

District Meeting of the Northern Dis-trict of Missouri.

FOR the special benefit of those churches not represented, as well as all those readers who may feel interested in the progress of the cause in our district, the following is given: Meeting opened at 9:30 A. M., May 5th, with a representation of nine courches by delegates and one by letter, and four found not represent-ed. Organization resulted in the election of

Elders George Witwer, Moderator; D. B. Gibson, Reading Clerk; and C. C. Root Secretary Re-elected.)

1st query. How should churches proceed in nting letters of membership? Ans.

absence of those making application.

Is it product for members to play at

sistent to do se. 3rd. Was in the form of a plan to carry ont evangelism or home mission work

This paper was tabled.
4th. A petition for a greater latitude of freedom of the Brethren's standard periodicals in the discussion of sentiments.

Next in order was called for a report of last ear's mission work of North Messouri District, which report was verbally made by the evangeliste, from which some defi previous plan were discovered and evangelists Whereupon a committee was at once chosen by the meeting, whose duties it was to frame ny tao meeting whose outers it was to frame a better plan; if possible. I present it before the meeting for alcoption or rejection. The torouch M. M. No excursions sold from Hafollowing simple plan was then substituted by the preservor or Staumton.

a much more complicated one:

Namely, That this Destrict Meeting electwo evangelists who shall set in about the first of September and continue the labor of traveling together from place to place and wherever they in their judgment consider their labors most needed and most beneficial, for three months. Their mode of travelling being altogether by private conveyance, and time as well as all other incidental expenses they are to be reasonably renumerated from the district contribution made to the treasury of missionary funds. The labors of this field for the ensuing

term fell by election upon D. B. Gibson and by re-election upon C. C. Root as evangelists, meeting granting the one next high-est in vote to serve as substitute, which lot fell upon George A. Shamberger; and for Treasur-er, John E. Bosserman, of Pole, Caldwell Co., to whom all contributions for this mission should be sent by the first of August, as decid-

Would say in connection to the aboever before did such a unanimity of sentiment prevail, nor such universal sympathy pervade at or District Meeting, upon the subject of evan-elism, as at this one. Many tears were shed gelism, as at this one. Many tears were shed during the recital of the reports of last year's work, and a handsome beaus suforced upon the

penses incurred. May the Lord of the barves t North Missouri bas a ministerial corps of sirty prescuers, nine of whom are ordained

#### C. C. Roor, Clerk From Jesse Calvert

CLOSED my meeting at Estou, Delaware Co., Indiana, May 20th. Although it was sen planting and a busy time with facuters yet corn planting and a busy time with farmers yet we had large congregations and a very good meeting. Twenty-four were added to the church by baptism; three of them Desciples, (Campbellites) formerly. May God bless all on their way Zionward. Many thanks to the dear brothron and sister

for their kindness to me. Thanks be to God for blessing the labor, and if I never meet those kind ones on earth again, oh! may I meet them

I will give your readers a solemn circum stance. On Saturday, May 17th, some dear frends carried a sick ledy three miles on a lounge made for that purpose to be baptized. She has been sick three months with consup-tion, that is, bedfast; and when she gave up to die she wanted to serve the Lord, but desired to go to the running stream and was taken.
Many thought she would die in the water.
"Well, if I do, I will make an effort any how,"

She was carried into the water and

stood st quite well, and was very happy indeed.

I then asked her the following questions:---Ber name; Namcy Dester; her age; will soon be twenty-five years old. Was you eret under conviction? Yes; when I was saxteen years old. Brother Abraham at the church it was all I could do to keep from uniting with the church, but thought I would put it off a little while. I got proud and hardbearted and further away and laced until it injured my health; and that is what is journyless me to the garve. Was you under conviction? Yes; I know my daty-all the time, but never was sought upon so hard any more. Since my severe stckness my prayer was that I could only do God's will. I have now done it so far

My desire is yet to wash feet and take the com-munion, and then I am ready to go to rest and see my blessed Savior, or if I cannot live to de that I am ready now. If I could live I would do all I could for Jesus. Please tell my young friends not to put off Jesus as I have done More was said, but this is enough.

## A. M. Notice

Brethren THE Baltimere & Ohio R. R. grants rour trip tickets at four cents per mile. To ets are good twenty-five days from date

The crowd will not be fed at the tent u Monday. Those who come before Mouday will stop with brethren at some point in the valley, as we desire to carry out the plan of

S. H. Myers, Cor. Sec.

Natice

Howarn Million

From Farragut, Premont Co., Is. WE, the brethren of the Nishna Valley

Church, Frement County, Iows, bave appointed a series of meetings to commence on Wednesday evening. August 27th, 1879, and continue five or six days. Communion meet-ing on Saturday erening the 30th. We give this carly notice in order that surrounding churches can have their feasts not to conflict with ours, as we are in need of help at that time, and especially invite all who can to be with us at the time names, and especially do we solicit the laboring brethren to be with us, and if any ministering brethren or others expect to come west or travel this way, try and make it convenient to be with us at our meetings. Those coming by rail will stop off at Farraget, on the C. B. & O. R. R., which is close to place of meeting. We would ask any who wish to be with us to let the undersigned know by postal card, or any information desig

sk, will be cheerfully given. By order of the church. B. F. FLORY. May 19, 1879. Primitive Christian, please copy.

Notice

TO these that think of attending the A. M. at Broadway, Virginia: Arrangements are made by Dayton & Union R. R. Company by way of Indianapolis, Spring-R. R. Company by way of Indianapolis, Spring-field, and Columbius, and then ever the Balti-more & Ohio R. R. by way of D. & U. C. C. & 4. L. C. S. Div. C. S. & C. Baltimore & Ohio, and Harper's Ferry & Valley Brauch Rollreads, through from Columbus to Breadway, direct over the great Baltimore & Ohio R. R., without delay. Tickets good going from May 15 to May 31. Good returning to June 2011. May 31. Good returning to June 20th. This route is direct to Broadway. Passengers by any other route will be carried to Staunton and

rom Staunton to Broadway and return,
" Union City" By order of John L. Miller, General Ticket A. W. Prouzz

From Monroe Church, Iowa

OUR Master's cause is helped on by the little band of workers in Monroe County, Iowa. Reinice with us.

On last Sunday, after services, the congrega tion repaired to the waterside where "prayer was wont to be made," when five applicants, in when the conservation were buried beneath the gen-tle ripples of that small stream, and arose to walk in newness of life, having, we hope, a conscience void of offense toward God and to-Thus you see Zion's borders are slowly but

rely widening. The Brethren bave large attendance at their meetings when the weather will permit, with an increasing interest and de-sire to hear the gosnel plan of salvation. May it so remain until all shall know the Lerd from the least to the greatest.

Yours in the bonds of love ISAACE H. MILLER Avery, Iowa, May 14, 1879.

From D. B. Gibson.

Dear Brethrew:-AM now holding a series of meetings in

Ray County, Misseuri, and not at Nor-borne this week as intended; but will preach a number of doctrine discourses in fown next week in company with Brother Harper, if the Lord will. The weather here is extremely dry, and

wheat is being cut short. Nurbarne, Missouri, May 16, 1879.

To A. M. Travellers.

OlNG to the A. M., get on the Baltimore & Ohio R. R. at the nearest point. Ask our nearest prescher for an order for execuickets for it.

There will be no excursion tickets sold from Three will be no excursion trickets sold froe Stanuton, Virginia, or from Hagerstown, Me ryland, although arrangements will be mad for the Cumberland Valley Brethren. Infor-mation on application. How are Miller. Elk Lick, Somerset, Co., Pa.

The Prince of the Hence of David, or Three Years in the Holy City, being a serane of letters, giving a Hife-Lite picture, and related as by an eye-minese, all the severs and weakerful, incidents in the life of Jenus of Neurath, from His hoptims to declar to this con-

## Business Meparfment.

## Announcements.

Orn rule is to give notices had one insection. Ytoy abguid be helef, and written on paper separate from all other business.

The Brethren of the Ceres Forth Church, Illianis, pur-pass, the bard willing, to held their communion meeting June 14 and 15, community at 2 P. M. The usual tori-June 14 and 15, emmodeling of 2 V. N. Law teams catalogs that the teams of calculations of Cal

Errorn Erv. At our countil meeting it was unanimously decided to At our countil motiving it was unanisticately decided in both our next came pan of commants unesting on the next-side of the Standaux Hierotales a green non mide noch of Sipson, the relaxest station. The motiving will con-tacture as the 20th sky of September. Done by referr of General Watts. The Astrick Charelt, believe County, Illinois, will held in Low-four on the the and the of June, summaring at 10 d. M. A grazed invention to

The Brethren of Benver Creek Chungh, Koh., intend, the Lord withing, to held their Love-front on the Het of May, at Brother John Senj's, six miles west of York. S. B. KINGPAY

The Brethren in Monroe County, Jame, Intend. to bold a Love-feart June 7th, at 4 P. M., at the house of Hiesen Berkman, one and con half soller south-wart of Frederic Statios, The usual invitation is natrocked.

The Beethree in the B car Creek Congregation, Mona-genery County, Ohio, will bold their Leve-Seast the 7th of Janz. Savange minuters are expected to stop on their cturn from A. M. J. P. Mascus. In the Arkland Church, Obio, three and one-balf mile In the Arbitand Church, Oble, three and con-built miles anath-said of Arbitand form. A bear y jorkshilm to all that have a descre to be with us at that time. No services at piece of userting until fire o'clock. Arbitand is the place to get all the trains. By writing to the underveigned in time all will be use of Arbitand that wish to excuse by in time all will be met of Ashimad that wish to some by B. K., on I expect to return from A. M. et that time, and B. K., 66 I expect by seg-charter, enjoy the mosting with our church, D. N. WORKMAN,

#### CHILDREN AT WORK.

The Christen AT Work is an intrinciple of observed workly especially object by the weater of children and young region. In a gitten on with great care, and is notely distorted, and also also he treey family West consistency on the production of a shock of the latest production of the control progress we shall circulation, and its becoming a great factority among the reliable to the control progress when the children of the control production of the control progress of the control production of the control p

In order to get the Cuttoness at Woose into all the Et and Sanday Schools possible we can't to the following bend after

MOORE & ESRELMAN, Lauark, 1B.

W. U. R. R. TIME TABLE

	Day Express	
31		
	Arron to fellat	
	Tickets are a ld fire above tender unity. Passenger tenden makes -	
	nearborth and Respect Londo Juscico to A. Official, Ago	
	Passengers for Chicago should have Lanark	
	specie P. M. room to the Western Union Juneto	
	here they need want but five mirrotes for the C	
	toru. Milwankee and St. Paul possenger train,	

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

#### Lanark, Ill., June 5, 1879.

No. 23

## The Brethren at Wock.

J. H. MOORE & M. M. ESHELMAN -:0:-

SPECIAL CONTRIBUTORS:										
H. MILLER, LADOGA, D	m.									
W. STEIN, MT. MORRIS, 11	i.									
TANDMAN, 1 VIRDEN, II	i.									
B. MENTER, WATNESBORO, I										
SATTLE A. LEAR, + URBANA, D	L									

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The Christian's Life.—James Whit.
Thoughts upon Different Subjects.—Many C. Miller

Spirit and Matter.—C. H. Balsbaugh.

[Quil.—R. R. Moon.

Stern and Ray Deliate.

On The Way to Palestine.—J. W. McGurvey. Echoet From the Center.—S. T. Bosserman ... Echoet from the Mumi Valley.—John Calvin

tright
noss from the Earl.—D. B. Mentrer.
Delute.—S. S. Garman.
on the Maple Grove Colony.—N. C. Work

er Sabboth-school and Church.-S. W. Lin

dover ...
More Prosething.—H. F. Roseoberger.
In Memory of Clara A. Shidler.—H. Shidler.
Notes by the Way.—S. S. Mohler.
From Abiltone Kuntas.—John Forney.
Danish Mission Report.
From North Mission Report.

terbuigh
From Lablue, Henry Co., Mo.—S. M. Trotter.
From Jesse Calvert

## STEIN AND RAY DEBATE

Prop. 1st-Brethren (or Tunker) Churches no ess the Bible Characteristics which entitle them to be regarded as Churches of Jesus

I W Story Affirms D. B. RAY, Denice.

J. W. STEIN'S 14TH APPIRMATIVE E do not hold that christian works are con-ditions of remission, That divinely ap-

cinted means of continuing in the justified My friend's turning and twisting, and trapplication of my position, dose not affect arguments on that point

Our figth and practice did not originate with the Schwarzenau organization in 1708, but are so old as the New Testament. Having acco b the fourtain, we concern ourselves b shout the leaky channels which boast the corrept and dishonest pretensions of high church-"He that abides in the doctrine of Christ has both the Enther and the Son " 2 John 9. Brother Moore's remarks to Eid. C. were not designed to confute his views on the mature of church succession, but to show the fullney of his argument. I ask Mr. Ray to name d-nomination that can trace up unbroken orthrough a people just like themselves. Will be

Our characteristic is that their "fillist" (another ings and do them, are wise. Those who licer keep saloons, blanchene it. (a) Their that updant fruit of the Spirit) is so implicit in and do them not, are lake the foolish whose sty is dulerent from that of the gospel, the past

God and his word, that when sick, they call for the clars of the church, who "pray over them, anciuting them, with oil, in the name of the Lord," which occasions have often been signalised by remarkable instances of the Divine approbation and interposition. James says: "Is any sick among you? Let

them call for the elders of the church; and let them pray over him, anointing him with oil in the same of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise kim up; and if he have committed suns, they shall

be forgiven him.". Jas. 5: 14, 15. Insamuch as the apostles taught what Christ had taught them, and what the Holy Spirit aught and brought to their remembrance (John 14: 26; 17: 8) this, like other impired teachings domando our attention and abidiana. Jean said to his apostles, "If they have kept my say

ing they will keep yours also." John 15: 20 This is to be done "in the name ('en too onomo-tial' i. e., by the authority) of the Lord." James 5: 14. It is confined to elders of "the church." The raising up of the sick is conditioned on it in answer to the prayer of faith. Prayer is a divinely appointed method of securing the divine blessings, but does not forted the proper use of natural ramedies which God has appointed. Answers to prayer are secured by obedience to the divine will. See Prov. 28:9; John 15:7; 1 Pet 3: 12; 1 John 3: 22. Obedience must be bonnected with prayer in this as well as in repetition haptism, companion, and every other duty. The forgiveness of size is promised on its proper obmes. Sickness is the result of sin. The violation of physical as well as moral law, is Were we to live in hely obedience to the

laws of christianity, we would have but little sickness. This is one of God's remedies. 6th Characteristic. The church is Christ's betrethed bride. Ins. 54: 5, 6; 2 Cor. 11; 2 Hence it should be separated from all unholy

alliances. It is "not of the world," but "chosen and of the world." My first reason why the Brethren,

this characteristic, is that they will not take ouths of confirmation under any circumstances ponsals to Christ. The Savior, referring to the prohibition of periory under the law flor, 19 12; Num. 30; 2), says: "It bath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine cathe." Must. 5: 33. Notice this allines di-rectly to "ouths of confirmation," which the stle says is to men "the end of all strife." Heb. 6: 16. The law allowed eathy of confir mation, but forbule their violation; but Christ. who is the end of the law to the tylever, forbids the outh itself, and thus effectually removes even the temptation to periory. He says: "I say unto you, swear not at all, -nother in heavit is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canet not make one hair white or black. But let your communication be yes, yes; may, may; for what-squer is more than these cometh of avil." Matt. 5; 34-37. Here the only King and Lawgives in Zion expressly forbids his disciples to succur at all. James, apparently appreheading the dangers to which it exposes one, makes it a matter of transcendent importance. He says: But above all things my brethren, swear not, neither by brawes, neither by the earth, neither while the society that odds nothing can only by any other oath; but let your yea be yes and a useless carambrance. (i) The church by any own volume of the position of the position of the good characteristics of Jis. 5: 12. Thus they cond-cum mything all worldly indicate conditions, and hence obviously and purpose all the positions of the position of proceeding from evil and exposing to con- them. It is a divinely appointed, moral, tem-

Obedware to the Samor's precepts (which in-

the rock. Matt. 7: 24-37; I John 3: 4. A righteous man needs no oath to confirm the troth of his statemente. Clement of Alexandria says truly: "The man of proved charge ter in such piety is far from being and to he or swear. For an oath is a decisive affirmation with the toking of the divine name. For how can he that is once taithful, show bimself unfaithe ful, so as to require an auth? He lives and walks, and shows the trust worthings of his afficient tion in an unwavering and surelife and speech. Writings of Clement Alexandria, 2, pp442. The Paterines tought that "it was not right to take ouths." Orchards Hist, of Foreign, Baptistiq 142. Orchard says, "They took no onthe and bore no arms." Hold 146. He says, "The Albigoni ses refused to aweur or take any oath." Itôd 200. Neamler says of the Waldenses, "They

mned absolutely the outh. Oh. Hist iv. p. 614. See also Robison's Eccl. Res., 311, 312. My frond admits that the Pa-terinds, Albigenses, Waldenses, etc., were true churches of Christ-I therefore prove by his that a refusal avea of outlis of confirmation characteristic of the true church of Jesus Christ My second reason why the brothren profess

this characteristic, is, that they do not allow identity with secret work'ly societies, believing such alliances to be a spread of spiritual adultery. (a) No one can be faithful at the same time to any two institutions which differ in any one of their assential principles. (h) Societies which sek christians to take cuths, ask them to desobey Christ. (c) These onths bind men to support institutions before they have an opportunity of becoming acquainted with their character. How different are the laws, duties and penalties of christmosty. (d) There society Christ that will try to quit, and ask God to give ties keep their laws, obligations and penalties, secret from the world, whole christianity offers her benefits to all. John 18: 20; Mark 16: 15:

Matt, 5: 16; John 3: 20, 21; Eph. 5: 11-13, (c) Membership in such someties is contingent upon the payment of a certain amount of money hence they are not generally accessible to the poor. (f) This money is often expended for worldly vanity and display. Their parades, hom ners, plumes, regulin, etc., are all contracy to the meek and quiet spirit of christianity. (g These alliances are often made to subserve the purposes of financial and political ambit Hence they often bestow favor contrary to pub lie interest and cavil instine. (b) Their claims often interfere with domestic happiness and duty, calling the buckened and father away at un usual hours from his family when he is needed let alone the value to them of the time and means which he thus expends. (i) To be iden-tified with such societies, the professed christiag is often brought into fellow-hip with Paraus Mohammedans, infidele, &c. 2 Cor. 6: 14-17. (j) All a christian does should be in the no ed for the honor of Christ. Col. 3: 17; Eph 1: 21; Phil. 2: 9, 10. In worldly societies he dees many things in the mane of the lodge

to be the Son of God and Savior of the (k) The perfection of the divine law, which reculates christian life and character, obviates the necessity for claristians of any law which such societies may enach." James 1: 35: 9 Ten. 2: 16 17. Any additional obligations to those imposed by the "perfect" "law of the Lord," which are and upon the christen, caused be of God while the society that wilds sothing can only be

persuce and benevolent institution. (m) The morality of worldly societies is too low for chris

glu les this) is a test of love to him. John 14: tomo. Though they continu men of high mor-My third reason why the Brethren possess 23, 24: I John 2: 5. Those why hear the say- of culture, yet their meditire are allowed a-

and needy are not only barred from their n bership, but their bane factions are sold and go whithereferer pair oxinational engagements have provingely determined as a matter of debt and not of bounty, (o) Their ceremonies are vain and their titles ("Grand Master." "Worshinful Master," etc.) are forbidden by Christ. Mark 23: 6-10. (p) No one can be identified with them without partitions of their evil as well as their good, hence the good they contain as no argument in favor of uniting with them. There is good in Paganism, Mohammedanism, at The fowler buits his smare with good, and Satan beguiled Eve, with troth. (q) Christians connot be identified with them without being controlled by them and, to say the least, it p poses a compromise of Christianity with the

### LOUIT

B. H. MOON

WAS first attracted by an article on tobacco, while careleasly looking over the pages of the BRETHREN AT WORK white at a neighbor's house. I am slways glad to see any one have courage to speak out against such an evilfor I was a slave to the monster for many years. I found at injured my health and I made several attempts to quit, but all in vain. At last I felt it a duty as one professing to be a follower Christ, so I took the matter to the Leed, and asked his help, and the result was a victory, yes, a complete victory. I often hear people say, O I can't quit the use of tobacco. I presume there are many people who can't, but I do not believe there is a true bearted, humble follower of him grace and strength, but what will be able to do it. I am now a subscriber and admire its boldness and outspoken manner.

#### TEACH YOUR BOYS.

BACH them that a true lady may be found in calico quite as frequently as an veivet. Teach them that a common school education, with common sense, is better than a college ed-

Teach them that one good, honest trade, well mastered, is worth a dozen beggusly "profes-

Teach them that "Honesty is the best pol-"-that 'tis better to be poor than to be rich on the profits of "crooked whiskey," etc., and point your precept by examples of those who are now suffering the terments of the doomed. Teach there to respect their elders and th

Teach them that, as they expect to be men one day, they cannot too soon learn to protect the weak and helpless

Teach them by your own example that smok ing in moderation, though the least of the vices which men are herrs, is disgusting to others

Teach them that to wear patched clothes is no disgrace, but to wear a "black eye" is. Teach them that God is no respecter of sex, and that when be gave the seventh con

seent, he meant it for them as well as for their Teach them that by indulating their denray

ed appetites in the worst forms of dissepation they are not fitting themselves to become the husbands of pure girls .- Sel.

Many worthy people are often sorely distressed at the assaults of indich remote and philosophic and the same of th

### ODE TO JERUSALEM

ERUSALEM, thou city fair, Above all cities blest; Thou art the weary pilgrim's home The brightest and the best. The days are long, the toilsome days,

The shadows rise and fall; While every heart erres out for thee, Thou mother of us all.

Jernsalem, O, name most dear, Enshrined in every heart; Amid our bosom's hopes and fears, Thou hast the upper part. We sigh to hear thy wonders now To hear thy Builder call, We know thy portals open wait,

Thou mother of us all dem, fit antitype, Of her that sat a queen; A marvel of the earth was she, In regal beauty seen. Her walls have crumbled into dust And creat has been her full:

But thou eternally shall stand, Then mother of us all. Jerusalem, thy rine-clud bills Clad with immortal green, Are decked with byssop, pine, and fir.

And healing leaves between: There perfumed breezes fill the air, Inviting great and emall, To seek the shalter of the wine. The mother of us all.

rusalem, we turn to thee, Weary, and sick, and sore, on every clime, from every strand, We seek thy golden shore. To enter through thy pearly gates To see thy jusper well; e, wait for thee. We wait for patienc

O mother of us all. Thou art our hope, Jerosalem, No stain is on thy brow; The Hebrew never loved thy name

As we adore it now; Through mist and shadows up to thee We insten at thy call; We come as children seeking home,

Dear mother of us all. - Rible Banner

### WHY WE SHOULD DRESS ALIKE

#### BY S. J. DARBISON

NUMBER 11 WHILE extravagance in dress is not always the result of pride, it is however, il and the parent of untold evils which himder in every good work of society. It never does any good to unybody and therefore should If any one dresses contrary to the Rible no difference why, we know it is not from any real good cause; for a good cause must produce a good effect. Neither do we regard that it is any more reasonable to tolerate an error in dress because a person had become confirmed in the babit than that we should permit a person who had become a confirmed da and swearer to indulge in intoxicating drinks and profine language because they were con-firmed habits with him. The very same plea can be runde in behalf of the one that can in the

Extravarance or venity in dress does not exist without a cause. The cause may be a proud or vain heart, and it may be early home train ing. If it were wrong to learn the English language and our parents taught it to us, would we be to blame if we learned it? No. If a parent teach his child the English language. does not that show that the parent is in sympathy with that form of speech? Certainly does. Well, then, if a parent indulge his child in sril dressing, does not that act indicate that int's heart is in sympathy with that ovil? Might be not as well attire himself in un necessary diess on his child? Have we not good reasons to doubt the smeerity of that person's belief who will impart to his child what it dare and despur? Hundreds of Brethren's of the church in dress."

ter, unable to comprehend the reason for this ause, would feel that its parents were unkind to it because other parents did not treat their children so, and would be likely to lose all respect for its parents on account of this, then the parents may be justifiable in indulging the child's folly until it can be shown its course in wrong. Parents do not always manufest that spirit of patience and perseverance they ought to do in reasoning and explaining to their children why it would be better for them to do differentuse too much physical force and not enough in tellectual. You may overcome the body of a child, but unless you covince the ming-over some the offections, your work will all be in vain orse form than ever.

We now turn our attention to the church order of dress. There is a diversity of sentiment on it and we desire to know the cause—why is it so? Why do not all dress in the order? As nothing exists without a cause, we shall try to

Some do not conform because they are not fally released from the world. They are afraid they will be called "old grannies." "old fogies," &c.; they lack individuality and Chris

Some do not conform because it is not nicat. (This is true of brethren, not sistere). In most places better suits for less money cam be obtained which are not in the order of the church than those which are

3. Some do not conform because of an evro nesses idea which has been esseciated with the order. In some places some brethren teach that outside of the order is outside of the ch side of the church is outside of Christ. This is obviously error and the vehemence with which it is some places advocated has so completely disgusted those who have more thorough ly studied the subject, and more prayerfully resd the Scriptures that in view of the harm done by this injudicious course they will show by their conduct and dress that they do not believe any such dogma. To con form to the order, they feel, would be indicating their adherence to that doctrine standard of a command from God. This a truly conscientious person cannot do. Theo it has been observed that some of those who have been so very strict about the order of the church have been most andly deficient in some Bible requisites. Greater disgrace by brethree has never by those very brethren who enforced the order in dress most rigidly; and now those who are so excessively anxious about "the order" are regarded with suspicioa. People say that is the way used to talk, and see what tero they did theirs?

he was! These brethren attempt to prove this doctrine is a Divice command by beading, twisting, and wresting certain abode we will all be dressed alike. That passages of Scripture out of their con-nection; such as, "Be ye not conformed now in the church militant. These to this world." No one who had not been churches are subject to the same un taught that this verse referred to dress changeable eternal God; they are govwould ever think of such a thing from erned by the same lews. Just imagine reading the chapter -at least I have never keard of any who did. The word triumphant assembled and dressed in dress, or any thing like it, does not once every different form and quality of ap-occur in the whole chapter; but some parel! Could anything be more absurd? who preach from this text get about nine. Well now as our church militant should occur in the whole chapter; but some who preach from this text get about ninety nine hundredths dress out of it. To be like the church triumphant does not practice in hie? what will drag it down to transformed by conforming to the order only excuse for it must be to show difchildren stand outside the church to-day for no sage brought (orwan) to sa-tain the more wealthy, more talented, more tasty, offer reason than that they are deburred the idea that the people of God must have etc., then others, all of which motives privilege of dressing as they were taught to do a peculiar form of dress is 1 Peter 2: 9. we know are not good. It is self-evident Lord.

taught that it refers to dress would ever fore we should appear (dress) alike in thick that it did; for not once in the the church milit whole chapter is there any allusion to

2 Cor. 6: 17, is also given to prove we should not be dressed like the world; but not one word in the whole chapter can be found which says anything about dress. The verse referred to reade as follows: "Wherefore come out from among them, and be ve separate, saith the Lord, and touch not the unclear thing, and I will receive you." The context of each of the pas sages which are here quoted explain them; not once are they found to teach any order or form of dress. So when brethren try to force a peculiar dress on others and resort to the method of gar bling the Scriptures to do it, only se-

cure the contempt of the intelligent who are sincere and honest. These are some of the reasons why the order of the church is dress is not accepted, and so long as the causes remain as they now are so long will

the effects be the same. I shall now give some reasons why I think we should have a uniformity in

1. We are brethren and sisters, me bers of the same family, sons and daughters of the same Divine Parent, heirs of the same promise, subjects of a God who is no respecter of persons; in view of these facts should we not keep down all undecessary differences in appearance which would excite feelings of envy or jenloney? Ought we not, therefore when we come together as members of one family to worship our God, come at attired slike-dressed as nearly as possible alike-in uniform?

We should dress alike becau are alike. We all need the same things which clevates a command of men to the One Christian dresses for the same purpose another does. Theo since our wants are the same ought they not be supplied alike? Now if we are all cre ated over the same pattern why should we not cut our garments over the same pattero? If we are the same shape and our garments are made to fit us why een perpetrated upon the church than should they not be made alike? And if our grandparents were fashioned in creation over the same pattern which we are and their clothing as neat, comfortable and convenient as ours, why should we not cut our ciothes over the same pat

3. We should dress alike now because when we reach our Father's blest for a moment those composing the church

be candid about the matter, they pervert the word. Whereit reads "And be yenot dress in uniform? Should we not conconformed to this world; but he ye form to the same regulations in the transformed by the renewing of your church militant that we will in the minds," Rom. 12: 2, to suit their ideas church triumphant? Certainly the de it would have to read, "And be ye not sire to be different from each other can conformed to this world: but be ye not proceed from any good motive. The Another pas- ferences between us; to show we are by their system.

The short of the system is the state of the state of

4. We should dress slike because it

teads to hind us together. When we are alike in dress we seem to be alike in sentiment. And why should not people who are alike look alike?

5. We should dress alike because our dress will serve as a badge indicat ing our profession. This is bereficial in two ways: 1. It serves to introduce us wherever we go as brethren or sisters; 2. It keeps constantly before the mind of those with whom we meet that there is a difference between the world and Christianity. It is an advertisement of our religion. Every thing else that is good is advertised, and why should no Christianity be?

6. There is beenty in uniformity and true beauty is from II aven. should adorn ourselves as becomed children of God. 1 Tim. 2: 9, 1 Pet. 3

### THE PIVOT WORD.

WE must consider who Christ was talking to here in Matt. 19: 9. The Pharisees asked him if it were lawful for a man to put away his wif-for every cause. Here he enswered them positively, what God has put to gether let act man put asunder. They said unto bim, "Why did Moses they give a writing of divorcement?" He answered, "Because of the hardness of your hearts; but from the beginning i was not so." Here it seems he did no wish to give his owo opinion of the law But it seems, from the conversation, that they would not be satisfied without it so he answered according to the law But when his disciples ask him private ly in Mark 10: 11, he saith unto then "Whosever shall put away his wife an marry another committeth adultery.

that I should ever say so. In Luke 16: 16 we find the law so the prophets were until John; since that time the kingdom of God i preached. This is the law, I understand that Christ was talking about to the Pharisees. Now since that time we do not find it taught, but we find it positively forbidden. Paul to, the Roman 7: 3: "So then if while her husban

Whose pet ides is this? or whose un-fairness? is Christ unfair? God forbid

liveth she be married to another man she shall be called ao adultress." in 1 Cor. 7: 11, "But and if she depart let her remain unmarried, or be re ed to her husband; and let not the hus band put away his wife." Also 1 Cor 7: 39, "The wife is bound by the law a loog as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the

Now we may think it unfair and un just that we cannot marry whom w please or as often as we please, but oh sinful men are we not willing to submi to the glorious teachings of Christ and th spostles? but must we satisfy the lusts the flesh to the follest extent? Did not Christ even suffer and die for us? Bo we ere not willing that our flesh shall We mus suffer in the least for him. have all our wishes and desires just to suit us or they are unfair and unjust. We find in Acts 9: 15 that "Paul is a

chosen vessel unto me," &c., saith the Education is a friend at home, as is

### THE CHRISTIAN'S LIFE.

A LL that we have and are, emanates from God the fountain of all good our life is in his hands. By his pern we are still enjoying exalted tores of his rich grace, which is so kind-ly dispensed to all the various antions the earth. But the true disciple Christ experiences the highest favors and receives more lasting joys and pleasures from a faithful Creator than the worldling. This is the reward gained while here on earth, and then to become in possession of eternal life when once we are dismissed from this sphere of ac-

The Christian through life is engaged is a noble cause, that of our Master, and is continually striving to advance by degrees in spiritual attainments, knowing from past experience that all at tempts to improve our present condition Providence rest upon them.

It is our prerogative to rise in moral excellence, and it is by industriously applying ourselves to the proffered men which is at our command that we accomplish such a desirable object. There a wide field of labor for us to work in m our Christian career. Let us implic ally confide our trust to him who we ch all things according to the councils

of his will The trials and temptations through the present life are intended for the per fecting of the Christian character, for the sufferings of this present life are not worthy to be compared with the flictions, which are but a mo work out for us a far more exceeding and eternal weight of glory." The manifestations of spiritually minded individuals are such that leave no doubt up on the minds of their associates th they are under the influence of a mock and quiet spirit, which is, in the sight of God, of great price. A tree is known by its fruit.

Our pretensions for a holy life are worthless unless we put into practice what we profess.

Popularity is much sought after by those who should be meek and humble followers of Jesus who would others be influential in winning souls to Christ. But instead of this they will set a poor example and cause the light that is in them to be darkness, and then how great is that darkness.

It is our duty to promulgate the truths of the Gospel upon every suita-ble occasion, for error will never accomplish what truth is designed to do. We ave but a short period of time allotted to us to work out our salvation. We have such a kind Redeemer who can be touched with our infirmities. He is our elder brother, the first fruits of the res urrection, to whom we can rely upon in every time of need until we permitted to enjoy the fruition of im-

## THOUGHTS UPON DIFFERENT SUBJECTS.

WE should never, under any circumstance, be afraid to stand up for right when the time comes for us to do Brethren and sisters, in fear there

not made perfect in love." 1 John 4: us, how needful that we set adouble direct, that "God is a Spirit having

In nature there are two forces. One draws matter toward the center, the other repels it. Christ is the great center in the religious world. He says, "I will draw all men unto me." But there is another force, another power, which works continually to drive man away from Christ. John came and preached that the kingdom of heaven is at hand. Jesus preached the same. What is this kingdom of heaven that was at hand? One of the inspirered writers tells us "the kingdom of heaven is not meat and drink, but righteousness and peace and lov in the Holy Ghost." Was it any wonder the people wished the same words spoken again the next Sahbath, such gracious words, words full of peace and joy and of the Holy Ghost.

Love and union are two great powers was through love ned union that man's redemption was accomplished. The Father and Son loved the world and desired its freedom. What did they do? They worked together. They laid a plan that was long enough, deep enough, wide enough to accomplish the purpose. They worked not selfishly, but together and consequently they wer victorious.

The love of God to man is a theme up n which we may dwell with profit. "They that strive are not crowned exept they strive lawfully." What a serenghty discourses which make a sermon

for even the crowing of a cock, brought powerful and lasting convictions to that great man, Peter the apostle. The grape that is pressed yields its ce. Paul being pressed in the spirit, stified to his brethree, the Jews, that

Jesus was the Christ. "Brethren, he not children in under tanding; howbeit in malice be ye children, but in understanding be men.

" Judge not that ye be not jugded For with what judgment ye judge ye hall be judged: and with what measu emeteit shall be measured to you again. We must not judge people, but by their works. A tree is judged by its fruit. A good tree brings forth good fruit. If we judge people by their works we will be by our works. If we judge by appearance or hearsny, so will we be

Where love is wanting all is wanting. There is nothing true where there is no Forgive as you wish to be forgiven."

If ye from the heart forgive not men their trespasses, ueither will your heavly Father forgive you your tresps Again, we pray to be forgiven as we for give. Should we not be very watchful over onraelyes lest we harbor a coldness against our brother when he has express ed himself, that he wished to be forgiven? We do not wish God to harbor any coldness toward us. We wish him to forgive us our sins, "and blot them out

of the book of his remembrance." Then if we wish him to forgive and forget, and The resurrection is a necessity. Human treat us as dear children, we can ans our own prayers in this particular, by is spiritual no less than that of the saint forgiving from the heart those who sin so far as the agency of its flual quicken against us. I find that these who talk to me of the shortcomings of other peo- unto damnation will be as little depend ple are the ones that talk to others of my ent on organic instrumentality as the failings. This perhaps would not be so resurrection unto life, and will, in this grave a fault, if we could judge correctly about the faults of others. It is said, equally with the redeemed. A being is torasent. We are not free when full clearer than our own." Can it be possiagency of Spirit, is accessarily spiritual
of fear. There is no fear in love, but he we look through magnifying glasses in the dominating element of his existof tear. I mere is no rear in love, out the we rook among a magality of services a feet because when beholding our neighbor's wrongs? ence.

fear hash torment. "He that fear eth is Yes, it may be so. If the case is so with We have no 'evidence,' direct or

watch upon ourselves, least we be found of the Master as the Scripture says. "ye hypocrites! first cast the beam out ur own eye that you may see clearly to cast the mote from your brother's eye.

A mote is a very small matter, but a beam is something large. Prejudice makes us blind and deaf.

### SATAN'S TEMPTATION.

BY VALUE ARE THURSD

AM tempted like Jesus our Savior, By Satan and sin that's untold, nd firsh and the tempter together. Keep working like miners for gold

Oh, pray for me, brothers and sister That I may ne'er part with the prize But may reach the portals immortal,

And reign with you all in the skies And pray that we all may be numbered Among the Immanuel's throng, And sing in the realess of bright glory.

bliss of the Savior in We all know that God has a people On this earth of surrow and wor.
And promises he, life everlasting,
To those who will obey and go.

Will go to the mansions of glory ee yet there is plenty of room

For all the poor outcasts of sorrow, In this world of trouble and gloom We all must be tempted by Sutan. To try us of what sort we And if we, like Jesus, resist here, We must then be instant in prayer

SPIRIT AND MATTER. BY C H BALABARSE

To Brother P. E. Whitmer, of Mis

THESE are essentially different. Spir I it is plasmatic: matter is passive Spirit is fundamental, eternal, self oper ative; matter is phenomenal, deri mutable. Spirit alone has sensation and consciousness; matter is its vehicle.

"God is a spirit." John 4: 24. spirit hath not flesh and booes." Luke 24: 39. It is viewless, intangible, ubiqnitous. A body has corporeity, however ethereal its substance. "A spiritual body" without matter is a contro in terms, "Handle me, and see are the conditions of physical explora-tion. Luke 24: 39, 1 John 1: 1. Spir itual things must be spiritually discern

ed. 1 Cor. 2:14. 1 John 2:20. 1 Co 2:10. The ressurrection body owes its existence wholly to the Eternal Spirit and is hence a "spiritual body. Rom. t 11. Philpp. 3: 21. Our mortal body

is not the direct product of Omnipotence Although God is the ultimate Author of all being, we were originated through the intervention of organic arrange ments. We "are carnal, sold under sin not spiritual; that is, not sufficiently to furnish our corporeity a basis of perpetuity. Even the Christian is not nough Christian to arrest the disinteg ration of sin, and defeat the assault "the last enemy." "It is appointed un to all men once to die." Heb. 9: 27 ity is immortal. The "body of death The resurrection ing is concerned. respect, reconstruct a spiritual body 'we can see other people's sins much that comes unto life wholly through the

hody and parts," if by these terms we mean materiality. Self-existence must be necessarily prior to matter, and in dependent of it. Man's mage of Deity could not, for

this reason, have been material. No such physical change followed the primal apostasy as to correspond with the spiritual rupture. Constitutionally man lost nothing: characteristically, everything. His perfect identity with rightcousness was his likeness to and one-ness with God. The first breach of his fundamental law was the loss of this integrity, his relation, and his Divin-

Christ's pre-existence "was with God, and was God." His incarnation was the assumption of humanity in order to "the MANIFESTATION OF GOD in the flesh," not the revelation of a pre-natal corporeity. God is not without form but it transcends our conception, because all forms with which we are conversant are material and tangible. Philpp. 2:

surrection was the resumption of the body. The human spirit w divorced from Deity by Death. The In carnation was an eternal wedlock of the Divine and human. There was no rupt ure ou the Cross. The most truly hu never felt the sentence, Dust to Dust.

### A WORD IN SEASON

KILSTEIN, a pious German minister. once heard a laboring man use the most swful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could searcely sleep the following night.

the morning he arose early, soon saw the man coming along, and addressed him as

"My friend it is you I am waiting to

"You are mistaken," replied the man;

von have never seen me before "Yes, I saw you yesterday," said Kilstein, "whilst returning from your work, and heard you praying.

"What! heard me pray?" said the man. "I am sure oow that you are mis taken, for I never prayed in my life." "And yet," calmly and earnestly re-died the minister, "if God had heard your prayer you would not be here, but in hell; for I heard you beseeching

God that he might strike you with blin ness and condemn you to hell fire. The man turned pale and trembling-ly said: "Dear sir, do you call this praying! Yes, it is true; I did this very thing

"Now, my friend," continued Kilstein, as you acknowledge it, it is my duty to beseech you to seek with the same earnesteess the salvation of your soul as you have hitherto its damostion, and I will pray to God that he will have mercy upon you.

From this time the man regularly at tended upon the ministry of Kilstern, and ere long was brought in humble repen tance to Christ as a believer. "A word in season how good it is."

Be instant in season and out of season; rebuke, reprove, exhort, with all long suffering and patience. The Lever.

People who think they must keep their own souls have little time to lab for others.

Look not upon sin lest it tempt thee; touch it not lest it kill thee. He who gives you fairwords only feeds you with an empty spoon.

J. H. MOORE. | EDITORS AND M. M. ESHELMAN, PROPRIETORS

The Bakyman at Work will be send at \$1.50 per an

### MOORE & ESHELMAN, , Lazark, Carroll Co., Ill

. JUNE 5, 1879 TAXABE BE. ONE was recently added to the church is

Forn were haptized at the Silver Creek Feast Five were lately received in the church at Bringhurst, Indiana, by haptism.

Turn address of Noah Henricks is changed ora Laurence, Kantas, to Fremont, Sando County, Ohio.

WE are compelled to delay our examination of manuscript till after our return from the Annual Meeting.

True Primitice Christian thinks that the death of Brother Zock will not seriously effect the presperity of the school at Huntingdon. ELEVEN persons have lately united with the church at North Manchester, Indiana. There

is much rejoicing among the sunts at that THERE is in the Sundwich Islands an ogminister, who has been in the missionary work 45 years, and during that time has baptived

THE good cause is prospering in Huntingdon Pennsylvania. Six have lately been haptised, and the religious feeling is good. One of them

spliced the same day Broth PARTIES representing almost all kinds of bu-

inces are traveling through the country n Be careful what kind of papers you sign, would better purchase of men whom you ke Fuon the Spirit of the Valley, (Rockingham County, Va.) we learn that preparations are being made for feeding nosmbers only at the Annual Meeting ground; others, however, can procure meals at suic eating houses erected by

rmission for that purpo A SUNDAY/SOHOOL was organized last Subboth by the Tunkers at the Silver Creek Church Mr. David Bakner was elected Superintendent

The names of over sixty scholars were soroll and from the amount of interest manifested the juture success of the school augurs well."-Mr. Morris Democrat. Our intention is to publish through the po-

per, a condensed report of the proceedings of the A. M., giving such matter as we think will be of interest to our readers. Quinter, Brum-baugh Brothers expect to publish a full report, will be given in th

True city of Zapowille, Ohio, had a very quiet day of it a few Sundays ago. The saints pre-vented the maners from liquor selling and assurement generally, and thereupon the sin ners stopped the milkmen, the hotel keepers the dragstores, and everything that they thought was stopable. They promised to stop the street cars the next Sunday. What next

Many of our readers have seen or heard of about the Brethren that was pub liched in the New York Independent some week torial, and show age. It appeared as an ecitorial, and amounts as an each familiarity with the concern of the Brotherhood that the editor was written ta and asked for the authorship of the article, and replied by saying that "the article referred to was written by Mr. Milber." Thus it is seen in what way and by whom our people are some-

trict Meeting, writes that he reached his home in Wisconsin all right. He walked one hundred miles on his way home. He speaks plement meeting he held, and then makes He speaks of a tion of a hallstorm passing through Dunn County, some of the hallstones measuring sight

Last Friday, at 2 o'clock P. M., the fun hican Church, Ohio. He was one of the old plouser preschers of the church; and lived to a good old age. He probably was the oldest unnister in the N. E. District of Ohio. His la bors were principally over for a few years before his drath, as extreme old age prohibited him from taking on active part in the ministry-

A METZON, apparently about the size of an ordinary foot-hall, passed over Washington, Minnesota, about five o'clock, May 11th, and deseemding east of the town, exploded with a report qual to the discharge of a 300-pounder. neussion shook the town, and the first impresion among the people generally was that th had been a mill explosion. The shock and re port were very great. The meteor was plainly visible in its passage through the air, looking like a ball of fire with a long train of vapor behind it. It exploded just before it struck the

### DURING OUR ABSENCE

A S both of the editors, and our clerk are away teresting to our renders to know who has charge of the paper in our absence. Hence for their benefit, we will explain

The type on the 1st, 2nd, and 3rd pages is by Sister Cenie Long, who has been in the office over two years. Her regular business, each week, it to set the type for these pages, correct it, and make it up in the form ready for the So in our sh-ence she has a three three pages, and will do her best to get them up in good style. She will do her own

Sister C. K. Bishon, my wife's sister, has been the office ever since it started. Her busi is to set the type that is on the 4th, 5th, and th uses, correct it, and make it up in the form eady for the press. In our absence she b burge of these three pages, and, of course, will do her best to get them up in good order.

The 7th and 8th pages are put up by Mi-Moggie Barkley, daughter of Brother Ezza Barkley, of this place. She has been in the office but a short time, and bas very difficul pages to handle, but will get these up in good tyle ready for the press. The matter for her pages will be selected and corrected by our mailing clerk, Brother S. M. Eshelman, brother

to M. M. Eshelman. After the forms have been thus made up, the then go into the hands of our pressman, Broth or Martin V Smortl who runs the namer of ready for folding

All mail matter, received in our absence, will be opened and attended to by our mailing clerk, who, of course, will have his bands full while

We have now introduced you to those who have charge of the paper in our absence, and if they should happen to make a few mistakes please do not write them any ugly letters about it, but rather be willing to encourage them This is their first paper, out up and printed by them in our absence, read it carefully, and wait for the next number which will likely reach

### EDITORIAL OBSERVATIONS.

you in good time.

B V the grace of our heavenly Path panied by Brother Enoch Eby, I was per-Creek Church, Ohio, on the 23rd of May. Quit a number of brethren, from other churches were present to assist in the missionary cause A good interest was manifested through meeting, and the church prepared a plan for doing missionary work in the North-western District of Ohio, and agreed to send it to the District Meeting for con to see so much limitherly request and such great Christian kindness mming all who took part in the proceedings. Where the spirit of Christ is there will be good work, and prosperity in the

BROTHER S. H. Buker, who attended our Dis- from the various churches comprising the Northwestern District of Ohio, assembled in the Engli

one churches in the district, eighteen of which were represented by delegates. John Brillbart was chosen Moderator; Levi Dickey, R-ading Clerk; I. J. Rosenberger, Secretary. Unfinished business being first in order, a

onery from last year's minutes relating to mit ion work was rend. All queries upon the subject were called for, when a n pers were presented. The following plan, sent by Ragle Creek Church, was taken up and after some amendments, was adopted, hence stands as the method of sounding out the word of the Lord among the people of North-western Du-

trict of Ohio Agr. 1. The Board of Evangelism for the North western District of Ohio shall consist of five visiting brethren, who shall select a Med-erator, either from among the Brothernood of North-western District of Ohio, and also a Sec

etary and Treasurer in the same way.

Aur. 2. The Board shall be elected by the elegates to District Meeting, and hold their

Agr. 3. The Board shall select evangelists from among the numsters within the congregational district. Any brother may suggest the name or names of brethren, but the Board shall determine who and how many there shall be; such evengelists to be in the field not over three months in the year, and for less time at the dis

Any. 4. The Board to appoint a solicitor of solicitors in each congregation of the North-western District of Ohio to solicit contributions for missionary purposes of all such who may

feel willing to contribute. ART. 5. The above Board shall be the Board of appointments and disbursements. It shall be their duty to see that all ministerial and other

cancies be filled, and shall send out only such brethren as evangelists who will teach the gor pel, respect Annual Meeting, and carry out the general order of the Brotherhood in dress, &c. and it shall be governed by decisions of Annual Meeting in going into the territory of any orconived church. It shall direct the payment of all expenses as finances permi

ART. 6. The Treasurer shall receipt for all comies received, and pay out only on an order signed by a majority of the Board

ART. 7. The Secretary shall keep a rebusiness transactions of evangelical work, attend to correspondence, and report to the Board all the work requiring attention, who with the Treasurer, shall report quarterly to the Board and annually to the District Meeting. Adjourned to partake of refreshments.

On recoverabling, the following were an ounced as members of the Mission Board David Shideler, Peter Driver, J. R. Spacht, muel Thomas, Abraham Beechly. Query first: Desired to know if it is the duty

of the ministers to visit the descons prior to their visiting the members. The meeting said thid it knew of no such ord 2. Desired the District to erect a hou

or members who are supported by the church. Deterred indefinitely. 3. Is it according to the gospel for ministers of the first and second degrees to ancint the sick with oil? Art. 3, A. M., 1865 given as an

4 'Refer to a brother who contracted to build a school-house, received money in advance, moved away before completing the house, leav-

ing the party who gave him the contract in debt. Concluded to refer to the Rome Church for adjustment 5. This referred to articles onblished in papers that are calculated to divide and injure the hurch. The meeting took strong grounds for

the maintenance of the distinctive features of the church in the matter of dress. Sent to Annual Meeting with an answer, urging fire clion on the part of the council. 6. Desired that delegates or all member-resent elect the officers of D. M. Agreed that

the delegates shall so do. Also agreed that the Moderator shall take no part in discussion unless he first call some our to preside in his place 7. A brother is excluded from communion for In processors. Where the spiret of Christs,

a. A softer is extract row commands for

the swill be good work, and spropriety in the dischadance, the choicer is extract or the control of the control of

ered not advasable to do'so

The ministerial office brother, he moved into another a but finally returned to the church that relieved him of his office, can the church restore the of-

fice to him by a two-therds or majority v Decided that a majority of the church can restore the office to him. Agreed that the next O. M. will be held in

ne Logan Church, Logan County, Ohio. Brother John P. Elerrole was chosen an ber of the Standing Committee, and Brother John Brillhart, as delegate. sisters are to he compratulated for their zeal and unity in the cause of Christ. They manifest great unanimity in the maintenance of the dutiuctive peculiarities of the church, and are de termined not to come behind in any good work, and in persuading men to turn to the true and They are not seeking blessing by idleness and inaction, but as workers together with God desire to press on toward the mark of the prize. May abundant grace be given them for all holy work.

On the morning of the 25th the peo bled at the same place for public worship. Arneeting at 9 A. M., but rain prevented asser bling in time, so we all had the pleasure of hear ing Brother Enoch Eby preach at 10 A. M., after which the children were kindly remen

Met at 5 P. M , when the mer Creek Church engaged in the solemn labor of choosing two descens. Wm. Bradford and Leonard Haumans were chosen and duly install-This done, the ordinances of the house of God were solemnly observed by a large number of members. Good order prevailed, and joy and comfort through the Holy Ghost characterized the children of God. We were made glad in the Lord by this people. God bless them for their kindness and Christian courtesy

#### BACK TO OLD VIRGINIA ONCE MORE WENTY-NINE years ago, the coming Full

several wagons, loaded with smigrants, left Virginia for the wilds of the West. Among them were my fither, mother, and three chil dren. One of them was your humble servant. then four years old. The trip was long and tedious, but we finally reached Rhinois, a tled in Woodford County, on a broad prairie where but few houses were to be seen. After seven years' residence there my father moved to Cedar County, Missouri, and remained until the war compelled us to leave. We first stopned in Adams County, this State: then moved to Cuss County, then to Champaign County, and now, after twenty-nine years of absence t the State of my nativity, I find myself comfortably sented in the cars, occasionally repeating to

myself, "O curry me back, o In company with Brother Isaac Rowland, 1

left Lanark at noon, May 27th. At Freeport we were jound by Brother Edmand Formey, our elegate on the Standing Committee, and sged sister, and reached Chicago at eight in the evening. By nine o'clock we were on the Bal timore & Ohio train, ready for travel. Here we were joined by Brother Jasse Calvert, who had been in the city on business. Brother Calvert, during the last two years has been doing considerable preaching. He is 46 years of age, has een in the ministry eighteen years, ord, alder three years, and in this year on the Stand ing Committee.
We reached Manefield, Ohio, the next day at

10:30, where we fell in with Brethren Enoch Eby and M. M. Eshelman. We will close here. as writing while on the cars is very difficult, and will have more to report next week.

The editors, when last heard from, were at Harper's Ferry, W. Va., where they arrived last Thursday merning at 6 o'clock, expecting to start down to the place of Annual Meetings at 11. They were in company with a number of other brethren, and seemed to be enjoying

themseives finely. WHERE is Edison? We want him to invent

#### TROVERSY AND DISAGREE-MENT

DAUL beard something from the church at Corinth, and he told them what it was 'I hear," says he, "that there he divisions among you." What more? "I partly believe it" says he; not altogether, but partly. Divisious among them were caused by heratics What is hereny? Luck of sound belief. Thes there were some among the Brethren at Corinth who lacked sound belief? Certainly there were. They had not the faith of the Gaspel. They lacked in some things, refused to accept all that

Paul had taught them, hence were heretics Whatever caused division then, will cause division now. If heresy caused division at Cornth, ion now. If herery cases a.

it will cause division in the United States. Does
not the coupel say, "Watch and pray?" Certainly, and more, "Pray without crasing," and "In everything give thents." Very well, if some who have been set spart to feed the flock of God, should neglect to pray and give thanks, and thus become cold, and make the congregation cold, would not the cause he, want of soundness in the faith? If persons who are illed as overseers should deal dishonestly with their fellow-men, but in such a way as to be have ad the reach of the church, would they not be wanting in soundness? If those who are set apart to act for the church as servants of the arel, and the Lord, should impede the work of the church, refusing to permit the church to consider its Tegitimate boriness, thus usurping authority, would there not be disagreements. es, divisions? Disguise the fact as we will, this is one of the most fraitful sources of distords mentionable. Let officials, or rather servants, refuse the rights and privileges of the church to discuss and deliberate upon subjects perfaining to its welfare, and that church will be noted for its discord, its strifes, and wran Romanism puts forth its strong arm elines. nd men's mouths, and refuses to permit the great majority of its members to take part m its work, (except the paying of money). this way they are kept in bondage, and the very worst kind of bondage. No such work can be tolerated in the church of Jesus Christ, and let him who thanks of bringing such rule into the church take heed, for God will not permit it. Does it not sayor of distrust for a few men b

and in the way of the church? Why a few should regard themselves as the only ones to decide matters which belong to the "one body, is yet to be answered in a satisfactory manner, to the mesk and lowly in beart. "Let another Yet some must praise thee and not thyself." insist on praising themselves by acting as if they were better or holier than others.

Suppose some overseers should get themselv into difficulty through self-will or by some othroal means and then go to others who hold the same position, put all the nicety on their side of the case, and then go to the chur and induce it to accept of their choice of hishops to adjust the difficulty, would that cause division? Certainly it would, and the very worst kind of division at that. We find such things going on in the world, but since Paul says "Be not conformed to this world," we do not see how this worldly practice can be tolerated without causing division. Perhaps the church desires to work more effectively in the conversion of precious souls, but the oversees refuses to permat it, what then? Why the church feels oppressed, sorrowful; she weeps and mourns because of the self-will und knows not what to do. Will such overseers cause di-Yes, every time. It is these extreme measures on the part of some that causes outbursts of indignation, controversy, scathings, that burn to the very heart. Remove the cause, and these will ceese, or if not from pure motives cill manifest themselves in other forms

Another source of division lies in the fact that there is too much of a disposition on the part of the servants of the church to do some kinds of wark in the absence of the church. There is an appearance of hiding certain acts and evidences which causes distrust on the part of members. It has the appearance of, "We know how to do this work; you do not." I say there is an aparance of this, an appearance of secretion. pearance of this, an appearance of scoretion.

Should not all master to done openly before the church? We are required to put no stumbling-block or occasion to fall, in our brother's way out of the shurch! I would not receive the breth-reduced to put no ur brother's way out of the shurch! I would rif there are any

a private consultation, they have made a line. The church stends at one place, the few servants

at another, and the space between them is the There are now two bodies instead of our. Will not this cause division in heart since it is one in appearance? For the sake of peace, for se sake of precious souls, let us quit that kind of business. If a member speaks evil of what is considered in his presence, deal with him as a disobedient child, rather than set up lines in the church. I find the score open and candid we are to each other the better we feel, but we have cultivated currelyes so well in the habit of get ing our feelings hurt, that we can scarcely tell is other of taults and bad habits. cultivating a disposition to tell such other of faults, and to receive correction, we cultivate the disposition to get our feelings burt. This

is all wrong. It causes divisions, discords, and bad government. But to return to secretism Why do anything secretly? Will the truth suffer in the hands of the church? In these days of nati-secret agitation, would not the church better insist on the practice of the g nel on this subnert? If we cross our timidity our "getting hurt" when told of our faults, we can soon have all things done openly. Surely a people who are opposed to secret societies, should not think of having secretism or secret

ly those who do not at once dress as we do,

causing no little disagreement. It has ever been

principle in the church to persuade men, to

parties among themselves. The habit of pointing out, and treating co

lp them grow in grace and knowledge. Shal we continue doing this? or will we turn uside cut a birch from our own planting and lay it on those who will not submit to our sile as of things: No, we will not go that way; it is the wrong way; it causes divisions. We have no promis of eternal life for possessing domaneering spirits I believe in the simplicity of dress, become the Bible requires it, and I do not find any Breth reu who do not believe in it, but I have met with those who invist that some are carrying this matter too for-are making it too strong, much strouger than the gospel, hence they must hold back a little or we will soon have idolatry Observation has taught me that there is entire too much said about dress to the exclusion of other weighty matters; so many sermons are delivered on this, so much seed put into one hill leaving the whole field to grow up in weeds, I all the time forbade my scholars going fishing for fear they might fall into the atrans and drown, they would be sure to go at every opportunity. So if we all the time presch "the order in dress," and insist on people not going after vain dress, they will finally go just where you do not want them. The heart needs verialty and if it fails to get it, die it nesst. Nothing but brend would finally kill a man. Remove

this cause and one source of division will be gone. "I write unto the church; but Diotrephes who loveth to have the pre-minence amo them, receiveth us not; " Beither doth himself receive the brethren, and forbiddeth hurch." 3 John 9, 10. Diotrephes was a church member. He seems to have had author ity—perhaps was the elder of a church. Some how he got into office, whether by apparent zeal, profession of goety, smooth talk, or appear ance of humility, we do not know; but he had sutherity for he cost some out for receiving the brethren He was not only willing to fill his office, but tried to fill that of others, until by controlled the church. He loved pre-eminence and secured it; he coveted power then usurped it; he longed for notoriety, and got it. His picture has been sent down through eighteen centuries, and it has had its imitators, its de-

scendants, all along the line. The Apostle John was loved and revered in his old age for his loving character, but there remains on record the fact that one Distrephen received him not. John's epistle was treated by this demagogue with contempt. He went about prating against

SOME OF THE CAUSES OF CON- (Rom. 14: 13), therefore should not put the Diotrepheses now? Well if you should known stambling-block of accreey in our brother's pathway. "Well," any one, "can you not who is ready to cont them out because they do trest us?" I naweer, "Can you not trust the lock think, talk, and act, just like himself, then trest in y lansuer, tan you see true to you will see one who has the spirit of Diotre-church? Who began distrasting?" Just so you will see one who has the spirit of Diotre-soon as a few members step to one side and hold themselves. May divine grace illuminate our bearts so that we may know how to forhear and bow to be long-suffering, kind, centle, much and useful. There are other sources of division, but I forbear mentioning them now. with the church of God.

#### ANNUAL MEETING ITEMS.

WE are in receipt of a copy of the Spirit of the Valley, dated May 24th, and publish-ed at Harrisonburg, Rockingham County, Virginn, not far from where the Annual Meeting

is to be held. From it we glean the following, which, just at this time, will be interesting to "Since our last issue the Brethren of the German Baptist Church have continued their

work of preparing for the National August Conference, which convenes at Luville Creek Church, near Broadway, in this county, on the 2nd day of June, 1879. "Atter throwing up the imm

tent on Tuesday of last week, the work of preparing tables and henches to make complete th arrangement to feed and sent comfortably the members, was commenced and kept moving un-til the entire work was builded. Then the building of the foundations and fines of the kitchen boiler arrangements was earnestly gone at, and at this writing may be ready for the immense boilers where the food will be prepar-

On Tuesday of this week they were h the Council Hall in a little dell, but a short distance from the church, where will be traacted private business, the details of which will acted private becames, the details of which will into particularly interest the public.

"If the weather proves favorable the Con-ference will be held out of doors, an the delight-ful grow that surrounds hinville Creek Church, as the church itself will be too contracted, al-though a very large one. Preparateons to this end will be made in the creetion of a platform and the arrangement of benches. No borses of vehicles will be allowed in the church enclosure but ample provision has been made outside, a field belonging to M. E. B. Kline, containing probably twenty scres, well fenced, being se sport for that purpose.

The greatest precaution, as we have bereto re observed, will be made looking to good ouder during the conference sitting.

"Booths, tables, and stands will be permitted adjoining the church grounds to private parties who may desire to assist in feeding the people but permission must first be granted, and such restrictions will be exacted as will render all uch persons under the control of a

"Broadway, will, of course, be the grand landing point of the great influx of visitors who will come by train, and will be the 'beed cen-ter' of business operations for her business men-"Ample hack accommed made to carry the public to and from the ground by enterprising backmen.

Afready, every train north or south is bris

g the Brethren and friends to this county and Valley, who are scattering to the house sembers and friends through the country. This feature is noticeable in the increased nger travel that at present prevails, and which will continue to increase as the time draws near, when the in-pouring will be very extensive—so much so that more rolling steel than has been auticipated necessary will have to be brought into requisition by the rail

We are pleased to announce that satisfactor arrangements have been made with the B. ry arrangements have been made with the B. & O. Railrond, for a duly train, morning and evening, carrying the public to and from the Conference at two cents per mile, either way. This will enable the multitude to spread over the country along or near the line of the road and permit all to be lodged comfortably. "Between what points, and the exact sched

ule of the running of the trains, we are not posted, but due notice will be given."

Nor long since, we heard a minister remark, that he know persons who were more afraid of him chan of God. They would do things in God's presence that they would not dare to do the fonodations of a new theator, discovered an

### Ifems of Unterest.

MR. Moony is still holding his meetings in

-CARDINAL Manning has forbid women sing-g in the choirs of Westminster diocese. Du. Hugh Miller has bequeathed \$100,000 hs Scottish Free Church Missionary Society. the Scottish Free Church M -GREAT floods have occurred in Texas. At Houston the mater rose eighteen feet in three

-Cutt has declared war again the South American republies are becoming in-

-In New York City there are 1739 rum holes less than there were a year ago. This speaks well for the excuse laws of that city.

-Ir is Colton who says that "men will w gle for religion-write for it, fight for it, die for it; anything but-live for it."

-A Taxas jury arose after the evidence was all in and requested that the case go to them without "may lawyers' speeches," and it did, -THE "frontier" in Texas has advanced a ordred miles in two years, and 40,000,000 acres

of good land reclaimed for settlement -THE late Governor General of India : das than all other agencies combined.

-Trz last sheets of the Bible translated by Drs. Riggs and Wallismoon into the Dakota language, have passed through the press.

-An electric bailstorm extended over the othern part of Minnesota, May 12. At Mo datin, bailstones were reported as large as goose

The Conn. Legislature has passed a bill specting to taxation all property belonging to contional, religious and benevolent scouties. -The membership of Spurgeon's church now amounts to 5166. During the past year 294 new members were received and 57 died.

-THE door of the Wittenburg Church, on which Luther mailed his thesis, is removed to Berlin, where it is in use at St. Bartholomew's

-Tug indefinigable and destructive Mr Krupp has just completed a steel rifled cannon that throws a 1600 pound shell fifteen miles. At such a range be would searcely shoot at an object smaller than a first class city

-Ar Minden, La., a severe bailstorm occurred, May 16. The imilatones averaged the size of hea's eggs, and lell to the thickness of a foot on level ground. All crops and vegetation in the path of the storm were entirely demolished. -Augusta, Upper India, has experienced an outhreak of the chalers. The inducations are that disease and death will hold high carnival in the old world the coming year. There are many elements encouraging and inviting dis-ter of this kind.

-Canada is threatened with an inthousand times worse than that of the Chinese or potato buge; for the French Jesuite bare written to their brethren in Montreal, asking if they can be received there, so they expect to be expelled from France within the next six

-Ix Brazil the ravages of small-pox are ter-It is said that in Ceara it is impoo make coffins to supply the demand, and the monte dig ditches and tumble into them the unshrouded corpses, eight or ten at a time. A

Se Povessone May 19 - Intelligence has been received from Tillis that a distant with terrible mortality is raging in nineteen villages in the Caucasus. A solemn procession of he pictures has been held in the district of Go nd prayers offered for the preservation

-A MAN condemned for murder in Vari admitted that his guilty passion was aroused in n gume of forfeits, at a "sociable" of a church of which he was dracon. He laid the blame of his downfall to the kissing forfeit which he was adjudged to pay. Satan must be pleased with churches where "sociables" take the place of prayer meetings.

God's pressure that they woust not drive use on the consumers was use the consumers with the pressure of the pressure of God they would awar and in-private palace with rous of columns forming a minister channel to be by they would conduct.

The pressure that they would would conduct the private palace with rous of columns forming a minister channel to be by they would conduct.

The pressure that they would be pressed in the private palace with rous of columns forming a minister channel to be by they would conduct.

AT Naples we made the first change in the A original plan of our tour. Finding that we could there take the Franch steamer which rane weekly from Marseilles to Alexandria, and reach Alexandria one day soomer than to go by rail to Brindiss, and thence by steamer, we made this change and thereby secured a pleasanter and cheaper, as well as swifter, passage. There was not an officer on board who could speak English, and only two passengers; but through the politeness of the French, and the free use we got along very well

signs, we got along very well. We left Naples on Saturday, March 29th, and We get Staples on Securing, interest 2001, and in sailing away we had a fine view of its beauti-ful bay; but we concluded that its beauty has been exaggerated. At the north-western part of it once stood Putcoli, where Poul landed on his voyage to Rome as a prisoner; and the thought that he once crossed this sheet of water, gazed on that same Mt. Vesuvins to the south-east, and saw Pompeii, then reposing in security at its feet, while Naples was but an insignificant town, gave the bay and our passage across it their chief mterest in my mind. crossed the land track of Paul in coming from Rome to Naples, and now I was sailing along

the same path through the water by which he came in one day from Rhegium to Putcoli, a outh wind filling his sails. See Acts 28: good south wind filling his sails. See Acts 25: 13. Night closed in shortly after we passed at of the bay. We expected to be awake next morning in time to see our ship pass between the celebrated Scylla and Charybdis, and also to see Rhegium, now Reggio. But our ship, being lightly laden, made rapid time, and passed both places too soon for this. On Sunday morning, owever, we saw a grand and lofty mountain in the distance to our right, on the Island of Sicily overed with snow from its summit one-third of the way down to its base and rising just this stance above the neighboring mountains. We at once recognized it as Mt. Etns, the celebrated volcano of Sicily, whose fires have long been axtinguished. I was not prepared to see it so lofty, nor to see it so extensively covered with at the end of Murch. It is 11,000 feet

After losing sight of Mt. Etns, and of the southern coast of Sicily, which disappeared almost as soon, we saw nothing more of terri firms until Wednesday morning. I arose early that morning and took a seat at a table in the saloon, expecting to spend at least all the forein writing; but on rising to close a wir dow through which the air came in too cool, I looked toward the horizon and saw land. I so I put away my portfolio, packed my valiso, and stood on deck till the ship came to anchor in the harbor. We had no somer reached the anchorage than we were surrounded with about twenty Arab hoats, each containing four or five hostmen of various colors and costumes, all ery-ing at the top of their voices, and seeking to engage passengers for the shore. Such a pan-demonium I had never heard before; but I was prepared for it by the statements of travelers, and I quietly waited to hear some boutman call to me in English. Finally I heard good Eng-bish from a dark-skinted Arab, calling Abbat's Hotel, the one we had chosen, and in two or three minutes more he and his assistante had hurried us and our baggage into his boat, and we were off through the yelling and struggling

So few articles are subject to duty in Euro m and African ports, that the examination of baggage is a mere form and is very excelesely executed. At this custom-house we were for the first time asked for passports, and we had none. I gave the official my letter of introduction from Governor McCreery, with his official seal on it, and with this he allowed Brother Taylor, Frank, and myself to pass.

wd. toward the custo

Earl had an english passport, and was all right.
We spent the afternoon riding about Alexandria, guided by the dragoman who had met us at the ship. We saw Pompey's Pillar standing in a dusty lot near an Egyptism cemetery, and seeming altogether neglected. We saw near the old and now ahandoned harbor, the lost of the ancient obelisks left standing near Alexan-dris. The others have been taken to London. Paris, and Ronse, where we saw them, and regretted that they had not all been left where they were originally erected, that they might be seen in their natural associations. We saw

bringing into view the richest agricultural dis-trict of Egypt. I will try to speak of the gentrict of Egypt. I wan my system to account the preculiar modes of cultivation bereafter. At present I must burry on to the antiquities of Egypt, which possess greater interest.

Our first day in Cairo was spent in visiting feliopolis, the Danes of the Dervishas, the Nulometer, the Coptic Convent, the oldest mosque in the city. Heliopolis, the ancient city of the Sun, called On in Exodus, was the place of res-idence of Joseph's father-in-law, Potiphereli. It is five miles north-east of Cairo. Nothing is left there but mounds of rubbish, the debris of ancient haildings, and an obelisk which is prob-ably the oldest one in the world. It is 66 feet high and 6 feet square at its base, and it now stands in a little wheat field with no wall or fence about it to pretect it. It is covered with hieroglyphics on every side from bottom to top, ut many of them are covered by the dark cells

of a swarm of little bees who have taken posses

The dance, or rather the whirl, of the Derv the simes, or ractor the wairs, or the persreligious fanaticism I have ever seen. They are a kind of Mohammedan Monke, and they live at Cairo is a dingy, tumble-down old-convent. At a certain point in their Sabbath worship (Friday is their Sabbath), they walk out upon a circular space in the middle of the large room, urrounded by a railing, and com ing like children, turning round on their tip-toes; and they whirl so fast that their long skirts, shaped like a woman's dress, stand out nearly straight. They kept this up, accomp ied by screeching music from a choir in the gallery, for just twenty-live minutes, with only we intervals of yest of about one minute each yet none of them seemed to be dirry; but all

walked straight when they were through.

In the Copt quarter, we were led down into a
cellar under a cellar, where was a duty and
rodely constructed place for saying mass, and were shown two recesses in a wall, which look-ed very much like old bake-ovens with the nocked out, and were told that Joseph sat in one of these and Mary in the other, when were in Egypt with the infant Jesus. asked the ignoramus who conducted us, what Joseph it was, and what Mary; and he puzzled his brain not a little in trying to make me un-derstand who they were. In approaching this place we very unexpectedly encountered an illustration of a familiar Bible scene. We heard a loud waiting from women in a house, and ask ed our guide what it meant. He said it was the wailing for the dead; that for forty days after the death of a person the neighbor women to mourn with the tamily, and there is a load wailing every time one of them comes in. On the same day, while walking through some pri-vate grounds to see the Nilometer, I heard a griding noise, and looking into a dark passage in the house, I saw a woman seated on the ground hesife two small millstones, turning the upper one by a wooden pin let into the top of it. Again was a familiar scripture scene brought unexpectedly before me in the land of Israel's

The Nilometer is nothing more than a square stone pillar, marked with figures, to show the rise and fall of the water. It stands in an exavation near the river, walled with stone, and connected with the river by an under-ground sasage. As we stood between this and the riv er, next to a perpendicular wall, which at this point constitutes the river's bank, our guide pointed us to the pince on the opposite bank where Moses was picked upout of the bulrushes. We saw no rushes either there or anywhere else on the Nile, though we saw many on the Sucz canal; but we were satisfied that if the spot pointed out is not the one, it is not many miles from it. The great city of Memphis, in which the Pharmoh's then resided, was situated a short dutance above, and it is highly probable that the place where Pharmoh's daughter went to wash at the river's brink was not far from the

sty. Of course this requires us to suppose that the parents of Moses then lived near here, and not in the land of Goshen; but in this there is no improbability. Our second day in Cairo was devoted entirely

be seen in their attend accolations. We case the Turtical quarter, the Jewish quarter, and to the premated of time, a collad bossule "a "left ja the statch" regied the high "but Her Turtical quarter, the Jewish quarter, and to the premated of time, a collad bossule the other stones; quarters of the city, and we en-countered movement groups, thangasectomes. In group this two records the Nice on amount," replied the king, "I have contracted movement groups, thangasectomes, in group this two records the Nice on amount," replied the king, "I have contracted movement of the city, and the city of the Turn not task being the city of the city is true from

out in an open carringe, with the thermometer about seventy degrees, and all agreed that it was the most pleasant ride we had enjoyed since The traveling public must thank we left home the present Khedive of Egypt for this road and these trees, and also for a very comfortable stone house at the foot of the great pyramid in which

to rest and take lunch. Within a few minutes after alighting from our carriage, I was clambering up the great pyramid, with two Araba climbing before me and pulling my bands, while a third pushed m behind, and a fourth carried my field-gless and my umbrella. Notwithstanding all th stopped two or three times to rest and to look about me. With my carpenter's tope line, I measured many of the courses of rock, and found that they vary very much in thickness. Some are as little as two feet thick, and some more than three feet. I measured individual stones that were four feet thick, and one that was six feet. The stones of the latter two sizes, hower-

er, usually run through two courses perpendicular, like a brick of double thickness with two of ordinary thickness by its side. When we reached the top we took seats on the rocks, and remained more than an hour, surveying widespread landscape, and conversing, as well

as a dozen babbling Arabs would let us, on the various topics which it suggested. To the west of us, and stretching as far as th

eye could reach, was the great Libyan descri-with its ocean of vellow sand, as bare of vage tation as the palm of your hand. To the east hegianing within a few steps of the pyramid base, was the green valley of the Nile, growing narrow as it stretched away to the south, and spreading out like a fun as it stretched along the Delta to the north. Farther east, this green soutiful belt was limited by the rocky cliff east of the Nilo, which rises up to the naked desert stretching away to the Red Sea. Many towns, villages, palaces, palm groves, and ye low fields of ripening grain, diversified the viealong the plain, while nothing relieved the nakedness of the desert, but the four smaller namemide at our feet and a down more stretch ed along the same devert cliff to the south For a distance of 12 or 15 wiles, these tombs of great kings mark the outline of a cliff of li stone one or two hundred feet high, which is combed with the rock-cut sepulchers o noneycomen with the received apparents of humbler persons, together with the sepalehers of cate and secred bulls. All this space was found necessary to bury the dead of the great city of Memphis, the city of Phaenothr, of Jo-seph, and Mosss. In the valley beneath us and extending tooth ward, lie the crumbling raise of the great city, with here and there a broker statue or column half buried in the earth, to tel

status or column half buried in the earth, to tell the mountful story of its desolation. The Bedawin Arabs are full of curiosity, and very quick witted. When I laid my pocket compass down to get the hearings of the pyrathey watched the needle how it point one way, and dance back to it when dis-turbed, and they cried out "Good; very good." When they heard me call out to my compan-ions the number of feet, so I measured the top of the pyramid, they were puzzled to know what I meant by feet, and they held out their own fest in all memor of positions to get an expla-nation. I tried to explain, but made a failure. When at last I wound the tape rapidly into its core, and put it into my pocket, they imagine with delight, and said: "Very good! Mericas man! Yankee Doodle! Hurrah!" They be man! Yankee Doodle! Hurrah!" They bid all heard of Mark Twain. When his nume was inentioned, one of them soid, "Mark Twain like de dobbal!" I osked, "What do you mesn by that?" But I could get no explanation from

After satisfying opracious with the or

the pyramid, we descended, took our lunch, walked shout the Sphinx and the surrounding tombs for a couple of hours, and then spent two hours and a balf exploring and measuring the hours and a ball exporting at interior of the pyramid. Of these measurements and some kindred matters I will write in my J. W. McGasvey.

A KING walking out one morning, met a lad at a stable door, and asked him, "Well, boy, what do you do? what do they pay you?" "I belp in the stable," replied the link; "but

### Fallen Asleep.

HARRIS.—At Print Pleasant, Burdin Co., fown, Minch Sterrie, despiter of Samuel and C. Harrie, aged 10 years, 7 months, and 22 days.

ONSOR.—Le the Springfield Church, Noble County, Le-dizza, May 10, 1879, State George, white of Souther A George, nged about 50 years, Feneral screens by Broth or Cartelian Wenver and Scother Smithet, in the M. S. Letter and Cartelian County Smithet, in the M. S. Church at Brimueld.

CLIPP,—in Receivelo County, Indiano, May bith, Mai-vin Clipp, see of Friend Lexis Clipp, aged eight years, 4 occubs, seed 15 days. Funceal services by D. Shirely, 2. Auglessyer, seed the writer, from Rev. 21, fart below of 4th verse.

J. B. Millore,

1810, and died Jun. 5, 1879, agol 65 ye wall 9 days.

and Sugar. See that the bound of Sugar Area (Sugar Area) and the state of the state of the Sugar Area (Sugar Area) and the state of Sugar Area (Sugar Area) and the state of Sugar Area (Sugar Area (Sugar Area) and the state of Sugar Area (Sugar Area (Sugar Area (Sugar Area) Area (Sugar Area (Su

the Fairview Comptery.
(Primitive Christian, pleas

XIMMERMAN—A4 Pelo, BR, May 16, 1879, Monzie Elischeth, infant longhter of friend and Sister Zim-mersum aged 2 months and 2 days. Pursual services at Dutchovar, by J. H. Marce.

SEATER,—In the Posy Creek Charch, Riewe Corpic Kanna, April 20, 1879, Frankis N. Bitter, sun o Friend from sond Steater Rocks Stater, aged 2 years, months, and II days. Binesse, switch fever. Fusca discourse by the writer, subsisted by Stother Duni-fic State States. Joseph States Washes. SHEPLEA—Dita Alice Shopter was born September to 1823, died May 4th, 1870, aged 5, yers, 7 month and 25 days. Fasorii cecesion by the Brethere, for Ex., 21:4, he large congregation and ensuraling friend who feel that our tree was her a ternel gale. Dozum F, Sauruszi.

WIMER.—In Washington Datriot, Kansas, on the 7th last, Brether Daziel Winer. He had been quite possity for three or Fore months. He went to Missour to see a decire and three died. They heaught the remanan-here and homes them at the Brenshaugh Venting-

He leaves a wife and fact or five BABNBART.—At Contropuls, Franklin County, Kno-aus Abert A. Burnbert, Infant sen of A. seed S. Bern-levt. Rev Merch 80, 1875, and 80 May Heb. 1879, appd I year, 2 in cather, and three Jago. Fanter-al discourse by J. Chry and D. Burnder, from Job 124, in a large congregation. D Bassans.

BARTON.—In the Yurkey Creek Congrapoles, Parenze County, Kabracka, John Penakita, see of Brather Col-tia and Stater Austin Batton, died Jony 1st, aged 4 years, Secretae, and 4 Grys. Datase, typheld and besin fairt.

beain favre.

We would any to the parents to moorer not as those who
here as hope; the Christ says, "Suffer Bittle children to
some unions, freef such is the kingdom of hoseron,"
Planeral services by the writer, to a longs concerned of
friends.

West, H. Planera.

ROYER -Neur Eissmood, Case County Scheneke, Mag-9th, 1870, Sinter Lavion Royer, wife of Brother Inta-Royer, Discour, recordings at the heast. She was be ried as Sanday, Noy 11th. Facerol largely alreaded. Subject, Joh 11-14. Janes V. Harkton.

DONEURARE — Heach 17th, 1875, of deepsy of the heart, Abee M. Bonebrake, aged 6 years, 10 monthly, and 24 days. Fuorenidiscourse by T. O. Seyler and others, from the latter clause of 6204 were of the 805 ILLER -Is the Grandy County Church, April 22ed,

MILER.—In the Gready Cheaty Cherch, Ayril 2004, the underlying-the year called top-rich their main of Schot, despite of W. F. and Start Niller, aged it garen, jo months, and Schot, Disseas, seasth fever.

This was able only non-reck. She was a very presidency young hely, and instead of their generated new work on it is independent, was called away to be with James, which is the tetter. Pear, Nathy, jo 124, "Fee me to love we thought and their girls."

SLAAN.—Neur Hubson, Elack Hawk Creaty, Iera, Bercher John Gillin, aged Styners and 73 days. He side to Similary streting. May this, not was baried on the Oct., tills remades were followed as the grave by a very large concessive of friends. Divising, consecupius Function invition by the bretheren. Text., Issaals 2: M. 13.

### forrespondence.

Rebors from the Center.

NUMBER XVII The Tomb-Sanday's Labor-Visit to Shelbs

County, Ohio—Rejoicing among the Saints— By the Waterside—At Bone Again—Special The Last Resting Place-Later from the Mission at Shally

CROSS the street, the silent signal, unfur ed to the hreeze, speaks to the passer by ness, mourning over the less of a loved one We off met with that family and offered words of consolation to the afflicted husband. Read to him words from the Book of God and prayed for him and endeavored to point him to ub of God who taketh away the sin of the world. Others labored with him and fir xoressed himself willing to depart, and to-day he lies a silent sleeper awaring the remore. The bell is tolling the funeral direct and we hapten to the house of mourning to sees in the solemnities of the occasion. We departed in the procession to the church and listened to in the procession to the church and listened to a discourse delivered by a minister of the Mettle-odist frateralty. The theme of his discourse was on the mortality of man, and many good thoughts eff from his lijps. This is the end of miss. Oh solemn thought! May God help us the hought of the house of the solemn. to presure for the hour of dissolution.

To-day the different appointments we To-ony the different appointments were filled in our congregation, (Eogle, Creek) and I trust some good has been accomplished. The writer met the appointment at the Beach Grore school-house at 10:30 A. M. Met a pleasant undirence and had good attention, and hope the day is not far distant when God will bees our lakeors in the conversion of souls.

On the 5th inst. started for Shelby County Church, west of Sidney, Ohio, to labor a few days among the Berthren. Found our dear Brother O. F. Yount in the field, having preach-ed three sermons already. We continued the meetings until the 9th, when the writer reto The meetings were of growing interest, having baptized four and reports of more t Brother Yount remained and preached follow. Satorday evening and Sunday morning at which time the meetings were to close.

There was great rejoicing among the suinte

when the wanderers returned to the fold. forcibly remanded of the peculiar adaptation of the religion of Jesus Christ to the wants of man when I saw presented before us a little lamb of about cleven summers and an aged gentleman of about screnty years as applicants for baptism. Unfolding more fully to the mind the pleasant thought that the aged sinner's can be supplied, their sins washed away. peace of mind restored, and joyfully tread th few remaining days on the highway to heaven, and all o that the young can find a Savior, a friend that will be their refuge, their stay and consolution while traveling over life's By the waterside we repaired and a more

By the watersone we repared and a more pleasurable yet solemn score my eyes mover witnessed. The dear little girl was led down into the rippling stream by Brother Yount and in humble obedience to the command of Jesus she yielded submissively and returned to the shore with a countenance beaming with angel ic sweetness. The :ged brother returned from the watery grave rejoicing that, as the "brand from the burning" be was resented, and a home in heaven is his in prespect

During the meetings the funeral of Brother David P. Younker took place. Proceeded to the house of the deceased and accompanied the procession to the church where the sermon was procession to the church where the sermon was-preached by the writer and our dear Brother O. F. Yount, to a large audience. The age of Brother Yeamker was 59 years, 9 months, and 50 days. Mother and children, you mourn the loss of one that is mart to your hearts; prove likidful, and in his own good time God will call you home, where no farewell tear is shed and where suckness and death can nevercome. Wo wandered about in the cemetery and noticed several silently approaching a tembetone where a loved one was sleeping, and were giving vent to their feelings in tears, by calling up fond recollections of the dear departed. How forci

Returned isome on Saturday and taking a good

gy.

In company with my wife and little daughter 25. In company with my wife and little lengther, reconsistent of the concerning. The contrast is the foundation of the concerning reconsistent of the concerning of the concer

the writer. Whereupon we responded, and met a large audience, and in the fear of God

deliberated to the people as we received ability, after which we repaired to the waterside, where he was baptized according to the divine plan. Oh what joy in that dear brother's heart. May God help many more to come and enjoy simila happiness.

Having received a message to conduct a

eral occassion I started to-day for the house of mourning six miles distant, and found a large concourse of people assembled at the house of the deceased. After a short sesson of dwotion we repaired to Mt. Zion Church to deliver a funeral sermon and speak word comfort and consolation to the large assemblage of people; was assisted by Brother E. Bosser-

After services we deposited the aged in in the tomb—the last resting place for the dead. Yes, dear children, mother was you confort and stay for many years, and like r constort and stay for many years, and like a ripe sheaf, ready for the garmer, was she gath-ered, yet it was hard to give her up. Many tears were shed, tears of sorry and grief, tears of sympathy and affection. You were loth to hid harewell to mother and let the clods of the valley receive your treasure from your sight. But why this endearing foudness, this contin-But why this endering footness, san consumed love for the departed once? Is it not the voice from the soil within telling us that we shall live again? and that when life with us in over that we shall gain be re-united and dwell with Gol forever? Bless the Lord for the with God forever? Bless the L hopes the Christman has of beaven.

hopes the Curistian has of beaves.

Returned home and received a message from any co-laborer, Brother O. F. Yount, in the mission field of Shelby, stating that his stay over Lord's Day resulted in the addition of our more precious souls to the church; in all eight accessors during the eight days meeting oght accessors during survey.

Oh! what joy the freedom of sin. May Gobless the success of Zion every-where, is my prayer.

S. T. Bosserman.

Dunkirk, Ohio, May 13, 1879. Echoes f.om the Miams Valley.

Stirring of the Waters in Wolf Creek Church -- Our Love-fesst-The District Meeting of

Southern Unio. WE have had a season of rejoicing in the WE have had a season of rejoicing in the been added to the fold by haptism, within the last three weeks. They are mostly young prople. As usual some his been brought up "in the nurthern and at monition of the Lord," and others had been "aliens from the wealth of Is roel." May they walk worthy of the vocation

wherein they are called.

Our Love feest was held on the 8th and 9th of May. The congregations were large. We had presching at two places, severally and prof-tiably addressed by Brother Wagner, of Ill. and Brethree Hixon and West of Southern O. our neighboring brethren. large number of brethren and sisters commun ed in the evening. Brother Wagner adminis

tered. The various topics and ordinances we ably discussed by the ministers present. The Southern District of Ohio convened on the 13th day of May in the Donald's Creek Church, Clark County. The meeting was or-ganized by appointing Brethren S. Garber and

A. Flory, Moderators; Brother S. Mohler, Read-ing Clerk; and Brother S. Kinsey, Writing cles third, 1867; and sixth, 1875; and that poo

and dependent members have the privilege moving into any church they may wish without counseling said church. Tabled. The second asked whether it was in harm with the gospel for brethren to wear crope

their sleeves, when acting as pall-bearers, cided in the negative. The third a request that no tax or ass be made for the Kentucky mission, but that the necessary fends be raised by voluntary con-

tributions. Tabled.

The fourth and 5th queries related to the Into source and sin queries related to the practice recently introduced of dipping the ap-plicant so rapidly, as to give no time for thought or breath. The meeting condemned the practice and sent the subject to A. M. The desired a reconsideration of article 1827, (concerning raising tobacco) and have it repealed or enforced. The meeting refused to

to A. M. The meeting adjourned for refresh-

The ninth and tenth queries saked for the decision of D. M. on several points, viz.: Traveling preschers out of order, going into organized churches without permission, and held-ing meetings out of order, receiving applicants out of order, writing against the order, colling it "iron rule," &c. The meeting condemned these practices, but as the various charges were not all austained, the queries were tabled. The eleventh related to the same, inquiring whether members had the right to co-operate with outmembers had the right to co-operate with oals siders to get such brethren to come and hold meetings. Decided that assembers should not do so. The twelfth requested D. M. to ask A. M. to stop Brother H. R. Holsinger and his contributors from publishing such bitter per sonslities, and unbecoming and slauderous ex pressions, &c. The request was granted.

The thirteenth was about expelling members without gospel authority and referred to severwithout gospes authority and reterred to sever-al decisions of A. M. on that subject. Tabled. The fourteenth requested A. M. not to send brethren to settle difficulties who are in diffi-culty themselves. As this had never been done when it was known to be the case the query was tabled. \* The fifteenth referred to long exhor

The fitteenth rental of meeting. The D before prayer at opening of meeting. The D before prayer at opening or secondary.

M. disapproved of the practice. The sixteenth subject before the meeting was the report of the various missions. The Kentucky mission the various missions. The Rethicky mission harely has an existence. Three visite made within the year. The neembers have nearly all moved to Minni Valley. Only four remain. Brethren 6. Saler and S. Murray were appoint-of acommittee to set things in order and see whether it is product to continue the mission. The Meigs County mission was reported to be in a more succurriging and prosperous condition. Brethren S. Garber and A. Flory were appointed to see that it was continued during the year. The meeting adjourned for the day.

WHENTEMAY MORNING SESSION, MAY 14.
The seventeenth requested D. M. to devise or adopt some plan to premote missionary work, and suggested that the plan formed at the Open's Greek Meeting be adopted. There was a general acknowledge. Southern Obio did not do as much mission work as it is her privilege and duty to do. The meeting, however, did not sanction the Ogan's Creek plan or the plan of '68; both of which tre examined and criticised. After discussing the subject a good long time it was decided that each church in the district appoint one delegate, and said delegates shall convene at Woif Creek Church August 13th to confer to

gother and devise a plan.

The eighteenth and nineteenth were ous and protests on the following points, vis. gh Schools, Subbath-schools, Protracted estings, Single mote of feet-washing, Con-mity, Writing against the established order formity, of the church, &c. Gus One of these was tabled,

The twentieth requested that Brethren make se same distinction that Christ does in the diree question Matt 19: 9. Tabled. Brother Ahraham Flory was chosen in of Scanding Committee, and Brother William Cassel as delegate to A. M. The meeting adjourded with much good feeling existing be-tween the participants in its labors.

JOHN CALVIN BRIGH

\* We are strey this quiry was tabled, not because we not the A. M. to bure more to the but because something that from seeded. Persons, who are not the quelves poore with the chapels, should never be appointed to assulties, and had the coar before the A. M. it would not been so decided. We long the Steading Committee.

Echoes from the East, NUMBER NIX

W E desire to say a word about the press-its service. Perhaps there is no power of greater magnitude within the realm of humanity than the press-the printer's machinery and materials. This power is man's servant.
It depends upon the man or men as to what is lone with the press, whether it be good or evi Everybody ought to know that there are many men who use the press for evil doings, while on the other hand there are men who are doing great good with it. We can easily discern who

Christian. Brigg to impressed with the pre-ferring of his impediate database recorded to some composation in manse of the church, billion could a spenal mostlag. Heaving secured the The constitution of works an association was Christian religion. This is content, And for most of the found responsed the services of rend, and after a long discission is was referred by the proposated preserved to the most of the contract of the hibit the beauty and taving power of true Christian religion. This is essential. And for the professedly converted, the members of the church of Christ, he will write or publish what will be consistent with his high profession, not only of being a true Christian, but of the press like a Christian

How many "foolish" vergins there are with-in the anclesure of the Lord's Vineyard to-day! Let that consolation of our blessed Master be the portion of all the faithful. O how othen we are pained and secoly grieved to see how the press is used to misrepresent our brethren to press is used to mirropressult our breshren to defaunt, to dishonor, to hisches, to irritest, to junish the servants of God. This is one of the signs of "perilous times," duer brithma and sisters. Let us be "miss on serpents and harmless as doves," for so teaches our dear Master. Let us tire outthe profession of our faith, assist in every good work, deny our selfish selves, labor for peace and onemass in all things within the church, and yield ourselves to the Lord to live "boly, harmness, and separate from sinners.

Sometimes we read statements made about rethren, and thereby we are made to doubt, and if our love is not genuine we will begin to believe the report, and worst of all help to cir-oulate the evil tidings. This is wrong, and doing as the wicked do. If any have done so, doing as the wicked do. If any have done so, they should be greatful that it is their privilege to do so no more. Our geopel law says, "Speak evil of no man." It is just as bad to CIRCU-LATE each wickedness. Let me conclude this paragraph by quoting an appropriate scrap from a country paper. It begins thus:

from a country paper. It begins thus:
acon advice for you.
"Think twice before you believe every evil story you hear; and think twenty times before you repeat it, especially if it is about a woman. Say to yourself: this may not be true, or it may be exaggerated, unless you have positive proof of the veracity of your information. People sometimes tell falsehoods, they often make minsometimes tell falsehoods, they often make min-takes, and they sometimes simply 'bear.' There is surjeutar illusion as well as optical illusion. Take all there into consideration be-fore you believe. And as for repeating the story, ask yourself if it is necessary. Tuen de story, ask yourself if it is necessary. Taen do it with the fear of God before you, and the remembrance of the golden rule. Let us give the helping hand not the downward push, so the engels may reach their hands toward us when we stend in need."

Wednesday, May 7th .- This atternoon

Wednesday, May 1111. 1 ms company with another visiting brother, it was company with another visit an applicant for memour joyous duty to visit an applicant for mem-bership in the body of Christ. It was a brother's daughter, but sixteen years of age. She has had convictions of Christian duty for six months, and in our examination found her ready to "enter by the door." Those examinations are held in the presence of the family. So we have always had it here, but at some places it is not just so. We believe it is better, in order that applicants may be more free to express their matine for uniting with the church; to tell their state of mind, their knowledge of the doctrines of the church, their will-ingness to slopt all the principles and gospel ules of the church even to non-conform the world in dress, in conduct, and everything not becoming the saints on earth. mude to rejoice in hope.

Sunday, May 11th.—Our meeting at Amster-

dam. Just before the services were opened the members retired to the outside of the house and the applicant was named to the church No objections being offered, and examination No objections being othered, and examination being reported satisfactory, we returned, and the services were opened in our countries man-ner. The 11th of 1. Cer. was read, and a min-istering brother spoke very scooptably upon our duty in regard to the approaching com-munity of the countries of the countries of the countries. munion occasion-its importance-every-day

Another brotherfollowing with remarks in regard to joining the church in Christ, and road the 18th of Matthew, from the 10th to the 22nd versus inclusive. After some appropriate explanations, the applicant cross and was asked the usual questions in regard to taking and giving offenses.

After dismission we required to the waterside.

where the applicant, after singing and prayer, was led into the Sowing stream and "SURIED IN DAPTISM."

It was indeed pleasant to see this dear child

beginning so well to follow the Master. We read that he mail "My yoke is easy." Another translation eays, "My yoke is sweet." It is in-deed sweet to those that love Jesus, love his humble disciples, and love all his service. The cross of Christ is indeed hard to bear when we

O may it ever be so to our dear Sester Sarah. And after a little while swed Master, who died for our sales, will come again and gather his "chosen" ones-the "wire" and obedient. O may be watch over us! We would not again stray out into the vain things of the world, but rather get nearer vain things of the words, but rather get neares and nearer to Jesus, until, like that loving Mary we read about, we sit at his hallowed feet learning of him to lead a life of prayer to talk of the good things he talked about to live the pure, and gentle, and holy life he lived. May be ever keep us "unspotted from the world," and in times of trouble he very

In bonds of love, D. B. MENTER Wanne shorp. Pa . Man 20th, 1879.

### Notes by the Way.

Dear Brethren I N company with Brother J. M. Mohler, we left home on the 15th to visit the Breth-ren living in Bates County, for the purpose of ren hving in Bates County, for the purpose of organizing a church. On the way we sell in company with Brother John Harshey and Brother A. W. Reese, from Warrensburg, also bound for the same place. We excavely need say that we were quite glud to meet with those brethren; and have the privilege of a few day s seascistion with them

On the 17th, met the Brethren in conn near Crescent Hill in eferesaid county. Found a good working hody of twenty-two members, ith old Brother John Knisely as deacon, who has been there for some years. By his interest and cars of the few members with him, succeeded in keeping the cause moving until they number twenty-two

After an agreeable church council, a choice was held for two ministers and two deacons The brethren chosen to the ministry are Franeis Peak and Isaac Lambert. The deacons are John L. Brown and Ephriam Funsier. These ith Brother Knisely, make three descons, and the two ministers compose the official body of the "Mound Church" at Crescent Hill, Bates County Missouri

One very desirable feature of the council meeting consisted in the unministy of senti-ment on the necessity of maintaining the or der of the church in the matter of plaioness of dress, while there seemed to be a correspond ing desire for active Christian life and growth in If now they can succeed in working together in harmony, they may hope for sising future.

We were pleased to meet with Glasgow Mc-Clintick, who was formerly a minister 'among the Brethren, and who still preaches in con protion with those who were senarated from the brotherhood by the committee from A of 1872. He manifests creat respect toward the Brethren, and is frequently at our measay, at no distant day, choose to take his fellowship with the Brethren again. The brethren living mear him speak favorably of him as to his ability for usefulness. We were

by a few minutes conversation with him.

On the 14th of the present mouth, the
before leaving home for Butes County, Bro Lemuel Hillery came to our place and preached for our people during our absence. He is still with us. His labor is highly appreciated, and promises good results. As preaching the doctrine of the cross he has strengthened the hearts and hopes of the brethren. The accessions to the church of such a ministration of the word will not be the "mushroom" growth a night, but the result of the God's temple, to be erected in the heart, being laid deeply, and carrying with it the energies and the resources of those turning to the church. This, and this only, will lead to transformation of life, spart from which we can look at best only for the missivies of a Chris-

On the 21st we intend starting on : south to visit the churches in Heary and Clay Counties. Brother Hillery will accompany us to have him spreading arrangements are being made to have him spind several mouths among the churches here, and visiting and preaching among isolated members, as the calls for preaching the word from various parts of Southern Missouri for exceeds the ability of the ministry heated here, and many of the calls come from mombers who live at considerable distance from

But to the true and faithful it is easy and having the opportunity by a little extra exertion in the way of securing means, we hope we will succeed in retaining Brother Hillery for several months. We further hope that suaded if the situation here were properly

derstood none would object to him remaining awhile. More anon. S. S. Monler. Mineral Creek, Johnson Co., Mo., May 20.

### From the Maple Grove Colony.

To Whom this may Concern:—
WILL say that we, in company with several other families, started from Montgomery County, low, for the colony location

| Karman | March | 19th; had in Norton County, Kansas, March 19th; had good weather and good reads all the time, except the second day; met with no serious ac-cident; had some sickness among the children, but all recovered; landed in Norton April 8th, being twenty days on the road. Thank the being twenty days on the ream. Thank the Lord for his preserving care over us. We found some Brethren already bere, and quite a number have come since. Held our first meet-ing last Sunday, May 11th; twenty-two members present and a few friends. Had a good meeting, probably the first meeting ever held

in this county. We have meeting again next Sunday. Our first council will be next Satur-day, at which we expect to more fully organize, and make arrangements for regular meet-There are several calls now for the Brethren to hold meetings. Among them is one lawyer in our county town. We want to lawyer in our county town. We have to me those calls us soom as arrangements can be made. The people all seem to very common and sociable. All our members and friends seem to be well pleased with the country. Many are coming here and all locate before

saving, which speaks well for the cou at least so far as appearance is concerned. We have thirty church members here Others will move in soon, and many others will come here the coming Fall. Our school will commence to morrow with about twenty

We are in much need of a blacksmith in this neighborhood. We have eight miles to a We expect to have a post-office in the colony soon. Horse feed very scarce and high.
Winter and Spring grain look well. Some
government land here yet, but going fast.

Pray for us, brethren and sisters.
N. C. WORKMAN.

#### Norton, Kansas, May 14. From North Manchester, Indiana.

HERETOFORE called your attention to Brethren J. S. Miller, D. Wysong, Abra-ham Miller, J. S. Snowberger, and Joseph Amick, from Indiana, F. P. Loshr, from Mic igan, and M. M. Eshelman, from Lanark, Illi is. All have been with us preaching the waters, to be gathered not many days hence, &c

es, bappy thought.
On the löth, had council meeting,
or applicants for haptism. To of conneil meeting and seven applicants for baptism; and verily we did rejoice and weep for Our only daughter being included in number. This goes to show your many ers that we are having a refreshing season this number from the Lord since my last report. in all eleven precesses souls who have put on Garsst by baptien. They are all young, and fathers and mothers are rejoicing to see their sous and daughters come out on the Lord's Hope they may all prove faithful to the

Lord, and go forth in the discharge of these ery known duty.
Yes, we have the promise to inherit the kingdom if we are faithful until the end.

hope the good work will go on and on, for we think it a fearful thought that any should per-ish.

D. S. T. BUTTERBAUGH. May 21, 1879.

### More Preaching.

Somuch has been written of late on the missionary question, and so many calls for preaching come from the West, showing that we, as a prople, are becoming more sen-

Presching in cities is also a good feature, and hould never have been neglected as it has.

rer so much as even o heard a brother preaprocticed by the Brethren. The ministry is cutirely too west in the East. At this place we have preaching every two weeks by brethren from abroad, but we should, by all me have a resident minister in our midst.

have a resident houseer in could have appointments every Sanday, both in and cut of the city. A church-bose is hadly needed here, too, but only a few of us can budly needed bere, too, but only a few of us can got build it alone. When will the time come that isolated places will be assisted in bun church-houses? The cause is certainly suffer-ing greatly here in the East. Hope better times are drawing when greater effort will be made to sure souls. Our reward will surely be

Fraternally ye H. F. ROSENBERGER. In Memory of Clara A. Shidler.

N Clay County, Indiana. April 17th, 1879, Clars A. Shidler, aged 20 years, 9 to The subject of this notice lost her health by

taking cold while teaching school. About two weeks before she died she called for Elder Daweeks selore she and she called for Laure David Culler; he came and read the Scriptures, sung and prayed with her, after which she desired to unite with the church. The case was then brought before the brethren and sisters then present, and decided that we would receive her with the right hand of fellowship and keep of charity. She expressed a strong desire a few days before she died that "If I only were hap-tized." She died with the hope of a blissful immortality. She prayed daily on her death-bed, and soked God to forgive her sins. She bed, and assed does to togethe ser sum. She told her friends not to weep for ber, but to try and do better for themselves. Thus you see my young friends what a dangerous thing it is to neglect war duty too long. How many are enotched a say without a moment's warning! We should always be ready to say "I am not

Funeral services were performed by Brethren David Coller, A. Hensel, and K. K. Goshorn, from Luke 8: 49 to end of chanter, at the Denmark Church, in Owen County, to a large nu ber of sympathizing friends. H. Sermen

Our Sabbath School and Church

OUR Subbath-school was organized April 6, U 1879. Brother Simon Grack was chosen Superintendent, and S. B. Thomas, Assistant Superintendent. The choice was a good one The school started: but Sabhath-schools con ducted by the Brethren were not known in this neighborhood, therefore the school had rough sailing for a while, and we thought it would make but as the storm has moderated

the school is now on fair sailing and premiess to reach the hoped for end. Our attendance is good, and we have faithful officers and teachsees, and I hope God will bless thom. Our average attendance is shout fifty. We have sixty copies of the Children at Work, and we think it is a very good little paper for the oblidren. We also have tickets for the small scholars which makes it very interesting for them We have the Brethrea's New Tune and Hymr Book, which we think is a very good work.

We have preaching here every two weeks by the Brethren, and there is considerable inadded to the church by haptims, and there still some that are counting the cost of living in open violation to God's law. I kept they will come soon and taste the goodness of God. S. W. Lindowse.

Carey, Ohio.

#### From Abilene, Kansas. Danie Boothoore

Date Brethers.—

Of the communion meeting is now past, and the brethern and sisters had an enjoyable time on the 17th and 18th of May, for they had a refreshing shewer of beavenly things in the feat of the googel; and also a fine ruin at the pane time, which was much useded, and thankfully accepted, though our tent left some water drop on us at first awhite.

The church saw proper to call more laborers, and unanimously sgreed to advance Brother Abruham Bear to the second degree of the resulting in order) at the age of the production of the production

miles and malhous of people to preach to, have 100, with two elders and four ministers in the econd degree, and one in the first, and size cons. Our members live in five different ounties, but the ministers all in one (Dicks

Brother George Thomas, from Peabody, was the only minister present at our Love-feast from other districts. We were glad for his presence, and we all enjoyed his preaching. This church had four additions lately by baptism. John Forkey. mptism. May 19, 1879.

### Danish Mission Report.

Rock River Church, Illinois .... 8 450 L. C. S., Pa., L. C. S., Pa. 100 Cherry Grove Church, III. 15 58 Libertyville Church, Ia .... Shannon Church, Ill . orn Apple Church, Mich..... 

Lanark, Ill., May 26th, 1879. (P. C., please copy.) The Debate

### Dear Brethren

Data Brethren:—

If OW nicely Brether Steen is winding up II OW. D. B. Ray. Even the Baphist brethen are beginning to see it. I, behere before they get through with the discussion, three mill a great amount of good be done in the name of Christ. So might it be. Amen.

S. S. Garran,

### A Miniake. Dear Brethres -

A S there is a mistake made by you in prints ing Brother J. S. La Rue's name Lakue he requests me to say that be would like to have you change the "k" into an R., as he is getting many letters under the ficticious name tend of Lu Rue. Yours truly,

Jacon Berry Skerman, Texas.

From Ladue, Henry Co. Mo. er Brethren:

ON the nights of the 21st and 22nd of May We had meeting in our new meeting house for the first time. Brother Sumuel Mob ler and Lemuel Hillery, were with us, and they are here to-day. Brother Mohler preached to-day. Text, "By grace ye are saved." Brother Hitlery is to preach to-night. More anon. S. M. Tsorras.

May 25, 1879.

### From Jesse Calvert.

MAY 24th.—Had a pleasant Love-front at Pleasant Hill Church; 167 members com-Pleasant Hill Church; 167 members com-maned; one was haptized, and one more applicart. God bless the young Zion, and may many more be added to the fold. Elder Samwe Phied presides here, This was their third

### Announcements.

Our rule is to give notions but one invertice. They should be held, and written on superasporate rung all-other business.

In the South Waterloo Church, Jane 18th moth, commencing at 10 A. M. A general invita-on is given. E. K. Brexmar. We expect, the Lood willing, to hold our Love-ferst on the bith and 16th of June, at a P. M. on the farm of the write, eight names wenth-west of Lecon, Kanson, on the St. Loo & Denver City R. R. We extend a cordial invitation to all. Conveyance end a cordial Hyrropes provided from station to place of inven W. H. H. Sanara

### W. U. R. R. TIME TABLE.

Trades from Laurent, Sandays excepted, as follows WINT BORNE.

Pensanter of the Secretary Conference of the Secretary Con

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

#### Lanark, Ill., June 12, 1879.

No. 24

#### The Rrethren at Wock. EDITED AND PUBLISHED WEEKLY

I, H. MOORE & M. M. ESHELMAN SPECIAL CONTRIBUTORS

R. H. MILLER, - - - - - LADOGA, IND. J. W. STRIN, - - - MT. HORRIS, LLL.
D. VANTHAN, - - - VEEDEN, LLL.
D. E. MENTEER, - - WAYNESBORD, PA MATTIE A. LEAR, - - - - UBSANA, D.L.

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The Re ignors of the World.—W. H. Miller
The Sleep of Death.—B. F. Wissler.
Yhe Dissentiastion of Truth.—James Wirt
Feed the Lands.—C. T. Bond.
The While Ston.—H. R. Moon.
Let us Tray.—J. F. Ebersole
Stein and Ray Debate.

ORDESPONDENCE:
On The Way to Palestine.—J. W. McGarvey.
Debess From the Center.—S. T. Bosserann.
From Parseas, Lubette County Kanson.—S. M.
Burket.
From Sand.—S. M.

From D. F. Eby... From D. B. Gibson

Time's Changes..... The Gloom of Sudness . . .

#### STEIN AND RAY DEBATE

Prop. 1st-Brethren (or Tunker) Churches posess the Bible Characteristics which entitle them to be regarded as Churches of Jesus

J. W. STRIN, Affirms. D. B. BAY, Denies.

ELD. B. E. BAY'S POURTEENTH REPLY.

WE have proved, by overwhelming testimu-ny, that the Tunker churches hold that vation is "by works of righteousness" which they may do. Our "friend's turning and twestying and admitting, does not deliver the Tunkers from the miserable destrine of salration by scarks. Such churches are not the churches of Jesus Christ.

Mr. Stein denies that the Tunker "faith and ractioe" originated in 1708! He is reduced to the ridiculous absordity of holding that the Tanker faith and practice" existed prior to the erigin of Tunker churches!! It is not true that the Tunker futh and practice was held by any teligious organization in the lower universe pri-

This Mr. Stein knows full well, if he would only testify. The Tunker historians freely con-fess that their "origin and history" "dates from the year 1708, having taken its [their] rise in Germany about that time." "Some eight per-sons in number, who had been bred Presbytethomselves into a church, and chose Alexander in the time of miraculous bealings. Occasions and a charact, and allow Alexander in the time of a municipae bealings. The Se- just has solvent, is not associated. The fewer of Mark for their first and interest." This sollegarm, with conting a few points of the points of the Markov and their first and the points of the Markov and their first and the points of the Markov and their first and the Markov and the Mar

had their origin under the ministry of Jesus Christ and the apostles; therefore the churches which had their origin under the ministry Mr. Mack and his disciples, in the eighteenth stury, campot be churches of Jesus Christ. The Tunker churches are wholly destitute of the scriptural church succession. The original church of Christ was established in the first century, but the original Tunker church was established in the sighteenth century: therefore, the Tunker churches, which sprung from this

Whatever Mr. Moore designed, he honestly confessed that "the Dunkard church did not exst until after the seventeenth" esutaty. Moore is too well informed to pretend that ther was ever a Tunker church prior to the eightcenth century. Whatever may be our success in tracing it, the kingdom of Christ, as reprebroken organic testimony for the truth through all the centuries of the christianera to the preseat day. The Tunker writers admit the neces sity of succession. Mr. J. H. Moore, the Tank

And on page 35 of this work Mr. Moore says "We have already traced trine immersion t within 33 years of the apostohe age, and learn ed that it was the christian practice in the be ginning of the second century, before any change in the term of immersion took place in any part of the civilized world; and we have already seen that that part of christendom known as the Greek, Eastern, or Oriental church, reachas for back into antiquity, and they alone, as one branch of the christian church, have continued the unchanged use of the firrely language, from the age of the spostles; and also their religious practices have never been corrupted by either

'Trine Immersion Traced to the Apostles"

the Papal beresy, or the doctrine of Eunomic so that amid all their ceremonies, they have preserved both the mode and form of baptism in all its divine and apostolic perfection." From the foregoing it is seen that the Tunk ers are so anxious for succession that they are willing to accept the shominable successi the anti-christian Greek Catholic church. Peter Nead, in his "Theological Works," page 381

admits the secression, thus: "God has always had a remnant, who in the worst of times have observed the ordinances, according to his holy will." Why did not the original Tunkers unite with this "remnant," instead of setting up a rival denomination to the church of Jesus Christ? Verily the Tunker churches, which had their origin in human wasdom in the righteenth ceutary, are not churches of Christ.

Mr. Stein introduces another reason for the Tunker church claims, that they agoint the sick with oil in order to raise them up, and for "the forgiveness of sins." This fornishes another example of the blasphemous assumption of the Tunkers, where hy claiming to administer the condition of purdon, they assume the character of the "man of sin," "the son of perdition; who opposeth and exalteth himself above all that is alled God, or that is worshiped; so that he as God sitteth in the Temple of God, showing hamself that he is God." 3 Thess, 2: 4. This anointing the sick with oil for the pardon of sine is a leading doctrine of the Romish church. If this fornishes a reason in favor of the Tunker church claims, it also furnishes a reason for the Bomish church claims. This "extreme unction" of the

Tunkers is no better than the Catholic "unc-tion." Also, the Mermons and Advents practice this selemn meckery. Are they, therefore churches of Christ? But Mr. S. finds the con rians, except one who was a Lutheran," "all mand for anciating the sick with oil in the were haptized by trune numeraton, organized name of the Lord"! Yes, this was the custom

things? In the time of maraculous bealing the sick were anointed "with oil in the name of the Lord." When the spostles were sent out armed with miraculous powers, "They cast out many derils, and anointed with oil many that were sick, and braind them." Mark 8: 13. The insick, and hearn them. Henry of the sums struction of James evidently refers to the sums custom. No our should practice the "sascinting with oil" unless he can "cast out devils too. When the mireculous healings ceased, the custom of "anomting with oil," somected with

it, creed also. Mr. Stein states his 6th characteristic thus "The church is Christ's betrothed bride." tonishing! that any one in his senses would sup

ose for a moment that a self-constituted soci ety, in the eighteenth century, is "Christ's trothed bride"! Where was the "bride" during seventeen centuries? Will he attempt to tell? We suppose not. As a reason that the Tunkers claim to be the bride, Mr. Strin says "They will not take oaths of confirmation un der any circumstances, kn." The Tunkers exer author and aditor, has a work which he calls dently misapprehend the teachings of the Br ble concerning oaths of confirmation. They claim that all onths are forbidden, yet they e tradict themselves by receiving and advocating

> Mr. Stein in his third afternative claums that persons are baptized into the same of Christ. I Inducted into it by a solemn excrusionium as a foreigner receives the name of citizenship and a bride the name and heirship of her be-He knows that this solemn "sorre mentum" is a solenia outh sworm in the name of the Father, and of the Son, and of the House Ghost. Therefore it is right to swear a solvann outh according to Mr Stem himself

Peter Nead, in his Theological Works, pag 359 says: "At the time of year hontum solemnly vowedallegance on to king Jesus, &c. And on page 383, the name writer says: "The people of God are styled virgins; they have sol-emuly vowed to Christ." Every one with a grain of intelligence knows that this solemn vow in the name of the Father, and of the Sand of the Holy Spirit is a rolema oath. Therefore, according to the Tunker "Theological Works," swearing a solemin oath is authorized by the word of God. Mr. Nead is so thoughtless that he is guilty of professity in his "Theological Works," in which he takes the name of the Lord in vain, by exclaiming, "Oh! my Ool," without any connection whatever with his subject of discourse. See page 368. Con-ourning oaths as mentioned in the Bible we con-

clude that though profune swearing was postively forbidden under the law, yet men were allowed to swear in the name of the Lord, and perform unto the Lord their outles, or vows. It was the perversion of this privilege w. ich led to the secrifice of Jephtha's doughter. But in the Gospel dispensation we agree that such ring and oaths are torboiden, yet we may lawfully take the solemn cath of allegiance Jesus Christ, in the baptispus! "sucrassentus. Also under some circumstances we may make a soleran affirmation, for confirmation, in the name of the Lord. Paul says: "Now the things which I write unto you, behold, before God, f lie not." This is a soleron affirmation, calling on the name of the Lord; and is, therefore, an oath for confirmation. Also Heb. 8: 16, 17, "For men verily snear by the greater; and an oath for confirmation is to them an east of all strife. Wherein God, willing more about dantly to show unto the beirs of promise the immentability of his councel, confirmed it by an

man, is there nothing new under the sun? Are there not signs?-Sel. sath " Other passages might be introduced The Econordist says: "The reform most needshowing that the extreme view of the Tonkers on this subject, is not sustained. The views of

Not every one who has the gift of speech un-

cast out desile"! Do the Tankers do all these ing governments, as true churches of Christ. that he says: "I therefore prove by him that a refusal even of oaths of confirmation, is eristic of the true church of Jesus Christ"! We admit that Baptist churches are true shurches of Christ, and that many Baptists observe feet-scushing as a religious duty. Does this, therefore, prove that we hold feet-washing as characteristic of true churches of Jesus Christ? Many things may be observed as religious cus toms which do not enter into showh character

> ore, Mr. Stein imagines that the Tunk or church is "Christ's betrothed bride," because the Brethren do not allow their members to commit spiratual edultery" by becoming identified "with secret worldly societies." gument upon the propriety of christians joining secret societies does not bear upon his propos But the fact that the Tunkers undertake to legislate upon the manners and customs of their membership, where the Bible is silent

> shows conclusively that they are not churches of Christ. The ridiculous nonsense exhibited by the Tunker church in making laws to con trol the membership in parting the bair, in the shape of the coat collar and in the fermitore used in their houses; shows that it is not Christ's Upon the same principles upon which the Tunkers dictate to their members concerning secret societies, they may dictate to them concerning societies that are not secret. By

such conformante asurpation they may deny to their membership the right of citizenship in the civil government. More, they may upon such principles forbidtheir membership to own property. Surely, such a denominat under the ministry of Alexander Mack is sed Christ's betrothed bride

### TIME'S CHANGES.

T is wonderful to contemplate that while been thousand Jews bover about captive Jerma lem, and millions more look wishfully Zion ward, the Rothehilds—Jews—can count up their \$3,-400,000,000 and, to-day, the two Prime Munisters of Great Britain and France, Benjamin Die rach and Jules Simon, are both Jaws. ankers of Europe's kings, Jews the Premiers of seventy millions of civilized people. this, too, where a century ago the poor Jews were hunted from nation to nation like wild beasts. How this once despised people are

marching to the front in riches and honor. And the two powerful Premiers named, it is said, are keeping a sharp eve on old Jerusalem with a w of getting posses Meanwhite a railroad stretches over a part of the Holy Land; the coreum of the iron horse

ons among the hills and valleys where the old prophet long ago uttered his prediction of a chariet that in the great preparation day of the Lord would run like lightning. There are also we hundred and fifty Protestant churches wor shiping among the arcred hills, and seven hundred and exty children in the Sonday-echoels of Palestine ring out the very hymns and songe that our children know and sing in this land. Think, too, that on Mount Zion, where stood the holy house, there has within a few months past hern pixed that thing of wonder, the mod ern printing press, and is sending out books decounties of that famous country The clerk of on's first printing press over the old abodes

ed in American life to-day is personal. It is not more nor better money, but more and better morality, that will bring good times."

of David and Solomon! O shade of the was

MOSES' GRAVE BY Nebo's lonely accountain E at of the Jordan's wave. In a vale in the land at Monb,

For the angels of God upturned the st And laid the dead man there. He was the truest warrior That ever buckled sword, He was the greatest poet That ever breathed a word Traced with his golden sen,

On the deathless page, trath half so sage His was the grandest funeral That ever passed on earth, But no man heard the trampling Comes back when night is done Grave into the great sun

And had he not high bonor?

The hill-ide for a pall, To lie in state while angels wait. With stars for imperatall And the dark rock pures, like tossing plume And God's hand, in that lonely land, O lonely grave in Monic's land O dark Beth Peor's hill! Speak to these carious hearts of our He hales them deep like the hidden sleep

The Reference THE SLEEP OF DEATH

"Consider and hearme, O Lord my God; light on name even, lest I sleep the steep of death

THIS has been the prayer of every re turning prodigal since the world began, and will be to its end. The fit uess of the clause, "Consider and hear me () Lord my God," becomes manifest when we investigate the circumstances into which the whole human family has fullen. Morally, and, no doubt, phys ically degraded, man out of his first or Havingstrayed from God throng his Creator. So it is only through the God that man is saved. Paul truly says W.So then it is not of him that willeth, nor of him that rounds, but of God that showeth mirey." "By grace are ye say ed." God was no more bound, by duty or obligation, to save or redeem the hu an family than to redeem fallen angels Merit would place us by the side of the hosts, of Lucifer, once "heaven's great light-bearer," to await the vengennes of

Well may we re echo the cry of Da vid; "Consider and hear me, O Lord in God?" Well may we adopt the 'publi can's plea; "God be merciful to me a sin Well may we reach forth and is our only hope. Without the revela tion of that arm, mighty to save, hope less would be our state-dark and de our despair, and downward our flight t be lost in the "blackness of darkness" forever and fores

But, notwithstanding revealed mercy the thick mists of that eternal darkness have already settled around the human in the depression of the earth, non his sixt of wor. O man' why will you the depression of the depression of the earth, non his sixt of wor. O man' why will you the depression of the earth non-his sixther on the transferous brink of a spiritual natures the greater strength they receive. And this holds good in thing and if we do not give them some the control of th

glaring rays through the gloom, and perhaps. The paster has become west er God's own heart," "Consider and hear me, O Lord my God;" and "LIGHTreice" is the electric key that completes the circuit between earth and heaven. Romans 5: 2 is the Segreat cable" and chored hard to the eternal throne, upon which the multitudes of the redeemed as he returns from the deserts

of earth can hold converse with their God. Upon this, too, may the repenting rebel, of un righteousness and approaches the con fines of the "kingdom," send in his pe tition to the great King, for mercy and pardon, and citizenship with the saints This is the only line that reaches the place of our King. On it then, let us send up, in all possible haste, in the gen time characters of the Holy Spirit, that last and solemn appeal for recognition and illumination. "Consider and hear me. O Lord my God; lighten mine eyes,

The term sleep, comprehends the suspen

sion of the greater part of the function of the nervous system. This induces an unconscious state. In this state, one is insensible to all around him. "Friend nor for, he can know." The thirf may enter the domicile of those who sleep, lay his hands upon the accumulated treasures of toilsome days and leave the un conscions owners to greet the rising sun in penury and want. Conflagration may seize the house and

the fierce flames may close every avenue of escape, or they may be stiffled by the smoke, ere they are aroused by the de vouring fires around them. They sleep the "sleep of death."

Tis midnight. A railroad train is moving along at fearful speed. The engineer, upon whose vigilance dependthe safety of the passengers, is sleeping at his post. A river is soon to he cross ed. The bridge is in flames. A mile distant the glaring light could have been moment more the bridge is reached and the flery gate of an earthly hell is passed, and in the borrid depths beneath, the mingled sounds of flames and shricks repent the story of a "sleep of death." And such is thy state, oh; SINNER!

You are under condemnation by the curs of the law. The wrath of God will rest upon you, unless you awake and escape this dreadful snare. Yet you are insensible of your condition; and while you are lying in the cradle of sens nality, charmed by the Devil's Inliaby song of carnai pleasure and earthly re nows, he is sterling away your precious time of grace, and robbing you of your passession in the gilded mansions above: and awful will it be, if you wake not

until you open your eyes upon the scenes of eternity, a hopeless, heavenless, godless castaway-lost to God, lost to angels lost to the "saints of light," lost to all eternity! The conflagration of disease may seize

upon your body, your earthly home of the soul. In a short time—a few moments, perhaps, the roaring and consum ing lires within start you from your imber, or it may be the physicians notice that the fire is beyond control, and ere, in your terror, you can secure your treasure, the immortal soul, death will out you short, or you will be bewilderfamily; and, like the inhabitants of ed in delirium, and whirled into an eter-

ses him, like Paul of old, to stop in ry. Gradually he submits to the world's mid career and cry, as did the "man aft- enchantment, together with those who follow him, and becomes insensible the signal and warning of God's holy EN MINE DVES." "Ask and ye shall re- word. Down they go, conductor, brake men, engineer, and all fast asleep. Such the prophet says, "are at ease in Ziou; and when they awake it will be, per haps, when they land in Satan's great depot of spirits damined.

May be a selfish interest has taken hold of a congregation. They have no interest farther than to save themselves and a very feeble one at most. The weight and value of immortal souls no longer presses upon their withering hearts; and hemmed in the narrow lim its of their own selfishness, they are content with the ordinary routine of congregational worship. They throw them selves back upon the merits of their works, and, by withholding their labor and monns from the service of the Master, lend emphasis to that pharisaical sentiment; "I pay for my privileges, you pay for yours. Like the marines who, after he is rescued from the shipwreck, quietly sits down with folded arms and ries to his fellows wrestling with the billows; "Save yourselves, I am saved."

Oh! the spectacle of a church banging all its hopes upon a poor minister becoming lukewarm! A church trying as it were, to monopolize the glorious liberties of the gospel of the Son of God by refusing to carry them to the famishing thousands who are bourly rushing into eternity "without the ray from our divine religion given." Oh, ye Laodi

ceans, no wonder the Lord will spew you out! How unspeakable, how nah cuting, like warm water to the stomach! More hope of the cold. In vain does the Spirit knock at their hearts for admission. In vain comes the Macedonian ery. In vain are they pointed to the whitened fields." They will not reap, neither will they sow. Such are asleepthe sentinels upon the wall and the warriors in the camp. The destroyer of souls is quietly taking possession and, aless they awake soon and escape the snare, they will be hopelessly lost in the

eternal "sleep of deati O then let us ery as the ancient Da

THE DISSEMINATION OF TRUTH. BY JAMES WINT.

"That we might be fellow-helpers to the THUS wrote the apostle John to Gaius

whom he loved in the truth, as all those who are renewed in their minds will love their fellow-workers in the gospel, and this constrains them to commu nicate to one another and to the world their best thoughts, for with such sacri fices God is well pleased.

Those who enjoy the rich blessings of the merits of Christ's remedial system will always desire their neighbor's early

conversion to the truth of the plan salvation that they also be the recipients of the grace of God. By manifesting this nable desire the benevolent nature is called into exercise, and selfishness is destroyed which is so antagonistic to all that is nore and boly. A law of nature is that the in we a particular disposition or ficulty is exercised the more it is de-

order to accomplish permanent Fruth only should be circulated, for er ror is more fistal in its effect than igno rance, and will never bring about what truth is designed to do. There are many facilities opened for the dissemination of truth and error, and the friend of truth should be solicitous in respect to this fact, always striving in the presentation of gospel truth to use heavenly wisdom to combat the strong holds of those who love not the truth God has given anto us minds that are

apable of receiving knowledge, ena bling them to expandin true conceptions of justice and equity. He has placed us n Christian communities where the Bi ble is at our command from which we can learn his boly will. If we grateful we should feel for being brought under such favorable influences! What a bless ing to all the world is a living, active ministry! Sabbath after Sabbath may we listen to an exposition of the sacred pages, that unfolds to us our duty, to ward God, to ourselves and one and and how encouraging to meet with those of like precious faith, and converse about heaven and divine things. Then there is the weekly visit of church periodicals so bountifully filled with the rich words from the great storehouse of God's precious ones, for the soul to feast up Blessed are those who hunger and thirst after righteousness, for they shall be fill ed," They will be filled with that meat which is to know the will of God and the consciousness of being in possessi The Son of God disrobed of his di

vinity came to this world which contain ed a fallen race to reveal to man that new and living way from earth to heav en, from carnality to spirituality, from mortality to immortality. Christ's mortality to immortality. prayer was that all those who believe on him through the Word might be one as he and the Father are one, and he is saying to his believing children, "Fear not, little flock, for it is your Father good pleasure to give you the kingdom Ere long the faithful representatives of Gbrist will be gathered home in the bright mansions prepared, for, them in

FEED THE LAMBS

BY CHARLOTTE T. BOXIS

WHEN we look around us, sind see the many children growing up that will soon take our places in this mortal strife, we fear that there is but near enough being done to direct their thoughts beavenward. We are very careful to see that their hodies are well fed and clothed (which is well enough). but the immeuse amount that is spent for foolish toys, cakes, and candies, which only injure their health, can we begin to imagine the amount of good that might be lone with the money spent in this way. by sending for children's papers and dis tributing them among the children for

and near? I think I hear some one say, "I will pend my money as I please." Is it your money? Who gives you every thing you possess? God is the giver of every good and perfect gift, and will certainly hold us accountable for wasting our Lord's substance. Let us feed the dear little lambs and get these into the fold before we are called to our home Can we not die better satisfied after hav ing supplied some of those little souls

into perdition. Let us look to DO NOT INDULGE IN THIS

### WORLD'S VANITIES,

WE are taught in the Bible that we are not to be conformed to this world, but he transformed by the renew ing of our minds. So then if we have our minds recewed as we should have we will seek those things which are above, where Christ sitteth on the right hand of God. We are commanded to set our affections on things above, not things on the earth, where moth and rust doth corrupt. Remember, if the right cous scarcely be saved, how needful it is that we should watch and keep ourselves unspotted from the world. Then let us not be so easily led astray with the foolish fashions of the world; such as fairs shows, celebrations, pienics, and festivals for these are all of the world. We are to abstain from even the appearance of evil; "for the world passeth away with the lust thereof." We are not to be "conformed to this world; but women shot adors themselves in modest apparel with incedness and sobriety, not with braided hair or gold or pearls or costly fessing godliness with good works." And for all we can read so much in Christ's holy will, yet many are so easily led astray with the foolish fashions of the

Dear brethren and sisters, let us read and search the Scriptures more and more so that we can find the true faith in which we can follow our dear Savior's steps. Yes, let us all be subject, "one to another, sad be clothed with humility: for God resisteth the proud and giveth grace to the humble." Why is it that so many will spend so much time and money to decorate their mortal bodies after the fashions of the world? Oh how it pains my heart when I see people pro-fessing to be followers of Christ and at the same time are so fixed up that we would not think they belouged to the church of Christ until they tell it. Cau we keep ourselves unspotted from the world and yet follow the fashions of it We cannot serve God and mammon. We must hate one or the other. Let us serve God who has done so much for us

Dear sisters, let us not spend so much time in dressing our dear little children after the fashions of the world; for, is doing so, we are just leading them no the broad road, and we certainly do not want them to go on that road that lendeth to destruction. But what hetter can we expect of them if we bring them up in that way. Let us be more careful about such things, -let us bring up our children in the nurture and admo of the Lord. Let us try to live a Christian life in all our dealings, in dress and all holy conversation. "Be ye holy as he which hath called you is holy." us take up our cross daily and follow our Savior in all his appointed ways. Let u live the life of the righteous, and die the death of the saints, and be taken home to glory.

### PEACE AND ION

BY C. TIANSEN.

HAVE not had such peace and joy THE RELIGIONS OF THE WORLD. before I joined the Brethren, as have now since I am united to the church of Christ, and can believe and practice

may get hold of something that will sink any of experience, the peace Christ gives. unto us, is not as the world gives it. But he is come "to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy

of our God, whereby the dayspring from on high bath visited us, to give light to them that sit in darkness and in the shaddow of death, to guide our feet into the way of peace." Oh, that many more may yet be so little, and poor, and help-less in themselves, that they may give un all to Christ, and receive him fally to redeem them from all sins, and ever lasting punishment, and to make then rich in the true and living faith and phedience to unite with God's children to practice "all whatsoever Christ has manded." For those who do so, are on the sure road to the happy home in heaven above, and will surely get there if faithful to the end. If they are poor in this world, they will be rich to Christ for those who receive Christ, receive all things with him. Why will any one put off longer so great gain, and risk the oss of his soul forever, and he happy no

O dear man or woman, boy or girl think on these things. If a great donation of many millions of dollars was to be made, and an invitation made through all the newspapers in America, to all whosoever would come to ascertain the place in Chicago where the money would be divided from May first and till May fourth, from six to six o'clock every

day, and whoever would come at the time and place mentioned, would receive fifty thousand dollars each. Who would not be in a great hurry to go for the mon-ey, and very careful to follow the instructions in every respect, and not be careless one minute or put it off? Yes, old or young, men and women, boys and girls, yes, all who had understood the

invitation would make haste to go. If the money would be all before the appointed days were passed, the last would get none. Now if you get all this money, it would not make you happy or do you good longer than this short life, may be but a few years, and perhaps but a few days, what gain would that be to you, if you then lose your soul? (Remember the rich man). Now, while we are so much concerned for those things which can do us no good, only for a few days or years: why not much more pay attention to the gaspel invitation, and without delay deliver yourselves to Christ and his gospel, commencing at the dny he appointed, which is "to day when you hear his voice," Heb. 3: 7, hasten to the place where Christ invites "Repent and be convertyou to begin? ed;" believe the gospel, and be baptized according to Matt. 28: 19, and then be taught all things whatsoever Christ has commanded to be abserved. Then you have received Christ, and he you, and if you then remain faithful to the end, you are rich and happy, not only for this short life, but for evermore. No man knows what day shall be his last, make therefore the best choice without delay. Deliver yourselves to Christ in his ap pointed ways, and be of those to whom the blessed voice shall sound from the King, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Mars. 35: 34. God help that some may now without delay accept the good choice!

### ID W. H. MILLER

BELOW we give a list of the principal all what-oever Christ has commanded, D religious sects of the world which and receive all his promises. So I may may be of some interest to the reader.

vided into two general classes, viz.: Polthe religion of the Jews: Mahometanism,

Polytheism is the belief of pagans and heathen. Under this name may be classed all those religious schemes of beief in which the attributes of the Deity re personified as separate divine beings This religion may be divided into three principal classes: Saheism, Fetichism Brahmanism, &c. Saheism is the worship of the sun, moon, and stars, either separate or all together. Fetichism is he adoration of Fetich, it is the worsh of animate or inanimate substances as is believed to be sudowed with magical and divine power. Brahmanism teaches the existence of a supreme being disguised under different forms-divine, human and animal. Buddhism, established by Budda, is supposed to be an off-shoot of Brahmanism. Its chief is Dalai lama. Shamanism is a branch of Buddhism but is now almost superceded by the re ligion of Fo. Nanekism is the faith

tablished among the seiks by Nanek 406 years ago, it is founded upon Brahmanm with an infusion of Mahometanism Magianism was founded by Zornaster who lived 500 years before Christ. The believers of this religion are called Guebers of fire-worshipers. They believe is one supreme God with two inferior be ings; one good and one evil. Judaism is the religion of the Jews, and divided into two sects. Karaites who acknowledge the Old Testament as the only diine Book, Rabinists attribute an authority almost diviue to the collection known under the name of the Talmud The whole number of Jews is about

Mahometanism or Islamism is the relig ion founded upon the Koran of Mahome tan. It is a mixture of Judaism and Christianity with some funciful embelishments they number about 178,000,000.

Christianity is divided into three portions. Greek church, established by law, the Roman Catholic, Latu or Western church, maintains the supremacy of the pope. Protestants are th who protest against the pope, and take the whole Bible as their guide. They are divided into many sects, of which the

following are the principal: Lathers Methodists, Presbyterians, Episcopalians Baptists, Quakers, Unitarians, and Uni versalists. The whole number is estimated at 68,000,000.

Morrisonville, Ill.

### THE GLOOM OF SADNESS WHEN a young heart grows

and sorrowful o'er the little ills of life that no one can hinder, it is better to bear than to murmur. It is al ways better to turn away from trouble than to add to it by brooding over it in sadness. The heart ever feeds freely on the food we prepare for it. If the mind is busy with the scenes and achievements of the pure, the good, and the beautiful, little room will be left for despair. the trials of life thicken about no? have they done to others. Is the jour-ney of earth darkened by defeat, hope hid away in the chamber of disappointment? So has it often been to others of onr race, and so it will be through all

But in the darkest of life's drearings me bright memories will steal over us, and from the prayer of the never horgo by the clearer and toroider views they ten past will be found a volume of g by the clearer and toroider views they ten past will be force us. Sather fresh inspiration for the thoughts wherever bitterness has been labor before us.

The religion of the present day is disided into two general classes, viz.: Pol- unflowed by gladness. None are so ytheism and Monotheism, of the latter poor but others have tasted of poverty's there are three branches: Juda'sm, or cup before them; none are so grieved but others have borne sorrow equal to their own; and none are so cast down as to be below the lowest of our race

Some friends may prove tres others will prove true. Some kearts may betray us, others will support and comfort as. We may be strangers cast in a lonely country, with little to enliven or encourage good living, but nearer than ever will come back the joys of other days, and more foud than ever will be It's something to have lived some good

days; something to have known what joy is, and what happiness is, when it rightly understood. It would be a rare life and a rarer history to find a whole life of unalloyed enjoyment; it would be wonderful if more than half our days should pass in perfect pleasure. Courage theu, is the cure for disappointment, A busy life full of good thoughts, useful employment and self-denish-a beart overflowing with love for humanity, will clear the blue sky of its darkness, and let in the suushine of brightness and good cheer.-Sel.

#### AMBITION.

A MBITION is a quenchless fire, A That thrills the heart to its deep core; It ne'er attains fulfilled desire,

When it resistless rules the sool, It anchors on the shores of finne To lauguish for a higher g

Porever on, its tide doth roll, Forever, towards a mystic shore, 'I'll death o'erwhelms the mudden'd soul

And wild ambition's dream is o'c Love, friendship, all that makes life dear

Yet, count vain glory worth the cost, Nor down their loss scarce worth a tear But when she out life's feeble fla-To answer death so lone withstood

Poor soul! you'd gladly give all tame Could it be said. "his life was good."

The best parents in the world cannot hope to train their children properly if they keep them always at home. has not intended that they should do this. He has given the church, as well as the family, for the justructing and the influencing of children; and those parents who say that the family is sufficient and complete, without any sid from the church, in the bringing up and the bringing out of children into the fallest privileges of the Christian life. thereby depreciate one of God's chosen agencies for the children's welfare, and take upon themselves a responsibility which God has not called them to hear."

In ascending a mountain, it is both necessary and delightful to pause occasionally, looking back upon the path we trodden, around upon the view have opened up to us, and forward to the hights which still invite our approach. Such halts do more good for us than the mere rest which they afford. They give new and larger views of the beauty and sublimity of nature, bestowing little by little the reward of our toil, and encouraging to renewed efforts. It is well too. for us to have occasional pauses in our restless, burried Lyes-pauses in which we may look back upon the past, and,

### The Bretheen at Mork. PUBLISHED WEEKLY.

J. H. MOORE, / EDITORS / M. M. ESHELMAN, ( PROPRIETS

S. J. HARRISON.

### MODRE & ESHELMAN, Lanark, Carrell Co., Ell-

LANGER HA - JUNE 19, 1870

Two souls were added to the church at Cher-ry Grove the first of last week. ONE was received into the church by baptism at the Panther Creek Love-feast, Dallas County

Ir you desire to talk of any one's faults, talk of your own. You have no business meddling with that which belongs to other people.

Brownen D. N. Workman, of Ashland Ohio expects to visit some of the churches and Nebraska sometime during the Fall. He will start about the 20th of Septem

Az the Panther Creek Love-feast (le Brother Joseph Mesimer was elected to the descon's office, and Brother Samuel Budger ad ranged to the second degree of the minister.

BOTHER James Y. Heckler writes that he has had a long and severe spell of sickness,—is now able to be up and walk out some, but wil not likely be able to work much for a long t

Sour men talk most alconomity about self sacrifice, but always mean some other self, and not self at home. They are very wise about other people's matters, but saily neglect their

A DRITER says. "A child of God bud rather ten thousand trues suffer for Christ, than Chris should suffer by him." And a true Christian should rather suffer ten thousand times for the church, than have the church suffer by hin

cere organization has been made in Ashland Co., Ohio, consisting of the members liv-ing in Ashland, and bereafter to be known as e Ashland City congregation. Brother J. H. Worst was chosen to the ministry, and Brethren Juseph N. Roop and E. J. Worst to the of-

DURING our late travels among the churches we hear much about the Mt Morris Seminary, and many are making special inquiries regard ing its prospects. The project is spoken of in the highest terms, and the members generally think the institution will be well patronized from all parts of the Brotherhood.

On the evening of May 24th, Brother D. N. Workman commenced a series of meetings in the Pune Creek Church, West Virginia, and closid on the 30th with fourteen additions by bon and several other applicants. Workman expects to return in a short time and ings, and will then give for

THE resironit arrangements at the late An and Meeting were all that could be desired, and thousands will thank the Bultimore & Omo R R for their untiring efforts in making all e fortable who nessed over the road to the meet n trains were running all time during the meeting, thus affording the best icuces to those who had to puss from and to the asseting mornings and evenings

A REFORMED Episcopal Church in Louisville Ky., of (6) members, disbanded because of finan-cial stress. Disbanded because of financial dis-Well, they must be poor indeed, if they not meet and pray, read the Scriptures, and exhief one another to taithfulness. "But, says one, "they cannot juy their preacher. That is bad, but if they had the right kind of a proscher he would be willing to work and help copport binself and not leave the church to commodious building situated in a beautiful the work of the spirit as a witness with our total the burden. But that it the seads of grove. A short distance est of the meeting, in girll. After the close of the meeting, in commodious properties, but the sead in meeting of the set with the distance of the meeting, in commodious properties.

### FROM THE ANNUAL MEETING

OUR hist report was finished on the cars, men Mansfield, Ohio, May 25th. We reached Gamberland, Md., the next morning about three o'clock, and was joined by a nua brethren and sisters on soute for the A. M By six o'clock we were at Harpers Ferry where we spent four hours looking at that which seemed

Near the depot, is an old brick building knows as "John Brown's Fort." Most of our readers are perhaps familiar with John Brown's at-

tempted read. It was in this old building that he was captured. From that point a number of us undertook to reach what is known as the Jefferson Rock. The hill was steep, and in somplaces the steps were cut in solid rock. W found it quite an aphill basiness, especially for two hundred and twenty avoirdupois. On the way we found a neatly finished Catholic Church at a point where no team could reach it. certainly would not favor the idea of climbing that hill every Sunday for meeting, but it seen that people in these parts are used to the busi-A little farther up we passed an old church in ruins. It was likely destroyed dur-

ing the war, and is a standing monument of the wastefulness of this barbarian practice. We fically reached the noted rock, which consists of a few massive stone lying on the edge of a lofty overhanging precipies. Upon the top of the large topmost stone is a large flat rock. about ten fret square held up by henry postshout three feet high. We climbed to th of this, and while standing there, viewed the landscape o'er. Thomas Jefferson once said that it was worth a trip across the ocean just to stand on this rock and take a view of the grand centry to be seen from this point. We confest it was grand indeed. But before leaving we [Brother E. and I] thought to do like thou sands who had been there before, and in-

or names upon the rock. We next visited the Frequill Baptist Ser ary, intended for the education of colored stuts. Prof. A. H. Morrell had the kinds to show us through the building, and describe all points of interest. Here we find colored men and women who act as polite and genteel as the best bred white folks. This shows what

At this time our company consists dof Essech Eby, Edmund Forney, S. J. Harrison, (who had oined us at Cumberland, Md., M. M. Eshelman his son Harvey, and self. Our tramp was interesting, and we saw much well worth remem-We returned to the depot, and by eleven o'clock was on our way down the Shen-andosh Valley, Virginia. We found the road in a most excellent condition, and the frein men very accommodating. Many points of interest were passed. Winchester was pointed out as the scene of several hard fought battles. and the effects of the war can still be seen on

nany of the buildings.

This is a beautiful valley lying between tw untain ranges, and contains, some as good and as there is in the State. During the war nearly all of the barns and 'mills were harned, thus leaving the country in a esd condition, but ince then most of the berns and mills have been rebuilt, though the country has not fully recovered from the backset it received during rehellion. The members stopped off at differ ent points along the road, but we went on to eat points along the road, but we went onto Broudway, which point we reached about three o'clock, when we were met by brethren and adon found our way to Brether John Zigler's, about one mile from the town. On the way we passed the house where the lancented Bider John Kline lived at the time he was killed. The pl where he was killed is in the woods about two miles north of this house. We have not visited it yet, but expect to do so before leaving here. At Brother Zigler's home we found un excelent resting place. To me everything seems interesting. It is but 200 yards to Elder John ie's old home, and just 200 yards to the west

also his old tanning yard where my father once ived and learned the trade. Here we also met Brother Isase Miller, of Michigan After supper we took a walk to the Brethren's rother Zigler's, the place where the Annual

is the former home of Elder Peter Need, and

feet, with conscity for sesting about 800 persons greatest natural curiosity of this country. It is at the tables at one time. The cooking arrange ments are well arranged. North of the house is a natoral basin, gradually rising in all directions from the center and well shaded by large trees

Over a part of this basin the Brethren hav erected a temporary roof, with arrangements for the Standing Committee in the center of the basin and scats arranged all along the sides omewhat in the form of an amphitheater. In this respect the situation is the best we ever

anw. The house has also been well arranged in case it should be too cool or miny to hold the ting in the grove. We were next taken into the graveyard, near

by, and shown the grave of Elder John Kline. beneath the branches of a beautiful cedar tree in the west end of the graveyard. How sad the reflections! We thought of the great good be had done, his labors of love, his many journeys to and fro preaching the Word, and then, we thought of his cruel death. To fhis day mem speak of his death with tears in their eyes We built down beside his grave and conird the following from the headstone:



We arose and out from the tree a twic to preserve in remembrance of that sacred spot and then retired from the grave with a sad The horse on which Brother Kline was riding at the time he was shot had carried him over 60.000 miles, or more than twice the distance around the entire globe. Of these things

we may give some further accou Friday, we had the pleasure of meeting and onversing with a number of members from different parts of the Brotherhood, and enjoy

ourselves finely. The day was warm, but a To day, the Annual Meeting Plan Committee

met at Brother Christian Wine's. It was two o'clock before they succeeded in setting togeth-

We learn that great numbers of members have stopped off at different points along the road, expecting to come down to the place of meeting on Monday. Everything indicates that the attendance at the meeting wa large, and the members here are doing their host to get everything in good realiness to no commodate all who may be in attendance. This is a very large congregation, having a men ship of nearly 500, and other churches equally large and prosperous are scattered up and down the valley.

The most of Saturday was sp M. ground, conversing with the brethren who chanced to be there. In the evening we were conreyed to the vicinity of the Green Mount Church, and spent the evening pleasantly conversing with relatives some of whom we had not seen for twenty-nine years. Our associations were pleasant and afforded my enjoyment. Bretbrer R. H. Miller and M. M. Eshelman accompanied me to this place.

Sanday morning we were taken to the Green Mount meeting-house, where we presched to a large and attentive congregation. This point is noted for the trouble that grew out of the Therman case. It is here that he was baptised held his membership, and finally tried and ex-communicated. Brother Jacob Miller has charge of this congregation, and at present it seems to be in an excellent condition. large meeting-bouse, a short distance east of ber of us took diener with him, and then went a few miles to the Baptist house where Brother Meeting as to be held. The house is a large R. H. Miller delivered an excellent discourse on

bat is known as the tunted at the loot of a hill, on Brother Jacob Meyor's farm, about five miles south-west of Broadway. The spring is about eight feet square, three feet deep, and the bott

errd with grand When we arrived not a see ticle of water was to be seen, so we sat down on the bank to wait for what one brother called " the troubling of the waters." Another broth or supposted that it would be more appropriate to quote this Scripture: "What went ve out for to see." Our crowd kept increasing till it numbered nearly forty, some of whom were from various parts of the Brotherhood,

At the end of about one hour and a half so oue called out, "here she comes," and sure mough the water commenced boiling up with such force that in three minutes the large was filled. For six minutes the water flower from the spring in a body sufficiently large to run an ordinary mill, and then remmenced subsiding for four minutes when the water stone only shout one foot desp. But little, if any motion could be noticed for six minutes, they the water commenced disappearing and in a short time not a particle of water was to be seen. Of course, we all took a drink. The v ter was cool, and so clear that a pin could be seen in the bottom of the spring

When the season is wet this process is repented every hour, and sometimes even oftener, but when the weather is dry, several hours usually pass between the flow

From the spring a Brother Kline took us to our boarding place, near Bowman's Mill, about one toile from the A. M. ground. We have a pleasani room to which we can retire at the close of each day and obtain a good night's rest Monday morning we arose very early and walked to the A. M. ground. The members began assembling at an early hour. Much of the foreneon was spent renewing old acquain ances, and becoming still further acquainted

with mapy whom we had never before met This was a great pleasure, and we did our best The Standing Committee convened at eight clock and elected the following officers:

Moderator, R. H. Miller; Reading Clerk Enoch Eby; Writing Clerk, James Quinter, From a conversation with a few of the Com mittee un learn that there is considerable hasi ness to come before the specting, and some of it a little perplexing, but we hope all will off in a Christian spirit and for the good of the

By ten o'clock, about four thousand prople were on the ground, and as a number of m ters were present it was thought beet to have preaching, so in the forenoon, and also in the afternoon, there was preaching in the outdoor place which had been prepared for holding the conference. The gradual elevation of ground in all directions from the speaker's stand enabled him to be heard to good advan-

The arrangement for feeding the crowd at this meeting is good. The Brethren here un derstand their business well, and know how to reduce things to a system. Every waiter has pinned on his or her clothes in front, near the left shoulder, a printed card stating his or bee place at the tables. This is what we call order. There is no confusion, but every one seems to understand his business, and they perform it with Christian courtesy. Most of the waiters with Christian courtesy. Most of the waiter are sisters, neatly but plainly dressed, and exhibit the hest of health. It is plainly noti ble that they have not mined their health by following the roinous and unhealthy fushion of the age. The members in this part of th State are to be commended for their real and plainness. Most of them are in the order of

the church, and a better hearted set of Chris-tians we never met. They spare no pains to make all comfortable, and do their utmost to make each one feel at home. Thousands are here in attendance, and all speak of the Chris-tian hospitality far in advance of what they expected to see

On the ground, near the meeting-house, is a small boulding for the use of editors, reporters and the post-office. This latter feature is an excellent arrangement. Hundreds of letters are received and handed to those who call for them on the ground. Several reporters and newspaper men are present to take down and the leading journals of America. At Broadway. Conference paper, giving a daily report of the proceedings of the meeting. Many in attend-ance are having it sent to their families, thus

giving them an early report of the meeting. Towards evening it commenced raining a endered surroundings a little unpleasant. We walked about one mile through the rain to cor room, but did not get very wet, but we fear others did. Of course every house in the vicin-

ity of the meeting was crowded. Tuesday. We reached the A. M. ground about 7 o'clock, soon after which time it comseed raining, hence it was found necessary to hold the Conference in the meeting-house In a short time the house was filled to its ut most capacity, and not more than half the prople were able to get in, while many others were left out in the ram. The time was spent in singing, and listening to several addresses on the power and efficacy of prayer, tall 9:30, when the Standing Committee entered the room, and

The Conference was opened by R. H. Miller who announced hymn No. 682:

the in decor primer we job and in his night appear.

What troubles have we seen What coulde have we posed! Fightings without, and four within, Since we assembled hist; But out of all the Lord

But out of all the Lord Hath brought us by his lov And still be doth his help off

Brother Miller then delivered a touching an real to those who had assembled for business He mentioned the importance of the business before the meeting, and the great necessity of Divine assistance that all things might be done to the glory and honor of God. He then called to prayer, and offered up prayer, followed by ch Rby. After prayer, Jesse Calvert step-

ped to the front and announced the organization, consisting of officers as room tioned above. Enough Bby then read the 15th chapter of Acts, after which R. H. Miller offered a few remarks recarding our manuer of hobling the Annual Meeting.

The next thing in order was the reading the rules formerly adopted for the governing of

It was then stated that the deserred queries rould not come up, as they were last year deferred indefinitely, and it was the order not to bring forward deferred, matter unless called up in regular order through the District Meeting.

The Annual Meeting Plau Committee, ented last year to draft a better method for holding the A. M., reported by presenting their plan in writing. In substance the plan is about this: The meeting is to be made self-sustaining by each brother who attends the meeting pay ing \$1.00, the sisters to pay what they may desire. The boarding tant to be arranged with an aisle, renning lengthwise through the center of the building, and all the tables to extend from the side to the sides. There is to be a door for each table, thus dividing the people into many parts so as to avoid crowding at the doors. The women to enter from one side of the building, and the men from the other. The meeting room is to be far enough away so as to avoid annoyance, and to be erected in a manner so that all the seats will rise gradually from the center in all directions. There are several oth er features which we will not take the space to mention, they will appear in the migutes

Considerable discussion was indulted in by many of the brothren. The strongest opposition was in regard to each one paying a dollar; some thought this would exclude the soon but it was shown that those who are able to pay their expenses to the Annual Meeting w certainly be able to pay one dollar to help defras the expenses of the meeting, and if they were

At 11:10 the meeting adjourned for di to meet at one o'clock.

The afternoon session was held in the grove. It was the grandest place to hold a meeting we ever one. From the center the ground gradual-

nuclish the proceedings of the meeting, bence 12 feet. The Standing Committee was in the center with meet of the congregation sested above them. This busin, or pit, as some call it, is about 150 feet square from top edge to edge,

and gradually sloped toward the center so that everybody in it could see and hear everybody else. It was entirely filled with people all of whom could see and hear just what was said

The unfinished matter, left over from f oon, was then taken up and pretty freely disussed, and finally passed as drafted by the Annual Meeting Plan Committee, hence the next A. M. is to be held on the arlf-sustaining busis. It was thought best to give it at least ;

The Moderator then announced the meeting odf for the queries. It was agreed to commence in the West, hence Northern Kansu and Southern Nehraska were called for and found

not represented by delegates, but by a letter stating she had no queries, but was in peace and Northern Missouri was not represented. Southern Missouri was represented by a de

rate on the Standing Committee, but presented no papers The Southern and Middle Districts of Iowa

ented no papers. The Northern District of Iown presented a tery, suggesting the propriety of the Standing Committee appointing deacons to act on committees, to settle difficulties, in which doctrinal

cussing the pro and con it was thought best to make no change from the established custom of The Northern District of Illia

1. This asked the A. M. to proportion the amount that each congregation should pay toward defraying the expenses of the Danish Mission. It was suggested that each congregation pay \$2.00 more or less according to the ability of the church. Wealthy churches should pay more, and poor ones less. This amount is to defray the expenses of the m for the present year, and it would be best if the money, or at least some of it, he sent in as soon able. Send all money to C. P. Rowland, bauark, Carroll County, Illinois.

A rennest for permission to publish a all Hymn Book for missionary purposes Tabled by request of the parties who had it presented. The perplexities of the publishing sch that these matters must be granded with

3. Is it according to the gospel and order of the Brethren to take a speaker's office from him at home, and then allow him to act in his office when outside of his own district? Decided, without discussion, that it was not right to do

BEFORE, OR AFTER?

BEFORE, ...

Is it the order of the church, in council bacetug, when a member is in resoults, to ak how if he is admind with the decisions of the church before he knows what that decision is, or is it the order to be those what that decision is and been ask than it let have been able that decision is and been ask than it will be what that decision is and been ask than it will be what that decision is and then ask than it will be a what the decision is and then ask than it will be a white the decision is and the man in the decision is and the man in the decision is and the man in the decision is and the decision is and the man in the decision is and the decision is and the decision is and the decision in the decision is and the decision is and the decision in the decision in the decision is and the decision is an interest. Answes. It is the order to tell him what e decision is and then ask him if he is satisfied. confirmation of this we refer to the Minutes of 1878, Art. 6, which reads as follows: "Which is according to the word of God to sek an so

sed member whether he is satisfied with the isions of the church on his pending case, b fore they are made known to him, or afterward Ans.-Afterword. It would not be consistent to ask a m

whether he is satisfied with a thing he know nothing about. People should not be required to do a thing blindly. They should set with their eyes open. The gospel saks no man b accept a thing before it is made known to him This is the way Musons take the advantage of newly justalled members — they make them swear to keep the secrets of the lodge before they know what these secrets are; and this is one in A. D. 180, though less formal instruction of reason why our Brethren oppose Masoner. It Christian children and novitiates prevailed earlcould not be consistent for us to turn round and practice in the church the very thing we oppose in others.

Pagase give an explanation of this question: If the law of any State says hang a mun for murder, is the officer who executes the law, a murderer according to the law of God?

See Arts 5: 99

ORIGIN OF SUNDAY SCHOOLS

inconsistent with the character of the EXAT WORK I would like to ask to be amagazatak

very worthy paper.
What was the origin and object of Rober es starting his Sunday-school in London, Eng

2. When was the first Souday-school started it the Brethren? Was it before Mr. Raikes starthis school, or after? We have bourd it ascert that the Brethren had a Sounday-school thirty year school source. The school are the school as a superior Robert Raikes aver thought of his school By answering there questions you will oblige map.

1. Robert Reakes, the founder of modern Sunday-schools, was an English philanthropat and editor of the Gloscester Journal. He commenced his Sunday school work in Gloncest England, in 1781 by gathering the poor children from the streets and employing female

teachers at a shilling a day for their services The children were taught from ten A. M. to twelve; then after an hour's recess, read a lesson and went to church. After the close of church services they were instructed in the catechism till after five in the evening, and then sent home. The school was of a religious character, though other instructions were probably given. It is clear that Mr. Raikes introduced his school with a view of teaching the poor children the Bible. It was then but a few years till Sunday-schools were established all questions were not involved. After freely disver England.

2. We have no way of knowing who was the first brother to introduce these schools among the Brethrau. About 1740, Ludwig Hacker established a school at Ephratah, Laneaster County, Pennsylvania, which continued a number of years. This man, however, did not belong to the Brethren at that time. He was a member of the Seventh-day Tunkers, a body of people who split off from the Brothren Church about 1726. This school at Ephratals was established about 21 yeure before Robert Raikes introduced his system in Gloucester, Rueland. But as early as 1674 there was n Sunday-school in Roxbury, Mussachmetts, and also one in Plymouth, Massachusetts, in 1680.

Sunday schools were established in the Chris tion Church near the middle of the second com tury. They were then called schools of catechomens, in which the young were carefully instructed out of the Scriptures. Less formal instruction of children prevailed much earlier.

Speaking of schools, among the Christians in the first century, Mosheim says: "The Christinus took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their hely religion; and schools were every-where erected for this purpose, even from the very commencement of the Christian Church. We must not however, confound the schools designed only for

shildren, with the opposition or academies of the ies, in which persons of riper years, especially such as aspired to be public trachers, were instructed in the different branches, both of human learning and of sacred crudition. We may, undoubtedly, sttribute to the apostles then selves, and to the injunctions given to their disciples, the excellent establishment, in which the youth destined to the hely ministry received as education suitable to the solema office they were to undertake, (2 Time 2: 2.) St. John erected a school of this kind at Ephesus, and one of the same nature was founded by Poly earp at Smyrma; but these were not in greater repute then that which was established at Alexandria, commonly called the cutchefical sch

St. Mark." Volume 1, page 43, One of the most reliable works now published, is the American Cyclopedia in 16 volumes. Treating of Sanday-schools it says: "The carliest recorded Sianday schools were the schools of catechumens, organized, secording to Tertullisa,

The schools of the catrchun ns flourished till the siath century. In 1527 Luther established Sunday-schools in Wittenberg for the instruction of children who could not attend the day schools. In 1560 Knox inaugurated them in Scotland." Volume 15, page 477.

Items of Interest.

THE human heart is 6 inches in length, 4 hos in diameter, and heats 70 times per mannte, 4,500 times per hour, 100,500 times per day, and 26,817,200 times per year.

-A FRENCHMAN, M. Perroy, has invented an apparatus for distilling water at sea, for which he has received a prize of 3,000 france, by which sea water is turned out fresh, well aemted, in-

To remove weeds from paths take one hun —To remove weeds from paths take one nun-dred pounds of water, twenty pounds of quick hims, and two pounds of flour of sulphur boiled in an iron vessel. Water with the clear part, diluted, and the weeds will not re-appear for -Dn. Hull, editor of the Satonth R

We are satisfied, after two or three atsays, "We are satisfied, after two or three at tempts, we can never write poetry. We are not even good at rhyming." But the Dr. knows something which many rhymers do not know —that there is a difference between rhyming and writing poetry.

—Pasthere in the Caucasus.—St. Petersone on the May 14.—The disease which has broken out in the Gauceaus proves fatal in twenty-fear hours. In Derby, which contains 156 hours, seventy persons died. In Mederitcheni, with 200 hours, there are 100 persons dend. Mortille disease when the mortile provided in the contains 150 hours, which was the care 100 persons dend. Mortille diseases on the mong grade. tality elsewhere is on the same scale. -Iv is stated that Bell's telephone butb

transmeter was placed on the pulpit of Mr. Paige's church in Lowell, Mass, on a late Sab-bath and that the entire service including the eath and that the entire service menuning are sermon, was distinctly heard in all parts of the city. The words and times sung were heard m 80 miles distant

-A MESSIGNARY, after thirty years of service in India in building school-houses, largely with in Disa to manning the state of returning to America he finds churchen in large cities which cost \$200,000, and \$500,000, and a Secretary of his own Foreign Board receiving \$5,000 a year, when the oldest mission in India " is really ing out for lack of men and means."

-LONDON has more Roman Catholies th Rome, more Jess than all Palestine, more Irish than Belfast, more Scotch than Aberdess, more Welsh than Cardiff: its beer and gin shops, placed one after smother in a line, would reach sixty-two miles, and one enture quarter of the city is inhabited by three hundred thousand of the most muerable wretches and norst thi -Ir is easy, and no doubt truthfully that

—It is said, and no death truncaupy, una-cerated fewer and other contagious diseases are dissemainated by school books. The scholar carries his books home, as taken sick, and of course stayed home. When he is convolute, and the uses his books a little, and the particles of peeling skin which contains the germs of the disease are rubbed from his hands and med within the leaves.

On Friday evening, May 30th, a terrific cyclone passed over a portion of Northern Kanein Missouri from sixty to seventy miles wide to the north-east and north of St Joseph. The to the north-east and morth of St Joseph. The cyclene, it is said, originated about ten miles south of Lee's Summit, Mo., and protesded in a north-east direction. Immense damage was done to property, and many persons killed, while many more were severely wounded.

-A MAN and his wife were arrested and fined twenty-five dollars each, for opening their hired girl's letters. The law very strictly prohibit the opening of fetters addressed to other per-The law very strictly prohibite ons, and persons who have such letters passing through their hands should make a note of this and govern themselves accordingly. We ourselves have known otherwise honest and upright porsons taking too much liberty, in this respect. and generally supposed to have been erected by -Co.in.-Coad was first used as a fuel 300 B.

—Co.f.,—Coal was first used as a rue; 200 B. O.; but it is only in the present century that it has become of great importance on account of its combastible properties. The amount now annually produced by this country and England. the two great coal-producing countries, if piled up in a regular wall ten feet thick and fifty feet high, would extend across the Atlantir and connect the two continents

-Ax English child six months old was a —AN English child six months old was seen incking a piece of green mall-paper, whath was at once taken away. Nevertheless it died the next day. A large quantity of lead was found in its stomach. Oxide or arborate of lead was also found on the paper. The coroner sensibly M. C. N.

Tension on now suspect from reliable authors, remarked that grean wall-paper could be undisplied, but we think the above abdished, as it not only contains poinces sufficient for the present at least.

J. H. M. ... matter, but was very deletions of the present at least.

### One Rible Class.

"The Worth of Truth no Tongue Can Tell.

This deportance is designed for saling and networking Bibbs questions, and for the solution of Stripturel infered. Bits. In order to remote little Treath, all questions should be stated with corder, and an evered with an enother distances so possible. Articles for this department, such to those and to the point.

Will some one explain Acts 13:29? In porticuse phrase? "and from blood, and from this

Will some one explain Heb. 1: 17 " And of the angels he with, Who reaketh his angels spirits, and his mighters a same of fire." R. T. Cuoox. Will some one please explain 1 Pet. 8: 807 10 saids as follows: "By which also be went and reached anto the spirits in prison." Who is the preached anto the spirits in prison," Who is t preached? Who are the spirits? Where is t preacher? Who are the spirits? Where is t where?

present?

Pierose explain, through the paper, the meaning of Luke 19: 37, 40. It reads as follows: "And when he wire ourse sich, even new at the descent of the mount of Oiyee, the whole multiflute of the disriples began to redote and praise God with a loud voice for all the mighty works that they look answered and said unto them, I tell nt. if these should hold their pear would immediately orr out." S.

#### THE WHITE STONE

Will you gracese one clos, please given explain-tion of Nev. 2: 177 it reads them: "He that both ma-cer, led him beautiful that the second of the control of the beautiful that the control of the control of the con-cernation of the control of the control of the con-trol of the shore on one name written, which no man knoweth saving he that received htt." Many Zollin.

MARY ZOLER.

Some in commenting upon this text, apply
the manner white all the manns, white stone, and new name, to spiritual blessings to be enjoyed in this life; but, like all the other promises made to the faithful, we believe it refers to the future, and that the saints will receive them when the time is fully come that they shall receive their reward. The following from H. Blunt is an antisfactory as anything we have ever seen on this subject:

It is generally thought by commentator that this refere to an ancient judicial custom of dropping a black stone into an urn when it is emiled to condemn and a white stone when the prisoner is to be acquitted, but this is an act so distinct from that described 'I will give thee a white stone' that we are disposed to agree with those who think it refers rather to a custem of a very different kind, and not unknown lassical reader, according with beautiful propriety to the case before us.

In primitive times, when traveling was redered difficult from want of places of public entertainment, hospitality was exercised by private adividuals to a very great extent, of which indord we find frequent traces in all history, and in none more than the Old Testament. Persons who partook of this hospitality, and thouse who practiced it frequently contracted habits of friendship and regard for each other, and it be-came a well-established custom among the Greeks and Romans to provide their guests with some particular mark which was banded down from father to son, and insured hospitality and kind treatment whenever it was practiced. This mark was usually a small stone, or pebble, out in bulves, and upon the halves of which the bost and the guest mutually inscribed their names and then interchanged with each other. The production of this tissura was quite sufficient to insure friendship for themselves or descendants whenever they traveled again in the same di-raction, while it is evident that these stones required to be privately kept, and the names written upon them carefully concealed, lest othere should obtain the privileges instead of the persons for whom they were intended.

How notural, then, the allosions to this cus-tom in the words of the text, 'I will give bim to eat of the hidden manna,' and having done this, having mule him partake of my hospitali-ty, having recognized him as my guest and friend, I will present him with the white stone, and in the stone a new name written which no man knoweth save be who receiveth it; I will give him a pledge of my friendship sacred and only to himself. R. R. Moon.

Buchanan, Mich.

nuce analyse or seem unrisks the Christian's rule of life; because the apostles enjoin them all to walk as desus walked. Not Rome alone, but every party standard, also, bus sadly over-looked this grand and peculiar feature of the Savior's teaching. THE example of Jesus Christ is the Christian's

You may depend upon it that he is a good on whose intimate friends are all good.

ON THE WAY TO PALESTINE.

The Pyramids and other Tombs.

of the pyramid of Cheeps was very fatigu-g. The entrance passage in just 3 fret 9 ches wide, and 2 feet 11 inches high, measuring at right angle to the floor. Of course w had to descend in a stooping posture, and the angle of descent is 26° 41. Moreover, the floor buttour brains out at the bottom, or have a rope tied at the outside to which we could hold as we descended; but for the fact that notches have been chiceled in the floor at irregular in-terrals to furnish a foot-rest. These are so rudely cut, though, that our boots were constantipping on them, and but for the help of the ty suppang on them, and but for the help of the Arabs whose bare feet seemed to stock to the stone as if they were glued to it, we would at last have dropped into the sisting method above mentioned. With two Arabs to help cach of us and one apiece to hold a candle before us, we managed to get along without breaks or brn but to take accurate measurements under these circumstances required some patience and much straining of our muscles. The mouth of this entrance passage is on the north side of the pyramid, about uniway between its east and west corners, and 48 feet perpendicular above

pile of sami which has accumulated at the point where this passage meets with the first apward passage, and which prevented as from co-ing the measurement with accuracy. s pile of sand which has been blown in by the winter winds, the passage continues in the same direction as before until it reaches a chausber 101 feet below the natural surface of her 101 feet below the natural surface of the rock on which the pyramid stands. This low-er part of the shalt is stopped up, and covered with the pile of sand just mentioned, so we could not explore it. The pile of sand not on-ly prevented us from completing the measure-

ment of the entrance passage with accuracy but also came so near choking up the passage that we had to stoop our lowest, and soulf up a considerable quantity of dust that smelt like anything else than cologne, in order to pass over it. We measured, however, its horrizontal surface, and according to the lest estimate accould make, the length of the Boor of the descending passage to the point where the floor of the ascending passage begins, is 96 feet. It

was originally more than this; for several feet, and perhaps yards, of the exterior isce of the pyramid have been removed. Here I note the first serious inaccuracy of the measuremen given in the little book of Mr. Seiss, called 'The Miracle in Stone." He gives the length of this Miracle in Stone." He gives the length of this chamber (p. 84) as 1,000 inches, which equal 83 feet 4 inches. I am certain that it is several feet 4 inches. longer than this.

We had now descended within a few feet of the natural rock. From this point we began to elimb anward at about the same angle by which we had descended, still going toward the co of the pyramid; but the first fifteen feet of the original passage upward is blocked up by museus of granite, and a rough pussage has been cut around these to the right through the soft innestone of which the pyramid is maruly built. These granite blocks were probably placed here to keep out introders. The passage forced open around them is very difficult to accoud, and still more to descend. We had to have help both ways, and in coming down an Arab stood below me, took me on his shoulder and swang me down and around the most dangerous point. This made me nervous; for if his feet had slip-ned, broken bones would have been the certain sult, and perhaps something werse. From this granite obstruction the pos-

upward, now only S feet 5 inches wide, extends 110 feet to what is called the grand gallery. It our estimate of 15 feet for the obstructed part is correct (we could not measure it occurately) the ire length of this part of the passage is 125 feet. The figures quoted by Mr. Sens (p. 84) makes it 1,542 inches, or 128 feet 6 mches, and

makes it 1,442 inches, or 128 fet 6 inches, and as probably pearer correct than one probably pearer correct than one.
When we reach what is called the grand gallery, the coining of the passage residently rise sto 23 fet is hight, and white the width of the floor remains the same as below, it an elevation of 20 inches above 1, the necessaries of the passage widers 100 inches as each skip, anxiety, the vertice with of the grant of the state of the passage widers 100 inches as the skip, anxiety the vertice with of the passage of the skip and the skip of the skip and the ski one moor of this gallery is 151 to et 4 inches ac-cording to our measurement, 155 feet according to Bacelaker's Gluide Book, and 158 feet 10 inches according to Mr. Sides. We measured with care, but we may possibly have made some mis-take.

opening in its side where we see the month of what is called the well. This is a circular pas-rage about 20 inches in diameter descending to chamber mentioned above. Several of the Arab proposed to go down this for us, candle in hand

for a fee of a franc, and they had a loud quarrel as to which one should go. One of them had already crawled into it far enough to keep the others back; so I decided in his favor, and be went down about forty feet, to a tharp at beyond which he would be invisible to There I told him he might stop, though proposed to go further. I was afraid the fellos d break his bones; for he descend ed by straddling his feet across the passage anresting them on little protuberances from what anybody's feet but an Arab's would have alipped The purpose of this well is not known. ose that it was dug upward from the passag below by persons who were resking for treasures in the pyramid, and had found their way into the lower passage but not into the upper The floor is here level, and we entered the pos-sage leading to what is called the Quren's Chauser. The width of this passage is 3 feet 5 inches ill the way, and its hight for 106 feet 7 inches is 3 feet 10} inches; but at the end of this dis tamen the floor drops 21 inches making the hight from floor to ceiling the remainder ay 5 feet 7½ inches. Here we could stand the base. Measuring from the beginning of the marble floor, we descended SS feet d inches to a

is 18 feet 1 inch. Thus, the entire length of the horizontal passage leading to the Queen's Chamber, is 124 feet 8 inches. This chamber Chamber, is 124 to t 8 mebes. This chi is 18 feet 10 inches long and 17 feet 1 inch Its coiling is formed by slabs of stone with their lower ends resting on the walls and their upper ends propped against each other, like the two parts of a common roof; thus forming a kim pointed arch. From the floor to the point this arch is said to be 20 feet 4 inches. We oring it. This chamber entirely empty. Retiring from the Queen's Chamber to the

grand gatlery, we continued our ascent until we reached a borizontal passage leading the King's Chumber, the central and most im-portant opening in the entire pyramid. We had now reached a perpendicular hight of 1391 The horizontal passage through which school the character is 24 feet 10 inches we resched the charch ches wide, and 3} feet high.

When we entered the King's Chamber, our Araby, whose noise had already been very an-noying, set up such a batel of loud talking to and load quarreling with one another, that we could have no conversation. wanted to magnify his own importance by tell-ing us what we already knew, and he was equally anxions to peak his neighbor into the back-ground so as to get all the expected backshees to bimself. I finally succeeded, by yelling loud-er than all of them together, in bringing them

silence, and in posting four of the bespece peur the four corners, while the fifth andle was held near us to throw light on measurements. We first measured the order, or stone collin, which stands near the we-tern end of the room. We found its inside measurement exactly 6 feet 6 inches in length, 2 feet 2 incises in width, and 2 feet 8 mehrs in depth. These figures show that its interior cubical caocity is exactly 06.144 inches; whereas Mr. Seiss, in making it appear that its capacity the same as that of the ark of the covenant made by Moses, represents it as 71.250 inches. by Aloses, represents it as 11200 incoses. It is one of the emphatic points which be makes in his argument, and I am sore that in it has in the last of the make in his argument, and I am sore that in it he reimitable. He also offirms that this coffer could not possibly have been brought into the pyramid after the latter was besile, and from the draws the intermee that it was not inbushed for a coffin. The inference would be by no means logical if its promises were granted; for it is obvious that if the pyramid was intended as a monumental tomb of the king who built it,

as a monumental tomb of the king who battely, the collin night have been pain position whole the work was going on. But it is not at all the collin night coefficients that the coefficients and the coefficients coefficients and the coefficients are coefficients. The coefficients are considered to the coefficients and the narrows that of the processor is a fact 5 inches. Its highli is exactly 3 fact 4 inches. Its highli is exactly 3 fact 4 inches. The coefficients and the lower's part of the extraction passage is 3 fact 5 inches. Consequently it could have a fact that the coefficients are considered to the coefficients and the coefficients are considered to the coefficients and the coefficients are considered to the coefficients and the coefficients are considered to the coefficients are considered to the coefficients and the coefficients are considered to the coefficients are coe floor, and between the straight sides of the pas

dust at the lower end of this gallery or hall, end of these stones for them to lap on the wall they are 20 feet long; and their 16 mehes each. These stones, bowever thick they may be, could scarcely support the mass o rock piled above them; consequently several openings called Construction Chambers are found above them with the masonry so arranged as to formish the proper support. It is diffi-cult, and dangerous, without a supply of ropes and ladders, to climb up into these: and as there is no particular interest connected with them

I was disappointed in regard to the external condition and appearance of this pyramid, had been led to think that it was built of the hardest and most durable limestone: but in fact the stone is of the most perishable kind, some of the blocks almost as soft as scapatone, and many of them very porous Evidently the builder depended on the outside casing of granite, which once covered it, for its preservation. and since that was taken away, a very rapid dis-integration has been going on. The extent of is best appreciated by stunding at points of the original corner stones, which were discovered and uncovered some years ago by Prof. Pinzei Smyth, of Edinburgh, and observ-ing that at least 15 feet in depth of the entire original surface has been taken away on every side. A large portion of this has been removed in order to build the city of Cairo; but an im-mence portion of it now lies at the base of the pyramid, in the form of immense mounds of broken and crumbled stone, rising forty or fifty feet high along the pyramid's sides. The Kha-dive has usucadamized the turnpike to Cairo from these heaps, yet you can scarcely miss what he has taken away: there is enough left, I suppose, to make fifty miles of double to

I found it difficult to realize the vastness of the pyramid. It was not until I stood close to se and looked up, that it appeared, what it really is, the loftest structure on earth built by human hands. The highest cathedral tower in human hands. The highest cathedral tower in the world is that at Strasbourg, which is 473 feet, while the pyramid was originally 483, about 30 feet of its top having been removed. And it was not until I walked along the entire length of its western side, under a scorching afternoon sun, the thermometer in the shade standing at 93°, that I reslized the almost incredible fact 160°, that I resized the almost incredible fact that this high mass of masonry covers thirteen acres of ground. Like all well proportioned atructures of great size, it appears to the eye smaller than it is.

I would be glad to speak of the sphinz, which we studied and measured; of the vast and costly sepulchral chambers which we explored; of the other pyramids, of which we saw about twenty of the wonderful Serapeaus, as it is called; in which twenty-four of the secred bulls w ed by the ancient Egyptians, were buried, each in his own separate chamber and his own gran-ite coffin of 65 tons weight; and of many other objects about Cairo that interested us much; but there is a limit to the space in the papers. to the patience of the editors, and to the en since of my readers; so I must depy myself this This letter is closed in my tent outside the

Joppu gate of Jerosalem, and not far from the upper pool of Gihon. To-morrow (April 19th) we expect to go to Jericho on our way up the Jordan and into the regions beyond it.

J. W. McGanver

LET US PRAY.

BY J. F. ESEBSOLY.

HOW often the ministers alone do all the IT praying, and when so it becomes memot-nous and looks at though they had a special

contract to take people to heaven. We say draids that part of the exercise and seach people to page by threating day apon them.
How shall they pray? Why just as they would talk. Many persons pray as though the Lord was very porticular about the language much, when, in fart, all that is required a the language of this heart,—countring that will reach down into the laner man and open the old rasty doors and windows, and flood his

whole soil with such a radiant light that saints will exclaim, "it is good for us to be here," and sinners will inquire, " men and brethran, what shall we do?"

MIXABONS of men and women have read the Soor, and laterous the straight to due of the pairs, from the cutted to the present position. Both the present position of the present position from each to work, and IT feed it lines with, the things him pairs and enough both the wind enough both the wind enough both the wind enough both the wind. Therefore, the millies made the weather than the present the prese

### (forrespondence.

Echoes from the Center.

Visiting the Saints-Gennell Meeting-Mis-slonary Convention-North-Western Oni-Conference—Love-Seast — Calling additional Laborers—Pleasant Visit—Sad Facewell.

A PORTION of territory being assigned to us, Brother Toster and the writer took a price to our prospective council menting preparatory to our Love-feast. We make plearant calls, and enjoyed a few miantes in social inter-ries with one another, and talked of our kopes and fears, our ougagements in the church, the goodness of God, etc. Found all in peace and barmony, and received the expression from all of their determination to labor in the cause of Christ, for an increase of holiness and for the salvation of sonis. It was an enjoyable trip and one of profit to all.

However much such visits may be enjoyed the minister being pressed with many other do ties, we think he might be relieved from this labor with rightful propriety, as this special labor rests upon the "delicons to attend to. However we hear the burden one with another and onward we go in the grand cause of our

bety Christianity day we met in church council to adjust church husaness, of which we had considerable and we trust by a proper forbearing and lorgi

ing spirit perfect love and union will continue.

Proporations were saide for a Love-least
which's in the near fature. What a joyle
thought that the Christian can so live as to by municant at the Lord's table druck, that will beget in him more of that true life, enabling him to live forever. "Escept ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6: 53. Thursday evening is here and a good many bretiren and siders are gathering into the nerguborhood to spund the night in the vacinity of the place of mosting, so as to be really to as searble in the courts of the Lord on the more night, we began to thank of assembling in the temple of God, whereupon we turned our fact-steps toward the place where God's children

Introductory remarks and prayer by Broth Enoch Eby, from Illinois. Thence proceeded to the electing of officers with the following results: Elder J. P. Ebersole, Moderator. Brother L H. Djebey, Reading Clerk; Brother W. C. Teeter, Secretary; and Brother Jacob Kintner, Assertant Scorebary. The object of the meeting was then annunced by the modes

ator, calling for remarks in favor of missionary work, after which plains for mission were call-ed for, real and discussed, and a plan adopted by the meeting and submitted to the District Conterence for approval. Services closed by

by Brother M. M. Estelman, who afterwards bed as in a very appropriate petition to Al-mighty God'in joind? of the glorious work in the advation of the sinner. Public services in

the satyanous of the sanier. Profile services in the church in the eyening by Brother James McMalben, of Mashfeld, Olso. Next day, med in Conference. A large rep-resentation. Considerable business before the morting, and sijested, we behave, in the fear of God and to the general satisfaction of that nismon work was first brought up. which elicited considerable desate, resulting in a more thorough organization for the spread of

On Lord's Day, at 10:30, we had public presching by our worthy Brutter Enoch Eby, of Northern Illinois. Text, Hosea I4, 5, "I will be as the dow anto Jarael." Theme, active

his part fally, God will perform that which ricked in the words, and two dollars and a half man is not able to do. Then there must be addivered. Coal is plenty. It lies is weins from discussion to activity an the Christian race, fourteen inches to four feet thick. The inner

of growth in Christian stature grown in currental stature.

3. There is nothing likely to grow without ultivation. We may break up the ground and ow the seed, but in the absence of cultivation. plants would perish Hence cultivation i highly essential. So the Coristian must culti-rate and improve his spiritual life, that he ma

become purer and hotier as he advances in life and he better prepared for the home beyond. Man works by will. He can will to do or not to do. "If any man hear my roice, and open the door, I will come in to him, and will sop with him, and he with me." If he will open the door the best of consequences will follow. The world goes out and Christ enters the heart, and that man becomes a Christian, a worker in the cause of Christ. He concluded by urging exectness in the work exential to sulvation as all our works shall be tried, hince

oust be perfect to stand the test.

Our dear Brother M. H. Eshelman follower Our dear Brother M. M. Eshelman Intowed with an interacting address to the Sanday-school children, which was appreciated 'by allow dear other has the cause at the self; and he hore inithfully for the good of scool; '.' if Held an election for two deacons,' resulting the metallation of Brothera William Brud-

cene, and they seemed to appreciate the force their high culting. Concluded the exercise in the evening by commemorating the suffer-inguined death of our dear Lord and Savior as Christ. A large attendance and many

Next day, had a pleasant and enjoyable visits trethren Enoch Eby. M. M. Esbelman, and his son Harvey. How strong is the tie that hads God's children together! It was hard to part with friends so dear. But while there is sorrow in our hearts at their departure as the train here them out of our sight, we are joyful to know that in the world to come,—the frome of the Christian,—we can meet and nev-er, never more shall part. Oil God, grant us hfulness to thee, that this may be our he
int S. T. Hosserman

Dunkirk, Ohio, May 28th, 1870

From Parsons, Labette County, Kansas,

Labette County is situated on the line of in-dian Territory, the second county from Mis-

souri. It has a population of nearly 18,000,-mostly from Indiana and Illinois. The society is of the fast class. We have excellent solicole

school and church services.

Our droinage is 'perfect, naturally, as our country is colling enough to draw it thereightly, that it is not halfy. We shaw no stoughts or marshes. The soff as of the very feet, "posity in the southern shall of Labette Copiny," and it is undapted to the raining of all kinds "if from

naticle, because there were but few streburie old enough to bear, but those that did their yis hield bargely. In a few years there will be a surplus of apples, as there are many of the weighthest orchards in this section of Kantas. The plans, grape, glossberry, strawberry, and other her-ries of fice quality, and in great quantity, grow

on the uncultivated lands. on the uncutivated hands.

Our water is pure and cold. In passing orier
Labette County, I have taken particular philis
to examine the water, and I have found it
universally is above stated. The entire begith
of Labette County, is traversed by the Neesland

2. The Christian must work, and if he does cents per cord to the tree, one dollar and a half brethren as a Board of Munegers; said board veins lievery near the surface along the creek bottoms, and the thicker veins lie at a greater depth. It sells at two and one-imit to four cents per bashel at the mines.

We claim to have as fine a climate as there any where. The health is very good. Many any where. costs here in ill health, and in the course of a year regain their former vigor and unefulness

I might give numerous instances, but I think it not necessary now. PRICE OF LANDS.

Improved quinter sections can be purchased from 8700 to 85,000, according to improve-ments. Many turns, and indeed I might say all the farms that are sold at present, bring about what the improvements are worth There are, in the southern part of this county near Chetopa, and also about Owwego as nicel's improved farms us any in the older States, ex-cept in the line of burns. These sell for four

cept in the line of burns. These sell for four and hive thousand dollars. It is feelishness for prople to go on the 'raw prairie to make "a stirt" when improved land can be purchased for nearly the same money LOCATION TO MARKET.

Lubrite County his a ready market. There are four outlets by sail from this county, two Birett lines to St. Louis, one to the Gulf Coast. and one to Northern Kunsts The Mikague & Western is preparing to extend their role from Oswego across the middle of this county on west to Witchita. Our principal market for grain and stock is St. Louis, which is as good as Chicago or Gucinnati. Our grains and shipping cattle sell for nearly as much as

in Indians or Ohio, there being a slight differ rose in the freights. We have a splendid home market for all kinds of garden vegetables. My purpose in writing this letter is to awak-in an interest in getting the brethren coming west more compactly together. I have tailed with some of the br-thren in the county to have write, and make known the lands here ed they world, but I have not seen anything from their peas. I line lived in Latette County nearly one and one-half years, and have travelled all over the Atchison, Topeka, and Sanbe Fe lands, and also Northern Kansas, and I have nowhere found all the advantages placed together as they are here in the south-ern part of Kansas. I travelled with the ex-press purpose of seeking a location, and I claim to have a good idea of our soil, water, fuel, and John and Abraham Replogle, from

they claim the southern built of this county to be the best location they found in their travel-through lowe, Islanous, and Bastera-Kunsus. The Brethren have organized a church is the southern part of the county, and they are very unxions that the brethren coming. West should to afe with them, us they believe they live in a country which they can' recounseed.

We think it a good plan for the Bophress to the think it a good plan for the Bophress to and some able men, to seek a top tion in Kam-of for the benefit of those brethen, coming that and scattering through all parts of Kam-y. It would be hoster for the charity and the relief would be more certain of securing good lands and enjoying the benefit of good If my of the Brethren have different prop-

outrooms as to the manner of getting a location is would, like to be univised of the plan, and also if a better location can be found in Southern Kanses than the southern half of Labette

I will gladly mapper may question say one may device to ask, and of any spid, me their name and address I will said their's paper givq of the lands h

From Southern Kansas. Heir Brith the

THE District Meeting of the Southern Di-THE District Meeting of the Sonners De-frict of Kanara scientified actording to ap-pointment at the place of Friend Emannel. Meyeth, not Fredbinn, May 11th, and organ-ized by choicing Brother Jess Stadebuker, Mejorator Beother Jacob Bruck, Clerit, and Brother George Myers, Assistant Clerk. The On Lord Day at 100% or bod politic to examine the water, and I have found it is polariment at the place of Friend Examin Jupit states on the contract of Northern Histories. For Histories I Lord William Mayors for Ferbrick May 111 Ha, and expensed to the contract of Northern Histories. For Histories I Lord William Mayors for Ferbrick May 111 Ha, and expensed to the contract of Northern Histories. For Histories I Lord William Mayors for Ferbrick Mayors for Ferbrick Mayors for Histories Mayors for Histories Mayors for Histories Mayors for Mayors for Lord William Mayors for Ferbrick Mayors for Mayors for Mayors for Mayors for Histories Mayors for Mayors fo

shall have power to select, from may part of the district, one or niore brethren to travel and preach. They shall have the right to them where to preach, and also direct them

how long to continue their labor. 2nd. A treasurer shall be appointed by D. M to receive all moules' appropriated for that purpose. He shall keep an accurate account

of all monies received and paid out, and report unusually at D. M. He shall pay out no money except as ordered by the board. It shall be the duty of the several churches to just once in six months to the treasurer, as God may prosper them, to support this fand; and that the first installment of the six months

be sent as soon as practicable after the adoption of the above; and the Board shall id no case send brethren in advance of the funds in the treasury. The Board shall be chosen for a term of two years, and the treasurer for the same length of time We desire that tried brethren be chosen in

all this work, and that all money appropriated be judiciously applied.

We also recommend that preaching be done,

We also recommend that preaching be done, not only in parts merer before occupied, but that some time be spent among churches already organized, not the Board may dietate. Amended by D. M. that this council make closer of the spirsionaries instead of the opinities, and the support of the opinities, and the support of the opinities, the support of the opinities, the support of the opinities, the subject to The meeting chose for musionaties Brother

The meeting cross for minimatics. Brother Jesus Studebaker, of Anderson County, and Brother M. T. Base, of Bourbon County. For Treisurer, Emanuel Infiford. His address in Garnet, Anderson County, Kansas. For committee, Jacob Back, Sydney Hodgden, and the contract of the County of t Henron Myers.

This is evidently a move in the right direc-tion. I shall not a few questions of the mem-bers of the district of Southern Nansas, Shall If it falls it will be for the want of money if it halls it will be for the want of money to carry it on, and why? The plan calls for trird brethren in all this work; and who shall say the brethren selected by D. M. do not fill the requirement? I think no one who knows them can say to. Do we fear that our missionaries will become lifted up with pride if mentions send them? No it is not proposed to per them a sakery, but somply to add them and they need not bear the burden alone. Are we aimid some one else might get our benefit of value in one section as in another. Let us willing to trust that our committee will, without partiality, divide the labors of the misoson-spies. Have we not like means? Let us that Jund ree; If we causely invest the tputh of our income perhaps we can give the twentieth or outside.

come gridings as on ages he broughth or Nilvan occurs the charth or should be seen made as centre surrender of energies to the beautiful control of the control of the made as centre surrender of energies to the seen of the chert's preperty, and trips to him an observable to be the control of the con-solving that has been age to first own as observable to the control of the con-bination (Mal. 5, 10). Think it is the daily at the energies of the control of the con-trol of the control of the control of the properties of the control of the con-trol of the con-of the conas to open our buwels of compassion unto

From Neodesha, Kansas.

BY permission of the editors we will have we left our home (Industripolis, Industria) April 10th, for a home in Kannat Travelled via St. Louis and Kansas City. Arrived after desti-vision the 17th at 10 o'clock P. M., having

travelled over seven hundred miley We find many good, warm-hearted brethren and sisters in Kansas, and so far as we have

here seem alive to the necessity of obeying the Oh, how grateful we should be to our Father

bere seem alive to the necessary or obeying the command, "Go preach the gospel to every crea-ture. This District Masting elected two mis-sionaries for the Southern District of Kansus, viz.: Elders Jesse Studebalor and Moses T. Beer, the latter recently from Michigan. Those missionaries to be subject to the orders of a committee of three. The Brethren here held commutee of three. The Breatrea nere beau ocumumion meeting in the evening fellowing the District Meeting. Quite a number of breatren and sisters were assembled from different parts of the Strice; and although we felt that we were stangers in astrange land, yet we felt that the strict is the finish of a fellowing that the strict is a fellow of the strict is a fellow of the strict in the strict in the strict is a fellow of the strict in the strict in the strict is a fellow of the strict in the strict i that though strangers in the flesh yet of kin dred spirits, there being but two persons pres-ent that we ever saw, and they, thirteen years ago, long before we knew of any brethren (one of whom united with the church during this

We will also say that we never attended a meeting of the kind, where there seemed to be more good feeling among all present. The spectators conducted themselves during the evening services in a meaner which spe well for the morals of the young people of Kan-

Preaching next day (Sunday at 10 o'clock) by Elder M. T. Baer, from Matt. 24: 14. We think he did the subject justice, and created many lasting impressions, which we hope will result in the good of precious souls. Meeting against the good of precious souls. Meeting against the evening. SARAH M. SAUNDERS. Meeting agair in the evening.

### On the Way to A. M.

I N company with Sixters J. Hopson, E. Row-land, and C. Long, we left Lonark, 2 P. M. Saturday, May 25th; arrived the same day at 7 P. M. at Brother B. Swingley's.

Although the road was very dusty, the genisl disposition of our company made the distr em short and very pleasant. Sunday 10 A. M. attended services at Silver

Creek. A heavy rain caused the attendance to be small. Brother D. Price preached from the text, "For we know that if our carthly house of this tabernacie were dissolved, we have a building of God, a house not made with hands eternal in the heavens." 2 Cor. 5: 1. Aftertaking dinnerat Bro.W. Felker's, return

ad to place of meeting to assist in organization of a Brothern's Bible School. Brother F. Bak-ner, Superintendent; Brother D. Stover, As-sistant Superintendent; Brother E. P. Trottle, Secretary; Brother W. Felker, Treasurer; Brother L. Miller and Sister E. Rowe, Libra-

The school was organized on Bible School The achool was organized on Bible School plan. The prospects, we think, are very bright. The little boys and girls decreve special croid for their good behavior. Whatever they were requested took they did promptly and cheer-fully. Where there are good boys and girls there will be good men and women. The una-nimity of sentiment, the zeal and persevenance nimity of sentiment, the real and perseverance of the members, their unsuffiliators, "in bonor perferring one another" are indeed very encouraging to Bille School workers. At the close of actual Bircher Stein made a few ramate to the beachers relative to their duties and responsibilities. We never to fell before how great, glorious and yet solomat he beacher's calling is. May contribe hearts never costs to pany for Bible teachers.

Spent Sunday night with Brother D. Price's, Monday forenoon with Brother Stein's, Bro. S. monay between with preserves in s. Dro. 5.
was very busy arranging to begin school.
They expect to open about the last of August
Afull corps of the very best teachers have
been selected. We approve of this course, for a college is a place to get the most thorough knowledge of whatever is studied, and where superior teachers are not employed it is imposible to get the best instruction. Five cou are provided, viz. Primary, Academic, Collegi-ate, Commercial, and Eelectic. This provides for all; allowing students the privilege to study a few of the primary branches or to take a toli university course. Board, tuition, etc., will be where can attend here. The outlook for the school is very encouraging. As my commu-nication would grow too lengthy to say more of the school, I refer any one interested in it to the catalogue, which they can get by addressing J. W. Stein, Mt. Morris, Illino

Monday afternoon and night, spent with rother S. C. Price's. With the sisters we had to say of all the visits we ever made never were to say of all the visits we ever mids never were we treated more kindly and never did we enjoy ourselves better. We all feel our vivit has been a benefit to us. By it we can better real-ties what it is to be Brethren. We feel that our church, socially speaking, is just one big real family, and that all the members whom we visited were real brothers or real sisters. These are advantages which the world does not have, other place his obituary.

arated, they remained for Silver Creek Loveall around over the country to-day. It is
frest and I took train for Chicago. Arriving
in Chicago all right, as soon as P. P. W. & C.
tmis broked up deeped I bourded it and took possession of a seat. As soon as I had done this I walked out on the slatform. As soon up I stepped outside the car I saw two men who looked like Brethren. One of them smiled and looked like Brethren. One of them mulled and spoke as soon in he saw me. I felt sure I know who it was, and taking hir hand, said, "Why, how do you do, Brother Galvert?" Said he, "When and where did you see me?" Said I, I never naw you may where." Said he, "How did you know nee, then?" Said I, "How did you know me?" I knew you were from Lanark

as soon so I saw you, by your hart; but how did you know me," said he again. There are two ways by which I know you: one is you have on a hat which was sent to you from Lanark, another is by a picture of you which I saw."
"Well, well," said he, "to have a uniformity in dress is some advantage after all, isn't it? "Yes, it certainly is," said I.

"Yes, it certainly is," and I. I arrived at Pittsburg 1915 P. M. 28th. Af-ter getting dinner I took a stroll through the city. There were just two things of which I. make special mote; one is the dirty black coal smoke and dust that findsite way to everything in the city. As it seemed so dark and just in the middle of the day I thought we were going to have a rain or storm, and that I had better make my way book to depot soon as possible But I stopped a moment with a confec-sod inquired if he thought it would rain He looked a little surprised at first, and ther grinned, as he saw from the innocency of my ook that I did not knowmach about Pittsburg look that I did not knowmenh about Pittsbarg atmosphere. Be said it was ahout as light as it ever gets in Pittsburg, that there were no clouds, that it was only smoke that mode it look so dark. In all of my stroll I did not see a clean house, man, woman, or child. I thought if some of our sixters who serub and secur so

much had to live there, here would not be much The second thing I noticed was the immen number of saloons. It seemed to me there are more saloons than all other business houses to gether, being about twenty times as many places for making men maserable and depriving them of the comforts and necessites of life, as there are to supply their wants and render them

happy. The first train to leave Pittsburg for Harper's Ferry was 9 o'clock at night. But I got so tired of the dirty place that I took a 4 o'clock train, which went as far as Connellsville, and remained there until Harper's Ferry train came along. Arrived at Cumberland Junction very early in the morning. Here I met Brethren Eby, Forney, Rowland, Moore, Eshelman, and Howard Miller. the train at Meveredale, Pennsylvania. But

all of these whom we knew were Brethren C. G. and W. G. Lint. As Brethren Moore and Rehelman

As Brechren Moore and Rehelman were all around, up and down the hills and rivers at Harper's Ferry, I presume they will report all that is of interest about that famou spince; no! pass it by without further notice at present. To give a description and history of Shenandosh Valley would, no doubt, be interesting, but would not be abasisible in this article as it would no sufficiently long to make an article would be sufficiently long to make an article.

Brother Rowland took the train at Martins-Brother Howland took the train at Martina-burg for Hagerstown to visit old friends; all the rest of the brethren wast on to Bessalway scrept myself, I stopping at Mt. Jackson. An now at the home of Brother Joseph Maphis. Although I had never seen nor heard of Broth-er or Sister Maphis nor they of me, we are exover or states amplies nor new or me, we are en-joyang correctives as though we had known each other for years. The little girl soon busied herself preparing a bouquet for me. Brother and Sister M, are now in the decline of his. They have seen hard times. During the their property was all destroyed, and even their lives in constant danger. The Union soldiers and the confederates would alternate in overrunning their country. Certainly we cannot

be too grateful for the peace we now enjoy.

May 31st, 2:40 P. M. Took trum again for
Broadway, place of A. M. The train was
much crowded. A large crowd has already collected at plane of meeting. A board tent 154x48, for boarding, with a cooking department 1982as, sor noursung, with a cooking department added, is constructed. 12,000 pounds bread, 3,000 pounds ham, 30 beeves, butter, pickles, apple batter, coffes, sugar, e.d., in perportion, is the amount of provisions provided for A.M. purposas. Gueste now at Broad way are supplied with useals at boarding tent. The first house we stopped at after reaching here was that of Brother Cline, deceased. In an-

N, how pratrictly a chould be no our Pather reaches to the modificate of the product of the prod

## Laft Home

ON the night of the 20th inst., Brother Per y dates, a minister, an insane person.
When he left he was riding a sorrel mare, eight
years old, with one white hind foot, and small star; and by close examination will find her blind in right eye. When he left he had on a gray mixed suit, black hat, with his name printed on the inside. He had dark hair, dark beard, and moustache. He is 42 years old, and about 5 feet 8 inches in height, and weight

est 130 pour He is supposed to be traveling towards Pittsburg, Pennsylvania. Also supposed he will sell the horse and travel on foot. Any infor-mation of his whereabouts, or horse, would be thankfully received by a distressed family. Ad-

Burnettsville, White County, Indiana In Memorial

#### JACOB M. Znck, A. M., was born near Mercersburg, Pennsylvania, in the year 1846 and died in Huntingdon, Pennsylvania, May 11th 1879

The subject of this notice was a graduate of two of the leating educational institutions of the country, viz., Millersville State Normal School, Pa., and the National Normal School, Lehanon, Ohio. He taught several years in the common and graded schools, both before schools, both and after his graduation. On the 17th of April don, Pa., with less than half a dozen studentout by his untiring energy and constant de votion to the work, against opposition and other serious drawbacks the school had a constant growth from the first; and at the time of his death, a little over three years from its heginning, had over one hundred students in attend-ance, and is now known as the "Brethren's Normal College," of which institution he was Principal at the time of his decease.

He was a man of very high intellectual orth. Although possessing a weak physical constitution he had a Harculanean intellect, of rare quality. His will power was extraordinary but judiciously directed by his fine judgment remotered him noble in the types of those who

He was a ripe scholar, and as a teacher had we equals. He was not a surface man; be was few equals. He was not a surface man; he was a profund thinker, a logical reasoner and elaborate of expression. He was thoroughly con-scientions, and lived not for himself, but lived and labored incessantly for the welfare of oth-

us a most devout and earnest Cl He possessed implicit confidence in God and re-lied upon him for all things. He had great faith in pruyer, especially in secret, in which manner he delighted to approach God in every

As a teacher he manifested an unusual cern for the speritual welfure of his students, cern for the speritual westure of his students, and labored earnestly for the cultivation of their moral natures, as well as for their intel-

ectual development. Aithough greatly attached to the church of the Brethren, the people of his choice, he tought the purest religion in the class-room and elsewhere, both by precept and example, rerdless of creed or sect.

Blustrative of his exemplary Christian character and deportment in the school-room, the writes, can of his indebted students, cannot refrain from referring to the following incident:

The morning that those of us constituting his first class in Mental Philosophy entered the class-room to begin the study of the subect under his instruction, he solemnly remark ed that owing to its nature and design it being an investigation of the mind of man-th center of the realm of thought- and being closely connected with the study of the soul and the divine much, and considering the defi-

and the divine must, and converse under-cally of its invastigation to a correct under-standing of it, he felt that before entering up-tions and work, we should on such a grand and important work, we should implore the assistance of God for guidance and understanding while pursuing it. He request-où the class to kneel with him in prayer, when

he has been called to higher spheres and enter-ed into a glorious rest he less left "foot prints upon the sands of time," which ages will not

Rest on thy sheaves; thy harvest task is done Come from the heat of buttle, and in poore, Soldier, go beene; with thee the first is won.

Go to the grave; -no; take thy sent above Be thy pure spirit present with the Lord Where thou for faith and hope has perfect And open vision for the written word."

W. HOWARD FLORY. Brethren's Norwal College, Pa.

### From D. F. Ehv

THE Love-feast in the Milledgeville Congre-I gation is now unong the things of the cast. It was a Love-feast not only by name, but in truth. I would judge that nearly two houdred communed. There were eight ministers present; among them was Brother Holsinger, from Pennsylvania, vices conducted by Brother David Price. German brother from Whitesie Co., near Erie, haptized. Buntism administered by Brother Tobus Meyers

### Notice.

THE undersigned desires to consult with teachers capable of superintending a com-mercial department in a College. Members of the church of the Brethren preferred; but those in sympathy with the Brethren and not members also solicited to correspond.

S. Z. Sharp.

Arhland, Ohio. From D. B. Gibson.

BEGIN a series of meetings to-night in the Carrol County Congregation, to contune a weeker ten days. This congregation needs an able minister to locate here. Who will come? Address Josiah Knepper, De Witt, Correll County, Missouri, May 31st, 1879.

### Announcements.

Ore rule is to give estime but me beseriou. They should be brief, and written on paper separate from all other hardness.

In the Clear Creek District, (or an Sweck's Corace's) Handington County, hadinan, Jame 18, commontaring at 16 o'clock. A good meeting is expected, and all are in-vited. Ber, Calentt will be with an.

In the Wakasala Congregation Bay County, Missouri September 20th, communicing at I.P. M. The unsating tation is given.

B. B. Grason.

In the Wakesh Congregation Boy Constry, Missouri, Spiriter 22th, convenient and 11. M. The small nativation in gives.

We appare to have a concession of 12. M. The St. Octoor.

We appare to have a concession of the contract of the state of the state. Market Construction of the state of the DAVID BEDWEE

The Brethren of the Cherry Grove Congregation expe-hand a Love-feast on the 18th and 18th of June. et respectfully invited. We, the Brethren of Country Obio, will acid our Loverfloat on the Brethren of Country Obio, will acid our Loverfloat on the 22st and 22st of Juse, at Burther John Buillands, two miles from Carother's Etailoo, on the Marsteld and Triefo division. A general activation is given. Necting to commence at 16 A. M.

Cetificates of Membership in Book-Form. They are availy aroused, and got up to book-form. they of these books primard, and got up to beak from the of these behand be to each engage and, as they are so are ed as to cable the clerk to keep a record of all to of membership given. Book No. 1, containing 180 liftcates, 16 comes. No. 2, do certificates, 60 causa.

### W. U. R. R. TIME TABLE.

Aris are sold for allow trains only Processor trains make the witness of A. Miller Assetted.

he ferreally and examity beneched the form. Percent of the pool of

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

#### Lanark, Ill., June 19, 1879.

No. 25

# The Brethren af Wock.

DIRED AND PUBLISHED WEEKLY I. H. MOORE & M. M. ESHELMAN

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From Chulco, Musouri...—J. 8. Medder...
From Abdene Church, Kamera...
Notes by the Way.—Joseph Richopple...
From Deep River Church, Iowa.—Jestina. Jor.

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From Selver Creek, Ohio.—A. K. Brown
From Ostown, Indiana.—Junes W. Kable
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From Modesto, Cal.—Peter 8. Garman In Remembrance.—Iss. Y. Heckler.... By-and-by.....

#### STEIN AND RAY DEBATE

Prop. 1st-Brethren (or Tunker) Churches pos the Bible Characteristics which e them to be regarded as Churches of Jeans Christ

J. W. STEIN, Affiress.

D. B. RAY, Denics. J. W. STEIN'S 15TH APPERMATIVE MY friend fails to respond to my arguments.

His objections do not meet the issue on
the oath question. Suppose aliens are required to enter Christ's church by solemn oath of alle riance? Christ forbols his subjects to awar at all But Mr. R. admits that the oaths allowed by the ow are forbidden by the gospel. This condemns his church us violators of the gospel. Paul's saying, "Behold, before God, I lie not," is a very different thing from the common form of oaths of confirmation. The fact that such an eath is to men an ead of strife authorizes no obristian to take it. Christ commands them to "secur of at all." My friend thinks they may never theless swear sometimes. True, God confirmed his promise by oath. He also kills and does my other things which he forbids us to do. I do not believe that Brother Nead called upon

the Lord in an empious, irreverent or reproach-

But suppose he did? It

es him of doing.

this characteristic is, that they refuse to form to the world in the costliness and fashion of their apparel, &c. Costly and fashionable at tire is contrary to the spirit of christian prudence and economy. It often forces a distincpoor who cannet, which is reprocedful to God It is minous to health, suicidal in cl and like drunkenness and war, fearful in its revages. Yet Mr. R. thinks we cannot be churches of Christ, because we labor to restrain at. It ful spirit to as to biaspheme his name as Mr. R. tends to corrupt and degrade the intellectual would neither refute my argument nor the Brethren's position which regards all oaths an object of veneration, ensures to the last of Wrong for Christians. If the volation of a law the world; eye, and destroys tree moral cour. Low

in. Dress is an undex to the locart and in

ays Peter, "let it not be the outward one o

raiding the hur, and of wearing golden orm

of the meck and quet spirit, which is in the eight of God is of great price." I Pet. 3: 3-5

To indulge in vain aftire is to conform to this world. Paul says: "Be not consormed to the world." Rom. 12: 2. "Know ye not," says

stes, "that the friendship of this world is en

mity with Goi." James 4: 4. "Love not the

world," says John, "neither the things in th

world. It any one loves the world, the love of

the Father is not in him, because all that is in

the world, the just of the Sesh, and the last of the eye, and the pride of life, as not of the Fath-er, but of the world." I John 2: 15: 16. Vanit

attire was one chief cause of God's displanture

with the "daughters of Zion." Issaiah says they

"are haughty, and walk with stretched forth

peeks and wanton eyes, walking and mineing

as they go, and making a tinkling with their

feet," and the Lord was displeased with "their

tinkling ornaments about their feet, and then

cauls, and their round tires like the proon, the

chains, and the bracelets, and the mulflers, the

bornets and the ornaments of the legs, and the helitanis, and the siblets, and the esserings.

suits of apparel, and the meantles, and the reim-pies, and the crisping pins, the glasses, and the

fine linen, and the hools and the vast," &c

One presiling characteristic of the anestate

surch is, that she is "clothed in purple and

"wandered in sheep-skins and goat-skins

They avoid all appearances of pride in their

dress; they neither indulge in finery of attite,

nor are they remarkable for being mean or rac

ged." Jones' Ch. Hist., vol. 2, p. 64. My freead

chains them as the true chu

Inc. 3: 16-93

euts, or of putting on apparel; but the hidden

n the part of one of its subjects must e which no system can stand. phemous assumption" to do what the New Tes ament commands. (Jas. 5: 12-15). My friend

church used to do the same thing. (See Moshem's Eccl. Hist., pp. 501, 729). Was that blusebrinous? The abuse of a divine institution by Catholics or others does not invalidate its claims. Anointing the suck and praying over them, is not working miracles. It is obeying thurch. He says: "Is only sick, let him," &c.

But my friend osks: "Where was the "bride" delivered to the saints and kept the ordinances as they were delivered by Christ and the apostles. We do not doubt that Christ has always had churches somewhere on carth which have held and practiced substantially what the Brethren teach and practice now. Church organiza-tions of like faith and practice are not "rivals." God is no respecter of persons, but in every nation he that fears him and works righteousness is accented of him " Ards 10: 84 35 "The ministry of Christ and the apostles countinues wherever the christum scriptures are read and faithfully tought. The perpetuity of Christ's church is not contingent upon the acquaintanceship and connection of its associated parts or organ-

and gospel, and the fact that men and women

obey it. Wheneva and whenever penitont by lievers submit themselves to the faith and practike rings, and the nose jovels, the changesible tice of the gospel, they are churches of Christ, consected with the apostolic churches, (not through spostate and rebellious pretenders who claim the keys of the kingdom and keep themselves and others out, but) through the gospel which binds every obedient believer to the throne-through the spirit that unites the faithful in heart; and through Christ himself in whom all the faithful unite as members of one head and branches of one vine. The origin of our faith and practice dates back to the apostolic age. They were prhave shown from the Christian Scriptures. Besides I have shown that the very "organizations" admitted by my friend to be "true churches of

Christ" held this faith long before 1708. If our eculiarities are "blasphemous" so were theirs sume reasons they cannot be. Churches having the faith and practice of the gospel, of whatever age or clime or by winstever name called, are one in Christ their common head, though they may nover have heard of each other, let alone having been organically connected; neither are

they "self-constituted," for their constitution is 11: 3:-16) is not the hair, but a special cover from Christ. I sak my friend for just one pas-sage of Scripture proving that "Scriptural hareh succession" requires an ambroken organ ic connection of churches from the apostles to this time through a people just like themselves? He annot mention such a denomination, as the se-

quel of this debate will show 6th Characteristic continued

purposes. (1) Had it been the hair, there would have been no need of admonition on the subject Nature itself teaches that -bort hair to a suitable natural covering for a man's head, and long hair for a woman's. 2 Cor. 11: 14, 15. (2) The man is to surseer his head, while the woman covers here. Is the man, therefore, to take of his hair? Is the woman to put here My third reason why the Brethren posse. on?

(3) The original cuploys different words to represent the two coverings. The special covering is represented by "bulgeto," to cover with a thing," "or to put over as a covering," &c. See Liddell & Scott. Our eislers wear a plane, ment cap, because it does this, and as yet they

have found nothing more entable or cor ient. The natural covering is "Peruloleion from "Peribello," "to throw around," &c. ing commentators, as Scott, Godwyn, Gill, Hammosel, Legistfoot, Pierce, Whithy, Shuetgen, Clark, Benson, Barnes, Patrick, Lowth, Arnold

(5) It has been the universal suctom of the harch through all ages. The putting away of bould become the christian. Paul tells us that the women's head-covering is a modern departure. It prevailed among the primitive chris-tians. See Cave's Prim. Christianity, p. 139 Writings of Tertalling, 1,7pp. 195, &c.; 2, pp. men professing galliness, by means of good rks." I Tim. 2: 9, 10. "Whose adorning."

(6) It is a matherpatical agiom that "things 15) as the same that Peul alludes to in verce 4-6, the word "hair" may be used in those verces and nakesente, thus: "Every man praying or prophe-sying, busing his hair so his head, dishonoreth his head." "Every woman that prayeth or prophesieth with her beir off ber head," &c "For if the woman have no harr on her bead let her also be shorn," for. Will that do?

(7) The head-covering is a token of wo proper relation to man (see verses 7, 8, 9), and heure becomes a token or covenant of anthority and has regard even to the angels (verse 10) who are ministering spirits sent forth to minus-ter to the heirs of sulvation.

(8) It is to be observed in time of prayer or prophesying. This includes vessous of private and rocial prayer, as well as notsons of a christian interviews (9) It is urged by divine authority. Paul urg-

ed it by his notherity as an apostle of Christ. 1 Cor. 14: 27. He derives it from the divine relationship between husband and wife in the The known disregard of the smallest duty en-

forced by divine authority, is a virtual rejection of such authority. Mait 7: 12.

### MISSIONARY.

BY L. F. KELSO.

A LTHOUGH, living in a land of Bibbs, it is tublished fact, that the pure gospel is withheld by many ministers. And why? Becourch is, that she is "clothed in purple and bearlet, and gilded with gold and preclous stones and pearls." Rev. 18:4. If we look at John the hashinger of Messiah, his attire was remark-ably plan. Matt. 3:4. Golf's account worthing If faithfulness is required in him who takes upon himself any secular care, con too great attention be given in performing that du-ty which includes the salvation of souls? Curtainly not. An ambassador for Christ. What a responsible calling? "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall be also resp," (Gal. 6: 7), print in let-ters of gold, yet if they have not charily it profits nothing. One whole-couled assertion for the Christian religion has more influence over reh of Christ, I souls than all the unscriptural eloquence that ever has encaptured unconsecrated admiration

therefore prove by him that this peculiarity of The divine communion directs; "Go ye therefore, and teach all nations, haptizing them in the name of the Pather, and of the Son, and of At this point I will notice our sister's headcovering, of which my friend complained. The the Holy Ghost; teaching them to observe all woman's head-covering enforced by Paul (1 Cor. ags whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20. This appointdesigned for special occasions and for special ment unthority of God, with the universal consent of the Christian church in all ages, gives sent or me convenient curred in all ages, gives the uninity of reconcilistion a pre-eminence. The congregation will follow the example set by the minister, whether it be arrogamen or ha-mility; superduity or consistency. Then how important to choose one not glorying in popularity, not indulging in unscriptural phrases and sentences for the sake of estentation. "But

he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved-but whom the Lorn commendeth." 2 Cor. 17: Comparatively speaking, how few are the min isters who can furnish thorough unobjectional

inters who can furriss himrough unobjectional sermonal. How wal are the responsibilities of those who are sent alreads over the modif to prociain the gift dirings. They may speak with the tongue of an utuel, and that dare not neglected not dioregarded. With possessing with the tongue of an utuel, and that dare not neglected not dioregarded. With possessing extension of sents that they say inherit thenaumations however of external high? Hence the most important part win in the oblection of minothem. O committee, wither sear the juvelie.

### IN REMEMBRANCE

BY JAS, Y. HECKLES.

To Eider Mehsel Bollinger, of the Cherry Grove thurch, Carroll Co., Dt.

DEAR brother, some memories pleasant Like rays of the ann through the shadows That soften their glance with a smile

The brethrea with whom I conversedkens of love in remon Which scarcely I noticed at first.

Dear brother, my love for the brethren Shall never diminish nor fa If even through tempests and trials, And floods of affliction, I sail. The love that our Savier has granted-His love to redeem us from sin, Must move on the chords of affection, The sinner from darkness to win

O, brother, how well I remember Those meetings and seasons of love The time of those many conversions
In your flourishing church, Cherry Grove.
Thank God for his bounteful hissings. estowed on his children so fr To grant them what ever is needful And more than is needful, we see

rother, in your c The call from young Hansen was heard, For brethren to cross the Atlantic, And I was a silent spectator, Whose heart felt aglow for the youth Just calling from youder for brethren, That he might solicit the trath.

O, brother, how small the beginning Of things that God wants to have done! How great the achievement of wonders When things are accomplished or won! The church that in Denmark is planted. Is enowing on seed that is sound The fruit it will yield m its seas

Dear brother, how scant is our knowledge Of things that are hid from our view We scarcely have faith like a "mustard," Or know what through faith we can do. I look for great things in the future The spread of the gaspel abroad,

And many conversions of sinners, Who are called with the calling of God.

Dear brother, since writing the former, And friends and physicians considered My feet at the Jordan were near. But thanks to the Lord for his mercy, Who wounds and he heals it again My braith now once more is unproving. And thanking the Lord. I cannot complain.

HOLD THE FORT.

10 J. S. MOBLES.

"Keep thy heart with all diligence; for out of

THE world is the great battle field in which for long and bloody ages a fearful contest has been waging between the kingdom of darkness against the kingdom of light. The world was created for the children of light. Our great Commander, in the beginning gave instructions to his children what they should do, and what they should not do. So long as these instructions were obeyed, they were happy—the fort—the henry was safe; and they doubtless often engraved in sweet conversation with their great Leader. But an enemy made his appearance, and through strategy persuaded the children of God to disregard the instructions of their Commander.

Here the first great battle in the moral world was fought. The fort was taken. The enemy was victorious. The childriven from their beautiful home in Par adise to till the soil, and eat their bread from the sweat of their face; with thorns and thistles to annoy them, till they re-turned to dust scain. Gen. 3: 17, 18, 19.

As a result of this moral, or rather im-

ns to have effected the heavens above,

and the earth beneath, and the elements surrounding us; and every thing we est drink, and wear; hence the pain we suffer, and the diseases that are contracted ecause of improper food and drink. The air we breathe is impregnated with malarious properties, hence sickness and death. Our social relations are sadly impaired; bence those petty jealousies, quarrels, suits at law, contentions, and wars, with all their horrible consequences. But while the enemy gained such great power by his success in Eden, his power is still limited by one that is greater than be; hence the prophetic declaration,

serpent's head. Gen. 8: 15. The introduction of the law with its various applications and restrictions, rites and ceremonies, and the rivers of blood that flowed from Jewish alters was given to define sin. To make it mani To bring it to the surface, that we might more clearly comprehend it in all law." 1 Cor. 15: 56, i. c., the law gave sin prominence; otherwise our knowl-

the main was still held by the enemy. this precious motto, "Be faithful until are main was said near overlay; than percotos monto, "nor mattern usual." While the world side the there is which "Febr the law made obtting perfect, but death, and I will give you a crown of the bloody condition the between high take the bringing it of a better hope did." [16]." By the term, or phrase, "bold the darkness, has been saying, "the human Habb. 7: 10. Christ, the authour of this give," we mean the chapte as, a body, have the two made in the chapte as, a body, have in the decompose which those forces, the true to like the two the consortium of the more all "the probability of the consortium of the consorti of the Devil." 1 John 3: 18. "In him will not permit his organization to bewas life, and the life was the light of the world." John 1: 4. "He that believ. eth on the Son hath everlasting life." John "I am come that they might have 3:86.

37:30. "I am come take tary migratures of rison, who are com life." John 6: 35. "He led captivity the last extremity. captive and gave gifts unto men." Eph. In the Mexican 4: 8. Many more kindred Scriptures might be introduced, to show the great

power vested in the Captain of our salvation, in order to enable him to grapple with, and finally overthrow prince and kingdom of darkness.

Naturally, before a person is capable of filling the position of a successful gen eral, it is necessary that he frequently come in close contact with the enemy. that he may fully understand the tactics and strength of his antagonist. This only, will make him a safe leader. For this reason doubtless Christ was so so. verely tempted, and touched with the be able to foil our common enemy, at every point. Paul says, "To make the the field of battle. All was confu captain of their salvation perfect through sufferings." Heb. 2: 10.

Doubtless, the most trying time in the mission of Christ on earth, was his be trayal and crucifizion. How intense his sufferings must have been, to have force ed his blood in great drops from him!

We have read of persons who, while un- the story. How different the state of der the influence of some great moral, or things now! In the fort where a few pose. It is not necessary that all the physical agony, became wet with sweat, hours previously, gloom, and despair, above avenues, or gates, he left unguardthat cozed from every pore; but never did was depicted on every countenance, now ed to give the enemy success. If but one we learn of one, save Christ, whose pain. joy, and gladuess shines forth, and the of them, be left open, or unguarded, it and agony was so intense, as to wring necessaries of life are bountifully suppli-As a result of this formal, or rather in-from him his life-blood in great drops led, while their exemise are entirely over-form with all its damage in the form of sever! How degrading theorem. It is thus with the clumb. The him many gets of ancient Babylon, but ing results, was introduced into this fair life trief. Every conceivable insults and great to founder has been called away for joint and the second of the sec

thing with which it came in contact. Sin ed men and devils could invent, were in the moral world, has become fearful cast upon him. How ignoble his death! in its effects, in the material world. It to be numbered with the transgressors and die the most shameful death the Ro mae law could inflict.

But while his sufferings were intense No doubt, just previous to the second coming of Christ will be a dark period his trials degrading, his death mean and ignoble, yet by his patient bearing, his forgiveness of his enemies during his most intense sufferings, and especially by his resurrection from the dead he achieved the most glorious victory heaven and earth ever beheld. In his resurrection he triumphed over death and hell, and "became the first fruits of them that slept." Says the revelator, "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." Rev. 1: 18. that the woman's seed should bruise the Christ dethroned the devil from the high position he once occupied. In conse quence of his great victory, Christ obtained all power in beaven and earth, and will delegate of his power sufficient

to all his faithful followers, to enable contaminating influence of sin, will be them to resist the enemy, and hold the changed and fashioned like unto Christ's fort, till Christ comes, the second time glorious body, and so ever be with the without sin unto salvation. "The gates Lord. Hence the important injunction its damning influences. The apostle of hell shall not prevail against them." of our great Leader, "to observe all truly says, "The strength of sin is the Matt. 16:18. The Old Fort has withstood many a siege. The rains have descended. Floods

edge of sin would be very limited. Not of opposition have vented their fury that God through the law created sin. against her. The winds and storms of That was already done; and poor fallen humanity is committing sin every day. But here again, through the subtlety the dust, but others have rallied around of the enemy, and the deceitfulness of the cross of Jesus, and to-day her glosin and weakness of the flesh, the fort in rious banner is raising over the fort, with

ity to light through the gospel." For body the church has always existed, and this purpose, "the Son of God was man-ifested, that he might, destroy the works that body at times was quite small. God come extinct. "Fear not little flock."

Luke 12: 32 The church of Christ on earth may be ery fitly compared to a fort with a garrison, who are commanded to hold it to

In the Mexican war the chief com mander had occasion to go into a distant part of the field of conflict, and left a certain fort with its officers and men with strict instructions to hold it till his return. During his absence the fort was rounded on all sides by the enemy. Their communications were entirely cut

off. Their sufferings for the necessaries of life were extreme. They could not possibly hold the fort much longer. The nemy pressed nearer and redoubled their fire, while the strength of those in the fort was getting weaker, and their amunition nearly exhausted. Their enemies were exulting over their anticipat feeling of our infarmities, that he might ed victory. At this critical moment, the enemy was seen to run to and fro upon

and disorder. Numbers of them ran in to the Rio Grande and perished. All ran for dear life. In the fort all was wonder and amazement, at the move ments of the enemy. Soon, however, the approaching columns of their late commander came in full view and told

Eden of ours, and has blighted every mockery that the imaginations of wick- the time being, but promised to come again. He has left the soldiers of the cross with the officers to hold the fort. To keep the church pure and unspotted, that she might be presented as a chaste virgin baving neither spot nor wrinkle

> in the history of the church. The enemy will deceive, if possible, the very elect. Wars will come and rumors of wars, famines, pestilences, earthquakes in divers places; sorrows and troubles upon every hand, and sin with all its deceitfulness will abound, and the true followers of Christ will dwindle down to a small number, comparatively. All these things will have a discouraging effect, to a greater, or less extent upon the true soldiers of Jesus; and they will wish and ardently desire the return of their long absent General. At his return all those proud, blasphemous enemies of the cross will be forever discomfited, and the true soldiers will be delivered from the

> you" and hold fast to the doctrine of Christ, that we may be grounded and settled in the truth as it is Jesus.

In the foregoing part of this essay we have applied the phrase, "Hold the fort" to the church as a body; but will now apply it to us as individuals. It is only as we are true individually, that we will be true collectively.

While the world is the theatre in which and are germinated. All that we do proceeds from the heart. Naturally, a fort must have passages for ingress ar egress, that communication can be had with the outer world, and that the ne

essaries of life may be brought in, as well as weapons wherewith to defend our selves. It is thus with the heart. It has its passages or avenues through which we communicate with the outer world, and through which things of the outer world make an invade upon the heart, or fort within, Naturally, the enemy makes his approaches to the fort along the passages and weak points, cspecially if he can throw the sentinel off his guard; but if those passages are well guarded, and the sentinel awake, the fort is safe. This is equally true spiritually. All the evils in the world, first find their way, through the various avenues leading to the heart. If these are properly guarded, the fort within is safe. great Commander says, "And what I say

unto you, I say unto ail, watch." Mark 13: 37. Among the most prominent avenues leading to the heart, through which evil may be transmitted to the fort within, are the following: The Eve.

- The Ear The Tongu
- The Desires-lust.
- The Affections The Intellect
- Other avenues might be noticed, but these are sufficient for our present pur

is sufficient to let the enemy with his

We shall briefly notice the above in lets separately that we may be the more

impressed with their importance The eye-the organ of vision is one among the greatest blessings of our organism. By it, we behold the wonderful works of God. By it we see our way to go from place to place-to our daily or, to the house of merchandise, to the house of mourning, to the house of God, to read the pages of inspiration, to eat and drink, &c. To be deprived of this blessing-of seeing, is one of the most unfortunate things that can befall us in this life.

But while the organ of vision is sucl a great thing, it is also susceptible of being a curse to us. We hear the apostle speak of the lust of the eye. It was through this avenue that the Devil Eden. She saw that the fruit was fair It was through this inlet that the enemy tempted Lot's wife. She looked back and became a pillar of salt. It was through this avenue that David was tempted to sin in the case of Bath-sheha. He saw the woman wash herself. 2 Sam. 11: 3. It is through this important inlet that many have fallen, by permitting themselves to be thrown off their guard. It is through this passage that fashion with all its evils has attained such prom inence in the world. Dr. Frankliu once said, "that our own eyes only cost us a pair of spectacles; but other people's ves cost us so tremenduously much. What I say unto you, I say unto all. Watch every avenue. Hold watch " the fort; for I am coming; "and my re ward is with me, to give every man ac-cording as his work shall be." Rev. 22:

> (Concluded next week) PAITH C. S. BOOM.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb 11: 11. THIS fundamental element is acknowl-

edged by all men to be essential to salvation. We can see what great wonders men of olden times wrought. Dan iel, that hely prophet through faith clos ed the mouths of the lions (that is the angel did). Through the great faith which Daniel had in the living God, he was saved from the dreadful jaws of the king of beasts. But what became of his ers when they were east into the deu of lions, not believing on the living God? "And the king commanded and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." Dan. 6: 24.

The faith of Abraham, the father of all the faithful was willing to saerifice his well beloved Son (in whom the families of the earth were to be blessed), looking forward at the henefits to be derived therefrom. God promised, and Abraham believed, and because of his faith what great blessings the Lord pronounced upon him. He said, "in blessing, I will bless thee, and in multi-

sea.

here entered the city and took it by menos God saved him from being swept Come out of your graves. The bodies plain to his ears, whence downward it is away, as all those who did not believe of all the dead people will come out of more orient and curling about his shoul-were. Those who love Christ ders. In the midst of his head is a seam

Peter says, "The like figure whereunto baptism doth also now save us." Paul says,"the just shall live by faith." James says, "faith without works is dead, beiug alone." We now see what a great thing faith is. "For without faith it is impossible to please God; for he that will come to him must first believe that be is, and that he is a rewarder of all them that diligently seek him." What we see with our eyes, seems to me ought to prove that there is a great Ruler or kind and merciful God. But when rev-

elation steps up and declares the existence of a God, who created all things, visible and invisible, who made the great light to rule theday, and the lesser light to rule the night; most assuredly we ought to believe. Now, all these evitempted and overcome mother Eve, in dences are so plain, who is it that will not reverence such a Being? honor, love, serve, and obey him who has given us the promise of eternal life upon gospel terms. I fear that there is too much lo tears, and lets them live with him for-

living in the church. Lives are not marked by that faith that should charaize the saints on earth. True faith and humility do not always constitute their adornment. It may be of many, truthfully said, "They are not shining lights." Some seem no better after their conver sion than before, and if religion make people no better, it is of no use.

Oh, that we all had faith as a grain of mustard seed that we might "press for: ward to the mark for the prize of the high calling of God in Christ Jesus. Believe on the Lord Jesus Christ and thou shalt be saved." Bible faith, practical faith, faith that works by love.

Big Lick, Roanoke Co., Va.

RY.AND-BY

What will it matter by and by, Whether my path below was bright, Whether it wound through dark or light, Pinfer a gray or golden sky, When I look leark on it, by and by?

What will it matter by-and-by
Whether, unbeloed, I tooled alone,
Dashing my foot against a stone,
Massing the charge of the angel zigh,
Bedding me think of the by-and-by?

What will it matter by-and-by,
Whether with laughing by I went
Down through the years with a giaNever believing, may not I.
Tears would be sweeter by-and-by?

What will it matter by-mid-by.
Whether with check to check I've laun
Close by the gulfid ampd, prin.
So ching mayed (through solo and sigh,
"All will be chooses by-mid-by?"

What will it matter? Naught, if I
Only an ease the way Pee trod,
Gloomy or gladdened, leads to God,
Questioning set of the low, the why,
If I but reach him by abid-by.

What will I care for the unshared sigh, If, in my fear of ally or fall, Closely I've clung to Christ through all, Mindless how rough the path might lie. Since he will smooth it by-apt-by?

Ah) it will matter by and by, Nothing but this: That Joy or Pain

Nothing but this: That Joy or Pair Lafted me skyrard, helped to gain, Whether through rack, or sinile, or s Heaven—bome—all in all, by-and-by!

### THE JUDGMENT DAY.

[selected by Ehrabeth Eurly, a deaf mate gir

YOU know that Jesus will come again in the clouds. Little children, you know when he will come? Shall I

plying, I will multiply thy seed, as the tell you when Jesus will come? You stars of beaven, and as the sand of the would like to know; but I canuot tell you when; I don't know what day it will Nosh, when he was warned of things be. No one knows but God. There will to come, believed, yet not seen, through be many wicked people in the world fear prepared ao ark for the saving of then; and some good people. An angel himself and family, according to the di- will blow a great trumpet, and Jesus as the beholder may both love and fear, rections God gave him, and by that will say to the people who are dead, His hair the color of a chestnut full ripe, a fool, to outshine others.

will be like the angels, and will fly up or partition in his hair, after the manner in the air. Those who are alive when of the Nazarites. His forehead plain Jesus comes, he will take up ioto the air to meet him. He will come in the clouds, shining brighter than the sup, and all his nose and mouth so formed that noth the angels with him. He will sit upon a white throne, and he will wear a crown upon his head, and everybody will stand around his throne. He will open some books, in which are written down all the wicked things that people have done. God has seen all the wrong things you have done. He can see in the dark as

well as in the light, and knows all your bad thoughts. He will read everything out of his book before the angels that stand around; yet God will forgive some people, because Christ died upon the cross for them. Whom will be forgive? Those who love Jesus with all their hearts. He has written down their names in another book, called the Book of Life.

He forgives their sans, wipes away their

Do you hope that Jesus will write down your name in his book? Ask him to give you his holy Spirit. Then you will love Jesus, and hate to do wickedly. What will God do to those who do not love him? He will put them in a lake of fire, called hell. There they will

gnash their teeth, and weep and wail forever. God will put Satan in the same place, and all the devils. Satan is the father of the wicked, and he and his children will be punished forever. They will not have one drop of water to their burning tongues. Many people in hell will say, How I wish I had listened to the words of my teachers! But I would not mind; and now it is too late. I can never go out of this dreadful place. How foolish I have been! Once God would have heard my prayers, but now

I weep and wail in vain I hope, my dear children, that none of you will ever speak such sad words. Remember, Satan goes about as a roar ing lion, seeking to devour you, by tempting you to displease God, but God will keep you from wickedness, if you pray to him.

One day God will burn up this world we live in. It is dreadful to see a house on fire. But how dreadful it will be to see this great world, and all the houses and trees burning! The noise will be terrible: the heat will be greatwicked will not be able to escape from God. The world will not have forever it will be burned up at last, and God will make another much better than this If you are God's child, you will not be frightened when the world is burning.

him for having loved and saved you. A LIKENESS OF IESUS. BY A. R. O. HANOVER

IN No. 20 of the Brevnen at Work appears a description of our Savior

which needs correct The original letter of Publius Lentulus is as follows:

"There appears in these our days a m of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a Prophet of Truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature, somewhat tall and comely, with very reverent countenance, such

and very delicate, his face without spot or wrinkle, heautified with a lovely red, ing can be repehended, his beard thickish, in color like his hair, not very long but forked, his look innocent and mature, his eyes gray, clear and quick. In re-proving he is terrible, in admonishing courteous and fair spoken, pleasant in conversation mixed with gravity. cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most ex-cellent, his hands and arms most delicate to behold. In speaking very temperate, modest and wise. A man for his singular beauty surpassing the children of

This letter serves as a margin or set ting to the photographic copy of the likeness of the Redeemer. In the center of the letter, in an oral form, is the profile of that wonderful Person who is "God manifest in the flesh." The photograph is taken from a portrait carved on an emerald by order of Tiberius Cosar, which emerald the Emperor of the Turks afterwards gave out of the treasmy of Constantinople, to Pope Innocent the Eighth, for the redemption of his brother taken captive by the Christians. The leater is taken from a manuscript in possession of Lord Kelly, and the pic ture was bought eleven years ago by a lady in London, and a copy given to a friend in New York State, by whom It was sent to Brother C. H. Balsbaugh, of Union Deposit, Dauphin Co., Penn sylvania.

There are many points about the pic-ture that strongly incline thecritical observer to believe that it is a true likeness of the Divine human Son of the virgin Mary.

### SELECTED GEMS.

There is no grief like the grief that loss not speak.

The hardest thing in this busy world of ours is to do nothing.

We all do more have than we intend, and less good.

A man is called selfish, not for purming his own good, but for neglecting that of his neighbor.

True genius is modest; and modesty is often the handcuffs of true genius

It is conferring a kinduess to deny at once a favor which you intend to refuse. As charity covers a multitude of sins before God, so does politeness before

for you will be safe with Jesus, praising God's presence with a man in his ouse, though it he but a cottage, makes that house both a castle and a palace.

The nearer Christians get to Christ he nearer they get to each other. The more Christ-like they become, the more loving they are, the more loveable becomes their character.

A returned missionary was recently nvited to a party where all the ladies appeared in low cut dresses. Said he to his host: "I don't mind it at all, I've

speut ten years among the savages Whosoever hath Christcanuot be poor; whosoever wants him caonot be rich

Righteousness and self-righteousness is as far apart as the east is from the west.

A wise man seeks to shine in himself:

8 J. HABRISON.

## PUBLISHED WEEKLY.

#### MODGE & ESHELMAN anark, Carrell Co., Ill.

LANARK, ILL., JUNE 19, 1879.

ORANOES and lemons in Palestine are as chea-

SINCE the death of Brother J. M. Zuck sex of his pupils have united with the church at Huntingdon, Pa. May others be induced to do

Do not fail to read "On the Way to Pale time " on the sixth page of this issue. Mr. Mc-Garvey's letters are becoming quite interesting Ma. McGanvay, now traveling in Palesti

thinks it an excellent country for wheat growing, and with proper care would be hard to ex-

While getting on the train at Winchester Virginia, Brother Harper of Ashland, Ohio, hai his pockets picked of \$50.00 and his malroad He was on his way nome from A M. Mg McGanyay's next letter from Palestin is the most interesting one he has yet sent us

It was written in Jerusalem, while sitting in his room near the pool of Herskinh. It will be published next week; do not fail to read it. Tun order at the late Annual Meetine wa excellent—the best we ever saw, in fact we no misconduct at any time during the meeting, hence we concluded that the Virginia prople

BROTHER JESSE Calvert, of Warsaw, Indiana labor in the interest of this institution, taking whatever may perfam to the business of this

In our article on the Origin of Sanday-scho ast week, the types unde us say that Ludwig Hacker established a Sunday-school, at Ephratah, Pa., "21 years" betore Robert Raikes in-troduced his system in Gloucester, England. It should have read 41, justeed of 21.

BROTHER HOPE writes that their feast was an enjoyable one. Brother Toronsen was chosen to the ministry and Brother Jens Madam to serve as descut. Both are active young The church has three Sunday-sch terest and prospects are good.

The late Annual Meeting, m Hockingham County, Virgunia, was held within forty yards of Elder John Kline's grave. Thomsands visitsacred spot to pay their last respect to one who had been of so much service to the church. For a number of years Brother Kline had served as Moderator at the Annual Meet-

THE Annual Meeting recommended that cocongregation should pay its proportional part of the Danish Mission expenses, which will be an average of \$2.00 to each church. Wealthy

SOMETIME 490, organized bodies of emigrants commenced flocking into the Indian Territory, with a view of settling on lands belonging exclusively to the Indians. This was a violation of the treaty made with the Indians, so the President ordered the business stopped, and de-manded that all those who had thus entered the Territory to leave at once. The result is that these Indians have great confidence in the government and feel that they are protected. Treat the Indian right, and we need have but little

The Brethren of Work. grabbing hats and leaving the house just an assenties are over. People should take WE never did like the unbecoming habit of

> In England is a man who calls houself " Eli-jah the Prophet." He addresses large crowds of He said he had received six heavenly visitations and his holy visitor told him that henceforwar he was Elijah the Prophet, and that he was or-dained to do this work. He is oddly dressed in shrepskin clothing, with a hat of the s terial: his inches has exactlet cuffs, and he more emblematical. He also wears top boots. He is a handsome, tall, gentlemanly-looking fellow, and has paid a visit to the most of the towns in

Ir was encouraging to see how many of those who attended the Annual Meeting were dressed in the order of the church. At present, we can remember of but three ministers whose clothe were not in the order, and one of these said he was now fully convinced that unaformity in dway is a convenience, and that he was coming to it Thank God for that. The sentiment in favor f uniformity, on the ground of convenience, is increasing rapidly, and in a few years we believe it will be adopted all over the Brotherhood, for at present the opposition to it is fast dying out and reason is taking the place of prejudice.

It is sincerely hoped that none of our sisters will take up with this stictic fashion of cutting the hair short in front and combing it down over the forehead, or frigaling it up so as to make the hair look as though it had not been combed for a week. If there is snything in the world we detest it is the making of civilized people look like heathen. It will be but a short time till this style will be out of fashion, and then the women will have a fine time getting their toria is so disgusted at this idiotic fashion, as she calls it, that she has forbidden it among any of her maids or female visitors.

Our late visit to the Shenandosh Valley Virginia, afforded excellent opportuniti learning much meanding the condition of the thurches, and we thust say we were very favor ably ampressed by what we saw and heard Not only editors and preachers, but every body else who attended the meeting, were treated with becoming kindness and respect. The promised, and they turn the whole matter over to this Board. These brothren are in full sommembers here are dressed much plainer than at other points which we have visited. Their atdent that they will do what is right in this ture, bowever, is peat and presents a good ansaratoe, and with proper care and wisdom to

believe they can maintain this distinctive fea-ture. May God help our churches to keep clear of the vaiu and foolish fushions of the v

amense loss of life at the burning of a large hotel in Hagerstown, Md., and at several other points this season, ought to be a warning to the traveling public, and is of sufficient mosupplied with means of escape in case of fire. Every hotel should be supplied with means of escape from each window above the first floor. This can be done at a small expense. We saggest the following to tovern keepers: Have a side of the window frame and coiled up and hung on a look. In case of fire this rope could be thrown out of the window (one end being fast incode) and would thus afford a means of escape. Were this adopted out se he lost by the burning of taverus. Were this adopted but few lives would

Oue examplishs are meeting with excellent success in the Wisconsis mission field. From a private letter, written June 11, by Brother D. M. Miller we make the following extract: "We had three council meetings. Two at Brother Stout's. One yesterday in the Weodstock One evangelists are meeting with excellent Stout's. One yesterday in the Woodstock Meeting-house. Last Saturday, in Camp Creek Church, the church elected Wm. P-iser to the descon's office. Yesterday, in West Pine Churck, Charles Brown was elected to the ministry; James Henderson and Morris Brown were elected denous. They are all good men. George Turner was advanced to the second decree. The members are wide awake and active in the Ma ter's cause. Many supposed this move, last Winter, was spasmodic, but now they view it

While getting on the train at Winchester,
Vaguin. Brother D. N. Workman had his
bowerr, one party or the other must yield;
procket picked, lexing his railroad ticket and
memorandous book, but no money. In the book
girs way, and reason send distinct, that will stere several letters from parties whose names and addresses Brother Workman did not remember, honce if they fast to receive a reply trops him they will know the reason why.

JERRILIE SUCPHARER, NOR OF Philip Shoe-maker, of Armstrong County, Pa., died pear this place at 5:50 P. N., June 10. Aged 26 years and some mouths; disease, diphtheria. Deceased was a native of Pennsylvania and came to this county in March 1878, and was making his home at W. H. Harringt in's when taken sick. He suffered a little over four weeks, and died without a mormur. A number of neighbors called at the house and listened to a discourse by Brother Michael Kiminel. commenced about nine o'clock at night and closed near eleven. After midnight all who were present accompanied the corpse to the Lanark depot and saw the body carefully placed on the night express in care of Brother Philip and Sister Shormsdor, who came here some weeks ago to care for their son. They return ormer house with sad hearts to l

#### bear this stroke with Christia THE MOOMAW PROPOSITION

b the gospel more fully preached in the cities of the United States, has been received with general approval, and already about \$200 have been pledged for that purpose, but just how the ministers, who are to do the preaching, could which the church desired to act. be satisfactorily chosen by the donors, many of whom are not sufficiently acquainted with the ministers, was not clear to our mind, and for that reason but little was said about it; but while at the Annual Meeting we consulted with Brother Moomaw and several others who saw the same difficulty. hence it was thought best that we select three brethren who would receive the money, select the ministers and carry out the wishes of the donors as in the judgment of the Board might be thought best. Brother Muomaw selected S. T. Bosserman, of Dunkirk, Ohio; the Primitire Christian, James A. Sell, of Newry, Penusylvania, and the BRETHERN AV Work, Daniel Vaniman, of Varden, Illinois As Brother Bosserman lives in the center it is oggested that he act as treasurer. Next week we will publish a further report of the amounts

pathy with missionary work, and we feel confimovement, and further, we think all the donor will readily assent to this arrangement. FROM THE ANNUAL MEETING. NUMBER TO

OUTHERN Himois came next in order.
10 1. Asked A. M. to reconsider Art. 24 of 1877, and so amend it as to give more extended rivileges in changing from the double to the ingle mode of feet-washing. The discussion was long, and a little perplexing on secount of the peculiar nature of the case. The request Asked for permission to change from the

single to the double made of feet-washing where the majority was in favor of the change. It was thought best not to change on the ground of a simple majority, but endeavor to obtain majorities from organizing Sunday-achools the manimous consent of all the members as the manimous consent of all the members, as

6. Referred to employing police forces to
it is a matter affecting the fellowship of each
keep order at Love-feasts. Decided to make no member, hence forbearance for the present was

I'm this connection we want to suggest that minorities use much caution in matters pertaining to the interest of the church. If the ma jority desires a thing that is in harmony with the decisions of the A M minorities should have forbearance enough to submit willingly. Soine, however, say they cannot conscientiously chmit to that which is contrary to their way of thinking, and hence plead conscientionsness.

This they should not do Men and women should not sear then consciences against a thing that has been smoothed by the united voice of the Brotherhood. The better way is to submit differently. Up to this date we have haptized nine. Properts are good for more. The Love-feat will consider the things of the control of the total will be control of the c some instances ruin st. Minorities may some 8 Is it right for the minority to oppose the times become self-willed, and in that way great-majority in matters that have received the same-

give way, and reason would dictate that the small minority should yield to the wishes of the large majority, especially should this be the en-

ers approved by the Annual Mosting The A. M. permits the practicing of the single mode of fret-washing where it can be done in peace and harmony, but sometimes two or three will stond out against the whole church and say the Annual Meeting will not allow you to houge, for if you do it will make trouble." These two or three propose to take it upon themselves to make the trouble, and thereby prevent the hody of the church from doing what she would like. This I maintain is not just right. Two or three members ought not to rule the whole church, not that I am in favor of forcing small minorities into measures, but it is my candid opinion that no one should allow himself to become self-willed when he finds bimself to be with the minority.

Northern Indiana had no queries. After this we found it a little difficult to keep trace of there-the queries came from. 1. Referred to sisters breaking bread at

their dead in Armstrong County, Pa. May God bless them in their old age that they may times of communion the same as the brethren. The query was somewhat complicated in form hence tabled without discussion 2. This query referred to the impropriety of BROTHER Moomaw's proposition, to have

ading committee brethren such a great distance, thus incurring heavy expens they could be had near where the difficulties xisted. Approved. 3. Whether a part or all of the officials ould withhold from the church questions on

The discus o was long and pointed till five o'clock, when he meeting adjourned till the next day. Wednesday morning opened with a clear sky, rough a little moddy under foot. By 8 o'clock about four thousand people were on the ground,

and the crowd continued to increase till it reach At 9:15 the Standing Committee entered the sed ready for business. The unfinished matter, left over from the day before, was then taken

up, and decided that no matter in harmony with the decisions of A. M. could be withheld from the church 4. Asked whether ex-Masons should be per-

mitted to answer Mesonic signs? The dis sion was long, tedious, and at times a little perplexing, but it was ununimously decided that a brother who had once been a Mason should no more answer Masonic signs, and if in doing so he disregarded his oath, he should disregand it. 5. Asked A. M. so to assend a former decision that a small minority could not prevent a large majority from organizing Sunday-school After considerable discussion the meeting adjourned at cleven, to meet at two.

The Standing Committee came in at 2:5 and the unfinished business was then taken an and pretty freely discussed. The Moderator made a long speech showing the difference b matters of expediency, and those affecting fellowship. He stated that anything which af-fected the fellowship of every member in the congregation should not be decided by a m majority, but by the unanimons voice of the body, but matters of mere expediency, such as

building meeting-houses, Sunday-schools, and the like-matters which did not affect the fel-lowship of members may be left to the majority. Others spoke at length on the subject. Decided that small minorities could not prevent large

nge from former decisi ed that police forces be employed only in cases of absolute necessity.

7. The next business before the meeting was the reading of a number of queries from

five different districts, referring to schismatic articles published in the Progressive Christian and other papers. These queries arged that the Annual Meeting take a firm stand against the publishing of anything that would prove detrimental to our holy religion, and the unity and peace of the general Brotherhood, and we were glad to see among our people a disposition to stend up in defense of our distinctive features. The whole business was reterred to the Standing Committee for an answer to be presented to the meeting the next morning.

tion of the A. M . Answered, not right of the bruefite of the homestead laws, &c. Referred back to the congregation from whence

Is it right, and according to the order o the church to haptize so fast that the caudidate has not time to take breath between dips? Ta bled in less than half the time it took to read it. 11. Is it wrong for members to take part is organizing a mutual lire unsurance our

12. Asked A; M. to reconsider a former q ry forbolding nisters to wear plan hats. a little discussion it was tabled, leaving the decivion us it stond before. It was suggested by ome that if members would quit talking and writing about this but question there would be at little trouble growing out of it.

The meeting adjourned at five o'clock to mee the next day at nine. During the entire day the crowd was immease. About 6,000 persons were in hearing distance, listening to the dis-

Thursday morning was delightful. er was good and refreshing. 'The St sittee did not reach the stand till 9:50 when the meeting was formally opened for hus incre. The paper motter, which had been given into the hands of the Standing Committee the ning before, was the first business before the house. The Standing Committee presented their report only a part of which could be adopted by the unanimous consent of the meet

The meeting demanded that the editors of the Progressive Christian, Vinaicator, and Deaor make an humble acknowledgement for writing and publishing schismate and inflam catisfaction from other menthers for writing similar articles against the church, and appointed a committee of three brothren to see th demands were properly carried out. It look till pearly four o'clock in the afternoon to dispense with this part of the husiness, thus detaining the meeting nearly, if not quite on entire day. This more than ever convinces us of the importance of renning our mapers in peace, and in exact harmony with the distinct features of the church; bad these been strict ly adhered to the late A. M. might have closemuch sooner and with far better feelings. It is sinterely hoped that future Annual Meet

will not in any way be annoyed by similar dif finition The time was already far spent, and it was stessary that the meeting should close at five remainder of the business was rushed through in a hurry - too fast to do justice to the cause, and much was deferred for want of time to attend to it.

Asked A. M. to sanction the Brethri work evangelism. Deferred for want of time to consider is

14 Asked A M to omend a former overy

15. On the divorce question, Deferred, no 16. This overy had some fair noists in it bout the qualifications of delegates to the A

M., but would have required of ion to shape them, hence tabled. 17. Asked A. M. to advise the g

thanks at the beginning only and not at the close of the Lord's Support. Decided to make

Referred to members who claim to har been improperly dealt with and desire to know how to get justice. It was recommended that they first refer to adjoining elders, and if not beeded call on the Standing Committee for :

19. Shall presons who have been haptized mon, by other churches, and uscientiously believe the baptism was valid, be required to be rebaptized before joining the Thought best to make no change.

A resolution was then passed thanking the ilroud Companies, the members and people in the vicinity of the meeting for favors conferred in the interest of those who attended the eeting. In fact every hody felt that they were ever treated better, and of conrecould consent to the passing of this resolution with a hearty

were made for committees, but only seven greents all alone, found us at place of meeting at night. It has stolen auto the church by degrees, and ed. We could not get the names of all, hence re none in this article.

The meeting closed at five o'clock, and in a short time the vast crowd began dispersing, most of the people baving but little time, after upper, to stop and say good-by. In fact, every dy had to be in a hurry, i. c., those who wanted to get home that week, for the train was due

at six. Crowds were seen rapidly making their way to the depot, but we concluded to linger and not start till the next day, as the traveling in such west crowds is not always so convenient and then is attended with more or less danger Thus closed the Annual Meeting of 1879. the next day, and after a long and tedious ride

resched home Monday afternoon and stepped into the office just at a time when our hands were not looking for us, but we found them as heavy as been folding and mailing No. 24 of the BRETHREN AT WORK. All parties h

done their work so well in our absence that we would not fear to leave the paper with them again. We found all well in our families for hich we thank the Lord. We are now at home, well rested, and feel just like soing to work. May the Lord help us

to work to his glory and honor, that what we do may be for the advancement of his cause defense of primitive Christianity, and stand up boldly in defense of the fauth once delivered to the saints. We are set for the defense of the gospel and shall aim to give no uncertain sound. We realize more fully than ever before the neessity of conducting a paper on peace principles. During the meeting, and our visit among the Brethren, we had many opportunities of studying the condition and wants of the general rotherhood and will therefore know a little better how to direct our efforts in order to as complish the most good. We are not morking for selfish ends nor for personal interest, but for the good of the church and the cause which we have esponsed. As long as we believe the church to be right, and remain a member of it,

just that long do we deem it our duty to work HOME FROM ANNUAL MEETING

for the interest of the church.

N Thursday evening, when A. M. closed. O we started for home in quite a burry.
Thanks be to Brother John Beechly and M. M. E-belman for making arrangements wi B. O. R. R. to take us on special train to Harn er's Ferry and connect with the next bound train for Newurk. We made the connection by the tram waiting a little. We rejoiced to e seated in the coach, though crowded it was, secause we were on route for the West on one of the less managed roads in the world. We wheeled on finely till next morning when

se telegraphed shead for breakfast at Graiton. When we got there all could not be seated at the table; still our conductor was able for the emergency; he waited till the second table bad We thought thus to suit till we all could take a good wash and two table-fulls eat was a little shead of any kindness we had ever seen to railroad passengers. As we had to est at the second table we thanked the B. O. R. R. for that breakfast

But one thing disturbed our quiet a little. By some means a few of our compray had been left on the way; one brother telegraphed for his wife to wait for him at Grafton. Of course we wondered how lee had been left, as traveling was not a new thing to him. We hope be came all right on the next train. I felt a little bud over this mishap because the brother and his wife had given me their seat that I might lidown and get some sleep. We enjoyed this ride more than most of them, we sonnote because during the meeting, we had but social enjoyment, but gave as a favorable opnortunity to talk with the brethren and form nome new accommintances we are elad to remem-

From Graiton we made all connection three changes and arrived home safe on Suturday morning about nine o'clock; found our amily some better than when we left home. We slept about two hours when another disap pointment came: there was an appointment for a foneral and baptizing about eighteen miles committees appointed by the Standing Cum-inites to visit and assist in setting difficulties tend to, but at one o'clock we got word that we invarious churches. About the only-one requests just stead to that. Then a drive in the buggy,

th wearied, and thinking it some of now rules with a rod of iron. Chur those brethren, who oppose helping in missionary work, smald have some of our experience, they would not say so much against belong the ministry whose time and strength are spent

until exhausted, they feel like the burden is not On Sunday we had a very large congregation; many could not get in the house. After preaching we haptized one sister, then drove

This is Monday evening and we still feel that ir strength is not much recruited, but if the same headquarters. labous of our A. M. is made a blessing to the Brotherhood we do not recret any labor we save done, but hoping God will bless our labors

n the past that are consistent with the truth and pardon those that are not, we turn our attention to the future and by his grace hope to do more and better. R. H. Miller.

PRIDE.

HERE is an article handling pride with gloves. Do not fail to read every word of

"And now about pride, fishion, extra gance, these three; but the greatest of there is simply because it is the root of the whole atter. Destroy the root and the tree will die in shooting at fashion and extravegance as long as the root is alive. Most persons say that is does not matter how people dress, pride is in the

Very true, but straws show which the wind blows. Plain exterior may cover up a plain beart, but depend upon it, a fushion terior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not A lady once asked a minister whether a person a may once asked a minister whether a person might not be foud of dress and commonents with at being proud? He replied, "When you see the fox's tail preping out of the hole you may sure the for is within.' Jewelry, and c shionable clothing, may all be innocent things their places, but when bung upon a hum form they give most conclusive evidence of a

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its con The large majority of that class of scaueno men died and were handsomely buried some time ago. The pulpits have wearly all shut down on that style of presching. The fact is we have passed that age, and are living in better time ago. Our fathers and mothers were far be-They were go enough in or way, but, dear me, they would not do now. They were plain clothes, wershipped in plain churches, and sung old-fashioned hymns. They talked and acted like some old julgrims that were looking for a better country; and when they left the world they stuck to it to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where

they said they were going. are nearly all out of the way now and the people have a mind to try a different roads. We can be Christians now and do as we route. We can be Christians now and do as like. Yea indeed. We can have fine church cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing one to order. Why, in some of our mo charehes, the majority of the chair are not even weetly-perfectly delightful. The music rolls

sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious. Sometimes one sings all alone for a little while, and then two, and pretty soon the whole choir will chine in, until the whole insure is falled with most transporting sound. Now, if this is not singing with the spirit, and with the understanding, al-so, then what is it? that's the question. I know that it is a little risky to speak out against pride at this day, because the church is full of it. And hundreds who occupy the pulpit, whose daty it is to point out these crits plainty, are like dumb degs, they don't even bark at it. They just let it go, and go it does with a vengeance. And in proportion as pride gains in a church, spiritual life dies out. They will not,

annot dwell together, for they are sternal op-"It is a sin and a shame for men and womer dessing Christianity to spend money the way saved, and eight out of twelve here not so much as heard the goupel of Christ. There are many orils in the band, and in the church, but I doubt through in a beggy, topologic of awweeks in

were once noted for planness, and whose law still stands against profe and fashion, are pres tically powerless on the subject. It seems that nearly all creation is kept busy in furni fushions enough to satisfy the eravings of the ported to have said in a sermon at Aberdeen, 'Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburg, and Ed inburg frees London, and London and Paris from the devit.' Now I cannot say that we get our is-hions by that route, but I am tolerably certain that they originate at the

"The religion of Christ is pure, peaceable, gentle, easy to be entreated, and fall of mercy. All Christians are haptized with one Spirit, into one body. They mind not high things, but Their high est ambition is to honor Gop with all they have and are. They are not pulled up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven nor earth as a proud Christian; there Pride is of the devil-it originated with him;

and he is managing it most successfully in de-stroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blume. Men who profess to be called of Gon to lead the people to beaven have coused to rebuke this soul-destroying, beaven-provoking spirit. But why? First for a living, then for popularity. Evan sold his hirthright for a dinner of greens. This was a costly mursel for him. But now men sell out 'cheap for cash or produce.' Churches that were onte powerful for good are now well-nigh lost in form and fashious. We may shut our eyes and wink and whine, and cry old fogy, and grandfather, and Moses, and Auron, and all that, of the hyretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strein every nerve to keep in sight; and the devil haughs to see them rush on. Pride 'threat Nebudchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, cifer out of heaven.' And it will sh 

bit church of the property of

Paris heaven would be trouded with remonstance of Christians.

"May will be sell the sai." If I should die and "May will be sell the sai. If I should die and "May wan, should twer my suite outgier of the sell t this day. 'If ye be risen with Christ, sees tu things which are above, where Christ stitch the right hand of God. Set your affections things above, not on things on the earth. If ye are dead, and your life is hid with Christ God.'"

BISHOP J. WEAVEN

from? May 5th, was at the Ruins of old Jericho. Hisentire company consists of eight pack mules, three donkeys, two horses, one interpreter who speaks and writes five languages, one cook, two writers five muleteers, two onlides, and Mr. wasters, by macteurs, two goines, and and Taylor, Mr. Thompson, and Henry S. Earl, from this country. The party had been trying their skill at tent life nearly three weeks; had crossed the Jordan twice, and was having a good time

In our notes of the Annual Meeting we men-tioned that the Northern District of Missouri was not represented, but it seems their letter to reach the Standing Committee, which fact we will publish a further notice next

BROTHER Issue Rowland, who accompanied us to the Annual Meeting, returned home lest Friday, and Brother H. Slifer, who has been away about six weeks, reached home Saturday

### Our Rible Class.

" The Worth of Truth no Tonque Can Tell:

The department is designed for adding and assured in Bloom posture, and for the obtains of Scriptural differa-tion. In order to remote 100% Treat, all questions should be steled with earlier, and no wered with an much observed one possible. Articles for this department, much be obsert and to the point.

Will some one explain Heb. 1: 1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. Crooss. Will some one please explain John 10:07 In articular the phrase, " And shall go in and out and od pasture." M. M. Dievz. MUH some one please explain 1 Pet. 3: 19? It sends as follows: "By which also be west and reached unto the spirits in prison." Who is the reacher? Who are the spirits? Where is the thing?

J. W. BARNEJART.

### BLOOD AND THINGS STRANGLED

Will some one explain Acts 15:297 In particulate phrase "und from blood, and from thin strangled?" FRANKLIN ANGLEMYER

THE use of blood as an article of diet is emphatically prohibited in the Holy Scriptures. When the grant of animal food was made to Noah after the flood, it was added, "but flesh with the life thereof, which is the blood thereof, shall ye not ent." This prohibition was more explicitly enforced in the new grahouse of Israel or of the strangers that sojourn among you that eateth any manner of blood; even set my face against that soul that extath blood and will cut him off from among his people." After the prohibition is given the reason is assigned, namely, "For the life of the Besh is the blood; and I have given it to you Besh is the blood; and I have given it to you upon the alter to make atonement for your scale; for it is the blood that maketh an atone-ment for the soul." Blood is prohibited be-cause it is the LIFE, and it is the blood that maketh an atonement. It is this substitution of life for life, the life of the animal exertified for man's life, that gave blood its sacred appro-priation. And this is one of the restraints, which it seemed good to the Holy Ghost to lay upon the believing Gentiles, that they abstain "from blood, and from things strangled," which would, of course, retain the blood. In the face of no express a law three times repeated, and so solemnly sujoined, how any

repeated, and so soreman, one calling himself a Christian can est blood, one calling himself a Christian can est blood, MATTE A. LEAR. can est blood, is

### STONES CRY OUT.

Please explain, through the puper, the mouning of Luke 10: 37, 40. B reads as follows: "And when he was cone night, even new at the descent of the mount of Olives, the whole multitude of the dastiples began to rejoice and praise God with a And he appreced and said unto them. I tell these should hold their peace

WE suppose our querist wishes an expla-nation on the last sentence. In Script-ors a heart of stone, when applied to persons, means one who is stubborn, senseless, and unmeans one was a station, seweres, and an-tractable in disposition. One who receives no kindly impressions from the Word, Providence, or Spirit of God. The Savier would then say, should these my disciples, to whom I have tender, tractable dispositions, cease to love me, should they hold their pence, and give no expression of their love, these very stones, these hardened, unfeeling Jows and Gentales would immediately cry out. Christ must be adored, his majesty and power extolled, if not by his his majesty and power exteller, if not by his humble followers, then by those who do not profess to love him. And how often do we see the authenticity of the Scriptures most power-fully attacked to by its arowed enemies. Fre-quently those who denounce Christ bear the most unequivocal testimony to the truth of his prophecies. Such was the case with Volney and Gibbon, the former of whom is the best commentator on the prophecies of Issiah, and the latter on the Apoenlypse.
When the light that should be emitted by professed Christians becomes so dim that its light is not sufficient to illuminate a benighted

world, then from some other quarter, a quarter least expected, will come a voice clear and powerful, echoing and re echoing the truthfulness of God's precious Word. Surely he can make the wrath of man to prace him MATTIE A. LEAR

As hy your sermons you preach

ON THE WAY TO PALESTINE.

The Red Sea and the Crossis

FIND a necessity for omitting many things from this correspondence which are esting, for the cake of others which I think of more importance We left Cairo on Monday, April 12th, at 11 A. M. for Susz, and reached our destination at

8 P. M. all the way by rail. Our object in visiting Suez, was to study the ion of the crossing place of the children of Israel; and for this purpose we gave ourselves two days there. Three theories have been advanced on this subject by explorers, the careful study of which left my mind in uncertainty confusion. Our excellent Consul at Cairo, Mr. Farman, of New York, who has been at Sucz rarman, of Ace I fork as his seem to be a told me that I would probably be worse confuse ed after visiting the place than I was already; but I was resolved to fully test the matter, let the result be what it might.

One of these theories is, that the Red Sea in the time of Moses, extended so far north as to unsect with the Bitter Lakes, a series of the low lakes north-west of the present head of the en, distant at their south-eastern and ab-50 miles; and that the crossing occurred at the ead of these lakes. Those who adopt this the ory suppose that a heavy wind blowing off shore at low tide carried the water cut, leaving a beach on which Israel crossed over, and that a Pharach and his bost followed, the wind chang-

ed, the tide came in, and they were drowned.

The second theory adopts the same support tion in regard to the northward extension of the sea, and assumes that the crossing occurred a short distance above the present head of the sea, where there is a depression a mile or so wide in which the miracle and the disseter might have taken place. Dr. Robinson, whose judgment I have learned to regard with the highest respect, adopted this view when he visited the place in 1838.

The third theory, and the one which was un-

the former two almost entirely upplanted it among Europeans and Americans is, that the crossing occurred several miles south of the present head of the sea, where the water is deep, and its width is from 8 to 10 mile I came to the place determined that on this question, as on all others pertaining to sacregeography, the Bible should be my guide-book, and that I would accept no place as the one at which Moses crossed which fails to meet the re-quirements of the Scriptures. These require-

ente are as follows:

1. The place was so situated as to requ

Is real to turn from the direct route toward Ca man, in order to reach it (Ex. 14: 3). 2. It was such, that when Israel reached it they were "entangled in the land," so that Phawas encouraged to pursue them (14:3).

It was such, that when Pharaoh overtool

3. them there was no way of escape for them cept by going through the sea (14: 10, 13, 16). It was such, that in opening a pas the waters were divided, not driven away to on side, and that they were "a wall on the hand and on the left" (14: 16, 21, 22, 29). The distance across was sufficient to

low all the six hundred churiots, and the horse men of Pharnoh, to be within it at one time and the water was deep enough to prevent the cape of a single person when they rushed to gether (14: 7, 9, 28). The place was near enough to Marah

now Huwarah, 33 miles below Suez, to allow Israel to murch thitter in three days (15: 22,

find an immediate supply of drinking water, so that they did not suffer for water till they cam to Morah (15: 22, 23). With these requirements before us we may

dismiss the first theory mentioned above at once; for although in a slight degree it meets the first three requirements, it is utterly inc sistent with the other four. Indeed, it deentirely the miraculous character of the cross-ing, and if this event was not miraculous it was

It required only my observations from the train in approaching Suez, and a few minutes spent on the flat roof of the hotel agant morning. satisfy me that the second theory is also un-nable. I stood on the rear platform of the ear (it was one built on the American model; for many miles as we approached the head of the sea, watching for the indications on this subject, and I searched for them carefully at As by your sermon you pread on the shoos, suspen, and a scattered not come case under the object when the state of the solid search and to all men; that they, seeing your st or above Suce would ment in a good dursts, may glorify God on your behalf all the requirements of the text, had there home and on their own.

If Mosee had been led by this route he would have reached the head of the ara, and he would not have been required to make a d tour of more than a nule to pass around it. Only on the supposition that the main body of this arm of the sea extended many miles above its present head, can this theory be accepted: and this supposition is utterly void of historic evidence. Indeed, the historic evidence is in

opposition to it. In order to he safe in our con-clusions we must take the sea as it is, without stretching it, and the Bible as it is, without mutilating it Our next task at Sucz was to test the short

and list theory, and to this we devoted our two days there. The first day we went down to Ayun Musa, the Fountains of Moves, about 8 es below the head of the sea on the east sole We took one of the rude Arab sailboats which shound in the harbor of Suez for about half the distance, carrying in it, hexide the four boutmer and ourselves, our guide, five doukeys and two donker-drivers. After landing, we rade one donkey-drivers. After landing, we rede con and a half hours on the donkeys, the drivers running behind to make them go, and to guide them—the rider can do neither. Mine was well gaited, and we had no little fun on the ride. The fountains he about a mile from the seashore and are about seven in number. We dismount ed at the largest one, took its dimensions, and ate our lunch in a rude building by its side, intended for this use.

The fountain rises in the center of an oblong inclosure which has been made around it by building a stone wall some three or four feet high to keep cut the sand. This wall is even with the ground outside, and the basin incloses is 46 feet long. 36 feet wide at one end and 27 feet at the other. The water forces itself up through soft mud in the center, and with it constant succession of gas hubbles, which explode as they reach the surface. Through an opening in the wall at the north side the water opening in the wall at the norm and those away in a lively stream 2 feet wide and 4 inches deep. This stream is led through a gargarden is filled with a luxuriant growth of date palms, scacia and pomegranate trees, and under these, bods of garden vegetables and patches of wheat. Another fountain, which sends off ne stream, helps to supply the water for irrigation ree such gardens, standing in a lim parallel to the sea shore, and separated from each other only by passways like roads. They are watered by five fountains, and they constitute a most beautiful oasis in the midst of a per-fectly barren desert. In the hands of a European of taste and means they could be made a little caradise for resort from the dirt and the heut of

All these fountains rise on top of a sandston ads between them and the sea, and nearly that high above the sand immediately east of them; yet they are 30 feet below the general them southeast, and along which the Israelites con-tinued their journey after crossing the sea.

We could see at a giance that this spot an awere all the demands of the Scriptures as a landing place for Israel after crossing. A gen-tly sacending beach one mile wide, and stretchtty ascending beach one mile wide, and stretch ing about five miles up and down the sea-shore an abundant supply of water for their immediate use, and an easy march of three days to Marah, only 25 miles distant, are the features it presents: whereas, but a short distance above, there is no sen to cross, and immediately below, there is a perpendicular shore at least 50 test high. Looking directly zeross the sea, we saw plainly what appeared to be a gap in the mountams on that side, suitable for Israel's approach to the shore, and we determined to explore it

A range of mountains called Jebel Atakah, presents an almost perpendicular wall on the west side of the sea, beginning at its head, and stretching along the shore about eight or a miles. Further down the shore, there rises the high and dark wall of another range, called Jobel Abu Durnj. Between these there is a gap, and for this gap we sturted in our Arabian boat the next morning. A pleasant breeze was blowing, making the temperature delightful, but at was a contrary wind, compelling us to a low sand beach, stretching out like a cape two

or three miles into the sea, lay in our way. Our boatmen said that they were afraid to pass around it on account of the heavy waves then rolling in the open sea beyond, and that it was only a half a mile across it; so we handed and struck out afoot. Instead of half a mile, we found it tero miles scross the beach. We also found that though we had now come abreast of the hill which had appeared to be the last of the

the Atakah range, another had come into view. beyond it, and apparently about a mile away. After taking lunch, we struck out for it, but After taking lunch, we struck out for it, but found it three miles may justed of one; and we found on reaching it, that instead of being a hill about 56 feet high, as it first appeared, it was at least 300 feet high, and its front was admost perpendiculus. We had not yet learned to estimate distances and hights in this clear caphere by the eye.

Though somewhat fatigued, we clambered to the top of this chiff, and found, that though we had not even yet reached the terminus of this mountain range, the bills beyond grow rapidly lower, and there were unmistakable evidences of a rulley several miles wide between it and the mountains below. Here, then, is a valley by which lursel may have descended between by when there may be to the sea-shore, and the cutive mountain ranges to the sea-shore, and the cutive scene of the crossing, meeting in the minutest particular all the requirements of the minutest particular all the requirements of the Scriptures, lay in full view at our fast. About miles to the south of us and a little west was the month of the ness between the mountsins, probably three miles wide. On reaching the sea through that year Jarrel could not ton to the right because of the Abu Duraj mount nine in that direction; but to the left a smooth sch, almost as smooth as a floor, and gently sloping to the sea, opened a line of mar

sloping to the sea, opened a line of march two miles wide and diverging about thirty degrees from their former course. When their march-ing column had stretched out nine miles along this beach, its front rank found its progress checked by the body of water four miles seroes, over which we had sailed in the morning. He then, they camped beside the sen on the Lord had commanded, with the sen on their right and a mountain wall on their left, the sen sho passing around their front and meeting the mountain wall to the left of their front rank. While thus encumped, Pharnoh's host came down the mountain pass behind them; the cloudy pillar stretched itself across the valley in their rear, hiding them from the Egyptiane, while it spread itself over Israel and the sea, a canopy of light. The sea was opened from the Abu Duraj mountains on the southeast, to the projecting beach on which we landed in the morning on the northwest, a width of about five miles, and the entire column of the host of Israel marched by a flank movement directly across the dried ted of the sea. The foundame of Moses, distinctly in view from our hill-top, are nearly directly opposite the center of this line of march, and the depth of the water before us, seconding to the British and French sound-ings quoted by Bondeker in his guide-book, varies from nine to sixteen fathouses, in the midst of the sea. On both sides, the approach

having taken a delightful bath in the water or both sides during two hot days of our excursions; and the distance across was about 8 miles for the head of the column, and 10 or 12 for the

at rest on the subject of the crossing place, and I felt well paid sireody for the time and money invested in my journey. We walked to the sea-shore at a right angle to the line of our former walk, and then started for our boats. I had directed our boatmen to come around the beach as for as they could, to meet us; but they had not moved the best from where we left it. I got buck to it leg-weary, foot-sore, and almost ready to drop on the sand. Estimating the distance by my pace and the time occupied, as

of dotte the one were, the street comparison of the contraction of the contract by my past on the time comparison. It was because by my past on the contract by my past of the contract

### (forrespondence.

Notes by the Way.

Drur Birthren.—
O N the evening of May 16th, su company
with Brother J. W. Smouse, left home
and met Brother J. B. Wampler at Indiana ere there was an appointment for presching The congregation was in the Baptist Church. small, but listened attentively to an interest-ing discourse delivered by Brother Smouse.

On the morning took leave from sister and Friend Jacoby, whose hospitality we had shar ed during the night, and were soon on board the train, bound for Johnstown, Pennsylvania. We sought out a few brethren residing in town and met with others from the country, who ested that we should labor for them over Lord's Day. Having a desire to go on to the next town, (Scalp Level) where I expected to do some visiting among relatives, I would not consent, but agreed to leave one of my companions in travel, if they could prevail my companions in travel, it they could prevail on him to stay, which was done. Brother Wampler labored for the Brethren in the subarbs of Johnstown and visusity. Brother Smoone accompanied us to Scalp Level, and labored there, with acceptance. On Lord's Day two were restored. Here we also made the agreeable acquaintance of Brother C. Berkley. Visited a few relatives. Among whom is my good health and spirits. His companion, our mother, was not there. This was my first visit he some of my childhood since her depart-1 could only see the little mound in the family graveyard and drop a tear for the de-carted, while her maternal counsels and instructions seemed to come vividly to our rec-oliection. Sweet is the memory of the pious

On Monday morning we took leave and were scon en route on board our brother's back. bound for a trip across the Alleghanies, on whose summit we saw the evidences of the fact that last Winter will long be remembered for its abundant snow fall, some of which still remained visible on the afternoon of May 19th. On the 21st it had all gone, yielding to the huminary send down his rays of light and heat bringing his dissolving influence to bear on that bank of chilly crystals at first with but little effect, but by and by those parts most ally influenced began to yield and responded to the bidding of nature, when at last, during the two days in which our council was in session, the last restige of Winter in the Alleghayaelded and hastened to return on his path to the vast ocean from whence it came sure to result in the accomplishment of the

Our council meeting was organized by elect-ing Brother Joseph Berkey, Moderator, the writer, Clerk, and H. R. Holsinger, Rending

The meeting was small so far as delegates stere concerned. were considered, embracing nearly all the grave questions that had for years claimed the atten-tion of our councils. The shallery and formi-cation questions were discussed. Article 8 of 1842 and article 2 of 1865, were recommended as a proper disposition of these questions. The hat question also came up and was forwarded to A. M. for Scripture authority, etc.

The mission question claumed con time and was warmly discussed. There was no real difference in regard to the necessity of missionary efforts, but there was some difference in sentiment in regard to the organization of Brethren's work of evangelism."

It is hoped that measures will be taken at the A. M. that will remove the difference, and the A. M. that whitemove the directice, and indicate to all what is best to do, which organ-ization, if any, to support. It is the desire of all that the work should go on, and we pray that it may be so managed that it may secure

Council closed with good frelius. Men were also taken to hold a Sanday-school Con-vention. The time and place were selected, and a contrastite was appointed to prepare a

On Wednesday evening. May 21st, we, in company with a number of others, returned to Scalp Level, where Brother J. C. Johnson preached an interesting sermon to an appreciaence, on the language of our

transfermion. On Friday versing we treel are workers have entered the field. I can broxing noeth-scat with a probable view of re-toud for the on Benshoel Hill. On Statuthyl speak from experience and say, that the Sun-transfer of the second of the second the second of the second o in the evening and on Sanday morning.

A very good feature among the labors of the

brethren where we met with them in our trip, is the Subbath-school work, of which we have either time nor space to speak at large.

Ample provisions were made to entertain the delegates and others at the District Meeting, which was held with the Brethren of Dunning's

which was held with the Brethren of Dunning's Creek Congregation, Belford County, Pennsyl-vania. Brother J. S. Holeinger is the bishop, assisted by an able board of ministers, but one of them, his brother, (C. S. Holeinger) has a call from Noethern Illinois. He is now en route for that place, and if he should permanently leave Dunning's Creek it would be a loss felt in Western Pennsylvania. But still we trust his talents and labors will be well directed.

Arrived home on Sunday evening, May 25th, 9 o'clock P. M., and was very tired, having done a great deal of walking on my trip; found my family well. Thanks to the protecting care of Providence. JOSEPH HOLSOPPLE.

### From Deep River Church, Iowa,

O UB Love-feast in connection with the D. M. of the Middle District of Iowa s among the things of the past, ever to be re-

On the morning of the 17th of May, breth On the morning of the 17th of May, breth-ren from nearly all parts of the district assem-bled for worship. Lette in the afternoon one precious soul made at known that he desired to unite with the church. Accordingly a little band of brethren and sisters repaired to the pleasant watereide, where "prayer was wont to be made," and the applicant, in sweet submis-son, was buried with Christ in baptism. We rejoics to see sinners turn to God. Especially did his companion rejoice who has been a mem-ber for many years. At the waterside she said,

'I have rejoiced before, but never felt the joy I table, once more to commemorate the death and suffering of our blessed Muster. May the God of love grant that we may continue in well doing, and grow in grace, that we may be

serve his people.

On Sanday the brethren delivered two able sermons. No preaching in the evening. Monday marning at eight o'clock we assumbted in conneil. Charches well represented. Business transacted in order, and to the general satis-faction of the brethren. We can say we had a good orderly meeting, enjoyable by all.

To-day two precious souls obeyed Christ's ommand, by being baptized, and arose to walk in newness of life. We, with the angels in heaven, rejoice to see sinners turn to God, especially when our young associates are made willing to go hand in haad with us, and battle for the Lord. But a few weeks ago five young persons turned their backs to son, and are now erving the sympathizing Jesus. Dear young reader, you who are in sin, follow the example of those young soldiers who are now buttling tor Jesus. You have only the present time al lotted to you. Then improve the preci moments by assing, your precious soul, and work in the Master's cause. Some may read this who know to do different from living the this who know to do different from living the way they are. Remember the Scripture, "Be that knowth to do good and dooth it not, unte-him it is sin." What would your condition be if you at this time should be hurled into eler-nity without a moment's warning? Though you are almost persuaded, remember the to-

ing poem, "Sed, sad that bitter wail Almoost, but lost.

Then, as one who loves your soul, I say to y spirit may never again pleud with you as now. Do not wait for a more convenient time or unspent in the service of the Lord. By your stand-ing out of Christ may be the means of other

We all have an influence, either for good or d be not a stumbling-block for

Oh for a more perfect knowledge of the Lord and practicing the same. May our petitions be more earnest, and our song be,
"Newer, my God, to thee,

youth. We think our school has wro good work, and pray for future success.

Yours in the bonds of love JESTINA MILLER June 1st. 1879.

From Elk Lick, Pennsylvania

Dear Brethren:—

JE have no additions to report since our last, except one sister by letter. One of ar old and faithful fathers of the Summit ougregation has passed away nearly two reks ago. He was the inther of Sister D. M. Miller, near Lanark, Illiness. It must have been joy to her to have had the pleasure of pay g her last visit so shortly before his demise. rother John C. Lichty was one of our oldest and much respected citizens, and widely known throughout the brotherhood. He was the father of Selomon Lichty, (deceased) in Dutch town, Carroll County, Illinois, and lived to see another of his sons reach the highest rank of homor in the church—that of ordained ebler ed to see all his children grow up, and many filling high stations in the church, and all members. Some passed away many years ago. May his children, grand children, and great grand children, (of whom there are many)

member the good admonitions he gave them remember the good summing and may they strive to follow him to his hu-mility in his Christian warfare, and may we di ive to be in nesce with God, My visit in company with Brethren N. Mer-ll, John R. Lichty, and Susuel P. Maust to our District meeting hold at Dunning's Creek Bedford County, Pennsylvania, on the 20th of

May was very pleasant, as the Brethren had arranged to meet us at Napier, and Brother Snowberger met us and conveyed us to his home four miles from B. R. Here I perused a epy of the Burrunen at Work, as Brother On the evening of the 17th we held a me

ng at the Point School-house; had three meet-ags there during our stay with the Brethren, and two at New Paris. All were well attented and good attention. There seems to be room there, too, for a mission work. Hope the Lord will bless the labors of the Brethren.

Fraternally,

From Lynch's Station, Campbell County, Virginia.

HE Brethren from Bedford were with us on the second Sunday at our school-house a good congregation; had a doctrical ser

The prespects we think, are still better On the third Sunday met with the Brethren at another school-bouse, near Elington, same county. Had good congregation and good atteution, and still more calls for presching. We felt that the Lord is with us, end that he is working with this people, as well as many other places. We low to read the latters from so many places and bear of so many coming to the church. Brethren and sisters, let us not want for the ministers to do all; let us be up and doing; let us tell our neighbors about Je sus, and tell them what a good friend he is to those that love and obey him. There is plents for all to do, and we should try to obey new command, for he says, "A new command-ment I give unto you, That you love one anoth

er; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to anoth-er." Brethren, if we show this love to the world, it speaks for Jesus, for he is love. Then let us pray the Lord to give us more of that love, that we may do more good. "We know that we have passed from death unto life, because we love the Brethren. He that loveti not his brother shedeth in death." I John 3 14. Yes, by ethren, we must love one another, and do just what Jesus tells us to do, and then ere long we will get to the King and ses him at least. The Lord kelp us to be ready to meet him in the clouds, is my prayer.

Yours in love, Thomas C. Wood.

From Clinton, Missouri.

the matters were the groups of our Series.

New York to the "Ye in the way."

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letter from his wife, that his home affairs were favorable, be, with Brother S. S. Mohler, came to us, (Grand River Church, Henry County, Missouri) on the evening of May 21st. He preached that night and the night following, Friday following, those brethren, with myself thrown in, visited the church at Or and assisted in adjusting some difficulties.

Lord's Day morning, returned to our (Grand River) church for services. Met a large au-River) church for services. Met a large au-dionce in our new church-house; also services at night. Both meetings were well attended, and the services were asily conducted. Mon-day servings, services were held by Brother Hallery in the suburbs of Clinton, with good

Tuesday morning, Brother Hülery, with Brother S. S. Mohler, started for Mineral Creek Church, Johnson County, Missouri, where Brother Hillery expects soon to most his com-panion from Illinois. His present intentions ere to spend the greater part of the Summ in South-west Missouri, presching to isolated members and weak churches.

J.S. Morraya

From Abilene Church, Kansas,

Drive pretures.—

O UR communion meeting is now among the residence of Brother Abram Bear, as formerly announced, on May 17th, 1879. A good attendance and good order. The word was preached with power and simplicity. The preacted with power and simplicity. The brethrus tried to teach the old spostolic rule, faith and works. We had a refreshing sesson long to be remembered. Brother George Thom-as, from Peahody, Marion Coastly, was with as, and preached twice for us. Our ciders, Breth-ren John Humbarger and John Forney, withing to press more laborers in the field, o ed the church, and received a unanimous consent of its members, and an election was held. Brother Abram Base was advanced to

the second degree of the ministry, and Brother Haugh elected to the ministry, and Brother Jesse Shick and George Sappington to the des-con office. May God help them faithfully to perform their duties. And so the great work goes on; some sinners are made to tremble while others give no heed to the great work

Meeting closed and each one departed for their home, yet some secured loth to leave the place. May God add his blessing, is my prayer, S. A. Seyress.

Bible School Report.

THE Brethren met to organize on the 6th of April; selected D. J. Whitehead, Superin-endent; Auron B. Miller, Assistant; and other

Our overage attendance, thus far, has been 60; the interest has been good and is increasing. Number of verses committed up to now, 249. Number of papers distributed, 366. (Children

at Work ) We use the Joy Hell to learn the principle of

singing, for which we have a suitable teacher selected by the school; though we open and close with the Brethren's Hymn Book. We had the pleasure of having Broth Sharp in our school on the 4th of May. After he addressed the school we felt encouraged. Brother Sharp has done a good work in this locality. Be prouched once every Sunday,

tens recently. Be presented once every summer; and in connection, visited two schools.

We, as often as possible, have the school addressed on some topic or subject of the Bibbs, though not to exceed five minutes

New Paris, Elkhart Co., Ind., May 17.

From Wohash Indiana

I part of God's moral vueryant. We held our connoil meeting on the Eth, and were unde to rejoice in seeing one precious sool come out on the Lord's side, to walk, we trust,

a living epistle known and read of all men, for those are the kind of Christians we love to have in our fraternity. Also had before us the Sun-day-school question, which, I am glad to say, fruitful one. The officers of said school areas follows: S. M. Aukarman, Superintendent: the writer, Assistant; J. R. Marquis, Scoretary; W. Harris, Librarian; D. W. Jones, Treasurer, N. F. BRUNARER.

Echoes from the Antioch Church, Ind., for the Month of May

THE Antioch Church is a part of the Middle District of Indiana. It has three points t which meetings are held regularly. On the first Sunday we not with the Brethren at this place to discourse upon God's Word.
Found an attentive congregation, which shows
their respect for the house of God. On our their respect for the house of God. On our way home we called to see our aged Sister Bowman, who is afflicted with paralysis, and has been so since last Winter. Found her a little better. Trust and pray that the may hear ber siffiction with Christian fortitude, and with the hope and assurance that "Affliction shall not

The second Samlay was our revolut meeting at Dorn, where we end-avored to lead our minds to Jesses, so that all may enjoy this life the more, and after death an eternal life of bliss. more, and where death on external like of bilds. In recovering almost the restrict some of exact, and a support of the control meetings does not have been an advantage and the second power of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Best of the Salimony Chunch, where we labored in the Salimony Chunch, which we were subject to the Salimony Chu

on the 4th Sunday Eider Joseph Leedy preached in the forenoon in Hart's School-house, which is one of our regular points, and in the afternoon at Monument City, a village | J. Flory, and Balser Gorden to the ministry near by.

bard so there was no Sunday-school.

On last Monday, Eider Josephi Leedy, as delegate for Middle District of Indiana, left home 

Lincolnville, Indiana, May 30th, 1879.

From New Sharon, Iowa.

A S I am not permitted to meet with the A brothren and sisters to-day I thought I would drop a few lines for the BRETHREN AT Work, knowing that you desire to bear from all the churches. The church here seems to be in union, but am sorry to say that all are n as punctual in attending meeting as we would like to see; but they all have excuthing and some another; whether their excusu will justify them in staying away from meeting

we are not able to say. The Brethren here have organized a Sabbath school at our new meeting-house, but it is not all in the hands of the Brethren, because there are not enough of us. Perhaps there would be if they would all take an active part. What spity it is that many of our brethren and sis-ters are so backward. Our school numbered ters are so backward. Our school numbered about fifty last Sunday, and we think the num-ber will still increase. It is our excest prayer that much good might be done. The Breth-ren's Subbath-school is something new to this

community, as many of the people thought the Brethren were opposed to Subbath-schools but this was a mistake. Your sister in Christ, Lavery Mrs and

May 21st, 1879.

Fron Harlan, Shelby County, Ia.

BROTHER George Baker, of Polk County. DROTHER George Baker, of Polk County,
Altonas, Iowa, came to us on the 12th of
April. Had specting in the evening and also
on Easter Sunday; organized a Sanday-school;
pracehed again in the evening; and also on
Monday and Monday evening. Brather George spoke the word with great plainness and with power, giving to both saint and sinner their portion of ment in due segson. The church was much built up. My prayer is that the sead that Brother George sowed may bring that the beautiful of the search of the forth its handredfold.

We organized our Sunday-school with 2 olars, and now we have 40. Our school a

May the Lord bless Brother Boker for his la bur of love among us. The Brethren here have had their ups and downs. The tule hastorned in her favor. We are in love and union. They have built a meeting-house. It is not yet completed, but it is so we can hold our meetings in it; and we would invite breth-ren going West, to stop with us, and if minis-ters to preach for us Brother George Buker is our house-keeper.

From Pettit, Indiana,

JUST closed a series of meetings in Bache JUST closed a series of meetings in Basho-lor Ran Congregation. Preached vis days; baptized twenty-two, and reclaimed one. Some years ago this meeting was one of the heet I eyer attended or conducted. All the dear brethren and sisters seemed to be alive to the

Brother Abraham Miller was to assist and did preach two very good sermons, when he received a dispatch to return home at each

or the Simmony Chancin, where we latered in the Drethren held an election for three mini-the Master's came, we trie, by the scilifying of lets and dorr denous. The dater old better on an another. The Brethren here have a large who have labored here for many venut, viz. chemic, which seems to be in parts and harmon-brether lissue likeshery and place Flory, pro-xy, and we prayerfully hope they may no com-ged the church of proximation of the proximation of the proximation of the proximation of the time until it is not, "It is enough, come up and were then administered to pay the Levil and were then administered to pray the Lord to send forth more faithful laborers into his vineyard with much solemnity. The church cast her vote, and the following dear brethren were elected: Brethren Sanford Seawright, A

nari by. One day garriero we stove to Ogaza I alon Breutera Jones Ferry, Alershan Breutsker, Con, themed, and ent with them is really alon Kingery and Berry Londin to descent Constant and the state of was deprived of meeting with them in their them; but pray the Lord in his behalf. May Sunday-school, owing to the fact it rained very God bless all his deer children.

> GEORGE W. CRIPE. From Dorrance Church, Kansas.

Dear Brethren Date Brithers:—

WE had our Lore-feat on the 17th and 18th
of May. We organized and called this
the Dorrance Church. Brother John Newconer was ordinated to older and Brother Donaer was ordinated to sider and Brother DonaCharles and Jacob Keller were elected to the
office of depone. Ever were office of descent. Four were received by han tism, fifteen by letter, one was reclaimed, and some came since our feest This church is in union and love, and in a

prosperous condition. It numbers about fifty members, and prospects of others coming some. We have preaching at four different places, and intend starting moting at two or three other places. We have five speakers, viz.: John Newcomer, Casper Hosselt, William Heim, Calvin Cover, and John Hollinger; and Daniel Shank and Jacob Keller are our deacons. We bave a very large territory to work in. We could use more help to advantage. The speak-

ers from abroad at our feast were Brother Jon-athan Lichty, of Pony Creek; Brother Allen Ives, of Barr Oak; Brother James Bailey, of Salem; Brother John Fuller, of Twin Creek We had our Love-feast in a tent.

John Hollingen.

From Turkey Creek Church, Ind.

OUR Love-feast was held on the 29th of May Brethren J. Knisely and D. Baer were the speakers. The church was much edified. In-deed it was good to be there. We had a profit-able waiting before the Lord. In the farewell address in the morning many burs were seen to flow at what the brethren said. Perhaps this may be the last time for some of us to

On Pentecost two were baptized,—a man and ife. The man was stricken down with a fever, id having been under conviction for two years, he became starmed of his condition, having lost a son shortly before, so we hauled them to the water and haptized them. When he came out of the water he was heard to praise God. May others take warning.

Milford, Indiana, June 2nd, 1879.

From Oaktown, Indiana.

MY wife receives the BRETHERN AT WORK sent her by Father David Mayor, which re read with great interest. After reading it resend it to our neighbors. We live fourteen miles worth of Vincennes or forty-five miles south of Terre Hante on the E. & C. R. R. at a point called Oaktown

I never saw a Denkard in this part of the country. I think there wend be a good open-ing for a church. We know a good more ing for a church. We know a good many do prople, sixty years of age, that belong to no church. If any of the Brethren ministers will come I will see that you get a house to presch in. No doubt a good reward could be resped by holding a series of meeting here. Many shed at your doctrine. they would like to hear you preach any time Write me; my doors are open.

JAMES W. KARRE,

From Belington, Barbour County, W. Va.

THE Valley River Church is still prospering Thit E Valley invert course is the prospering.

Seven ablitions since last January. One recently buptized was a very able minister of the Campbellites. I filled one of his appointments at their church recently. In the after noon their minister reviewed my discourse, and tried to show to his brethron that it was errourous, and then he challenged us for a discuss We are not sure whether we will discus with him, but if we do will probably give yo some report of it. The weather is dry an with mon,
some report of it. The ....

rops are very backward.

Yours fraternally,

W. A. GAUNT.

From Silver Creek, Ohio.

THE Brethren here met in church council on I the 31st of May. After the opening ser-vice, the report was heard, which seemed to say wise, the report was heard, which seemed to say all is well, with two exceptions. A very few see pekking as things that they ought not for their own good and for the good of the church. But all was passed by for the present, and we hope for good. After which arrangements were made for a communion meeting to be held on Thursday, June 17, at the Silver Creek Meeting-house. A general invitation is given We have two Sabbath-schools in progress

with good attendance and good interest.

A. K. BROWN. A Correction

N my report of District Meeting of 1879, the following typographical errors occur:
'I present to the meeting for adoption," should read, and present, etc. Also instead of "defi-ciencies discovered and econyclists," should read, deficiencies discovered and explained Then also in your editorial item or North Missouri mission work you fail to re-member that Brother William B. Sell was also in the mission field with myself last year, and it is duchim to note thin. C. C. Roov.

it is due him to note this. C. C. Room.
[Thanks for the correction. We had forgo ten about Brother Sell being appointed on the mission last year. Hope he will oardon us for this slip of the memory.—EDS.]

> ----From Roann, Indiana

Dear Brethren THE good Lord has blassed as with min We have not had any rain for three week

till to-day. Over district of church known as the Souirrel Greek District is in a prosperous condition. Four weeks ago four were haptized, and we have had others that came to the church this

Spring. Our ministers preach every Sunday and sometimes twice. Lord, bless the missionary work that the Brethren are about to engage ARTHUE BRUBAKER May 23th.

From D. B. Gibson

HAVE done foor days preaching in North Missons mission North Missouri missionary field, near De-Witt, Missouri, The second night they elected the school-house on me, which did not stop the meeting, as I was effered the use of private houses, by Brethren and other denominations. Quite an interest succeeded, and there were four baptized and one applicant. One was a Meth-odist and one a Campbellite. Our beld is too large for the force and time aflotted. This is in advance of the specified time to begin. From Modesto, Cal.

THE Stanishurs Church was organized in November, 1874, with thirty-one mem-

hers, including oven ministers and three des cons. At present we number thirty-three

### Business Department.

	he bettern. Before we publish, feen week to wenk, a first of money's delived as this effect, by mode, and not obtained as year produced for. Show any wives color, report them immendiately.
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Personal in the species of these only who will appreciate the paper of do you began to decade accombine to the first.

Annonneements.

Our rule le to given stires but our insertion. They should be brief and written ou paper reparate from all other business. LOVE-FELSTS.

The Breibren of Big Grove Church, Beairn County Joses, unced to bold their Love-feast on the 6th and 4th of July, sommoring in 10 A.M. The usual invitation is given. Any ance soming by rail will get off of Garrison The train will arrive there at 0:40 A.M.

W. U. R. R. TIME TABLE

Slight Raprom			
		DOUGL	
Passenge			
12:13 P. M.:			
here they n			

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

Lanark, Ill., June 26, 1879.

No. 26

### The Brethren of Work. BOITED AND PUBLISHED WERELT

J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

R. H. MILLER, ... TANDOOA, UND. . VIRDEN, ILL. B. VANIMAN, MATTIE A. LEAR, - - - - UMBANA; III.

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Agama Meeting for 1890.

DONTRIBUTED ADDRECKAS?
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A few Thoughts on A M.—H. H. Miller,
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Held the Fort—J. S. Mohler.
Stein and Ray Bobble.
The Devil's Brinds—C. H. Blobbaugh.
Hids un Mere to Say.—J. J. However,
Hids un Mere to Say.—J. J. However,
Hids to Mere to Say.—J. J. However,
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ombes-positioners:
Echeses on the Way — John Colvin Bright.
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I. Forther.
From Maptein, Kensan.—H. F. Beer
From Motori, Indiana—I. H. Miller.
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From Motori, Indiana—I. H. Miller.
From Lought buttled of Mosonia.
From Lought Co., Indiana.—Turrete Miller.
From Lought Co., Indiana.—Turrete Miller.
From Content View, Mo., ~S. F. Wayer.
From Content View, Mo., ~S. F. Wayer.

ELECTER: How Some People Murry and Live-

### ill Give Thee the Desire of thy Heart. STEIN AND RAY DEBATE

Prop. 1st-Beethren (or Tunker) Churches posseas the Bible Chameteristics which entitle them to be regarded as Churches of Jesus

J. W. STEIN, Affirms

D. B. RAY, Denies.

CLD. D. B. BAY'S PIFTEENTH REPLY. O'UR friend "fails to respond to our arguments" based on the Tunker church surcession. As we surmised, he dares not answer our question, "Where was the bride during seventeen centuries prior to seventeen hundred and eight, when the first Tunkerchurch was organed in Germany under Alexander Muck. Who and where were the mon and women that "kept the ordinances as they were delivered by Christ' from the third to the eighteenth century? By what names or nicknames were the true church-es known during the dark ages? Mr. Stein does "not doubt that Christ has always had churches somewhere on earth which have held and practiced substantially what the brethren teach and practice now." Now if our friend is so strong in the faith of church succession as to have no doubt on the subject, he must possess the evidence to prove it. Will he tell us of

even one local church on earth during the fifteen centuries prior to the eighteenth that pos-sensed all the characteristics which he regards as essential to a church of Christ? Will be an-And if Christ had true churches prim to the eighteenth century, why did not the original Tunkers units with them instead of starting a new organization? Will Mr. Stein anwer snother question? Has an unbaptized alicu child of the devil a right to administer baptism and originate a church of Christ? Ac-

connection with the true church

churches are not churches of Christ because they had their origin in 1708. The Tunker histori-ans freely confess that their 'origin and his-tory" dates from the year 1708, having taken its [their] rise in Germany about that time." Some eight persons in number, who had been bred Presbyterians, except one who was a Luthcran," "all were baptized by true imu organized themselves into a church, and chos-Alexander Muck for their first minister." This self-organized society, with Mr. Mack as the first

preacher, was the first Tunker church, by the unfession of the Tunkers thouselves, that eve xisted upon the earth. But the churches of Christ had their origin under the ministry of Jesus Christ and the apostles; therefore the churches which had their origin under the min istry of Mr. Mack and his disciples, in the eight centh century, cannot be churches of Jesus Christ. The Tunker churches are wholly destitute of the scriptural church succession. original church of Christ was established in the first century, but the original Tunker church was established in the eighteenth century; therefore, the Tunker churches, which sprung from this origin, are not churches of Jesus Christ. Mr. Moore, the Tunker editor, is so hard pressed for church succession that he attempts to use to the Greek church "as one branch of the christian church" which has "preserved both the mode and form of, huptism all its divine and apostolic perfection."

Greek Catholic church was one branch of the obristian church when the Tunkers started, why did they not unite with it instead of setting p an opposing society?"

On the oath question, Mr. Stein surrenders by granting that "alreas are required to ent-Christ's church by solemn oath of allegisner. Tunker churches in regard to conformity in But he tries to dodge the force of his own admission by holding that alsess must enter the church by solemn oath; but Christ's "subjects" must sweer not at all! But it has already been shown by overwhelming testimony that every true believer is already a child of God and is

therefore not an alien from Christ, sherefore, the children of God are to be received into his church "by solemn eath of allegiance." As Mr. Stein holds that christian manasters are to administer this solemn outh of allegiouse to others. therefore they are not opposed to swearing allegiance to Christ. Even according to the Tunkers themselves the probibition, "Swear not at a'!," must not have a universal application.
We did not call it "sclemn mockery" and "blasubemous assumption" to amoint the sick with oil, but to anoint with oil for "the forgive ness of sins," as held by Mr. Stein, is blomphemy and assumption. 'If we are to pretend to do everything which was enjoined upon the inspired apostles, then we must 'cleanse the lepers, raise the dead, and cast out devils"! Do the Tunkers obey this command? The apostles 'cast out pumy devils, and assointed with oil many that were sock, and healed them." (Mark

6: 13.) It is not true that Baptists have ever attempted to foreive sine by ancinting with oil We are not discussing Baptist church suc on now, therefore our friend's questions on that subject are not pertinent

Mr. Stein's third reason why the Tunker church is the bride of Christ lies in their pecu liarity of dress! He says, "they refuse to conform to the world in the costliness and fashion of their appared." Some orders in the Catholic hierarchy are not allowed to conform to the rest of the world in their dress; do they therefore beers do not conform to the rest of the world in the costliness and feshion of their apparel." Is the Quakerchurch therefore the bride of Christ? needful for us to know, for it is written We make no spelogy whatever for extravagent out holiness, we cannot see God." The Chris

We are commandone finture of anti-Christ. We again insert our proofs that the Tunker of to "be not conformed to the world," but careless are not churches of Christ because they, when we conform to the ecclesisation nonsense the style and fashion of our drawing, we have conformed to the world in the most emphatic

> While the ancient Waldenses avoided all anpearwing of pride in their dress, they did not. like the Tunkere, in violation of the Word God, easet laws prescribing the fashion, cut, or color of the garments to be worn. The Tunkers have just as much authority to decide that 'shorp-skins and goat-skins" shall furnish the only clothing for their members, as to attempt to ale the minerable flummeries of the aburch of Rome by establishing conformity in dress.

Should the next annual council, which rub the Tunker churches, make this improvement then Mr Shein could make the following weenderful argument: 1. Ray admits that the au-2. He might find some historian to say that the ancient Waldenses wandered in "slacep-skins and in goat-skins." 3. Then, with an air of triumph, Mr. Stenu might say, "I therefore prove by him, that wearing 'sheep-skins and gont-skins' is characteristic of the church of Christ?" Such quibbling is unworthy of aver-

Again, we illustrate our friend's argus as follows: 1. We admit that the ancient Waldeusean churches were churches of Christ. 2. We also admit that many of these Walden lived in "dens and caves of the earth"-there fore, according to our friend's argument (?) dwelling in "dens and caves of the earth" is one intial characteristics of the true church

dress, we call attention to the following state-ments in a small work called, "One Faith," by M. Eshelatan, pp. 29, 30. He says: "Bot that the long hair, put upon the head, is the power or spiritual covering alluded to in versus 5, 6, and 10, we do not believe." Again: "The ostle evidently mount just what he wrote, vizthat the long hair of a woman was given for a glory (vs. 15) and that this glory covering should be covered with a veil, in order to spiritual strength and power." But instead of the ancient veil, or head-dress, worm by the sisters the ancient churches, the Tunkers have est lished what they call a "spiritual covering very much like the night-caps of our graudmothers. The wearing of this cap the Tunk-ers regard as essential to salvation!!! And they

are so extravagant in dress that, in addition to this "spiritual covering," the Tunker ladies wear a bonnet, which they usually take off in Such ridiculous laws and customs eatablished by the Tunkers, do not deserve serious consideration. The Tunkers have enacted laws enforcing conformity in dress, contrary to the word of God; and, therefore, they are not church an of Christ

HOLINESS

BY MARY C. MILLER But as he which both culled you is hely hely in all monner of conversation." I

HOLINESS means purity, freedom from guile. God says, "be ye hely, for I am hely." It is written of Christ that no guile was found in his mouth. he was called the bo ly one of God, and if we follow him in his pathway through the life that he lived here upon ageth, we will no doubt find out semething what constitutes boliness, or a holy life. This is very

by an unregonerated child of Satan without any dress, we know that it has thereby partition of duplicity means doubt in heart, speech or deal ing. How do we find Christ in regard to these things? Do we find any of them in his walk or conversation? If not, then we may be sure of the Tunker church in its pitiful whims about they should not be found in ours. Paul says to one of the churches, "being crafty I caught you with guile," then he had to reprove them, for they had departed from boliness, and had be

come cunning and crafty. But we know that in Christ there was no guile, for it is the opposite to holmess. He was pure, free from sing "when he was reviled, he reviled not again; when he suffered, he threatened not, but com mitted himself to him that judgeth rightconely 1 Pet. 2: 23. Then we find that Christ revised not, when he was reproceded or censured for a fault, or a supposed fault, us a severe manner; he did not answer in the same way, and if we he threatened not, hot what did he do? he come mitted humself to him that judgeth righteously Here is comfort-for the weary traveler. Though we may suffer wrongfully, if we do our duty. put our trust in our Master, we will be judged with a righteous indement, we need not four And we have the apestles also for examples of true boliness. We read it in their actions; when they reviled, they blessed; when personnted, they suffered it; when defamed, they entreated Defamed means to be accused falsely, and know-

See, dear reader, if we wish to be holy and free from sin, we have a work to do, and that work convists largely in watching ourselves lest we step aside from the narrow way marked out by our Forerunner, even Jesus. To be ho

ly, then, we must lead a life of purity. Our eye must be single. We must consecrate ourselves and our all unto him with whom we have to do. "By him therefore let us offer the sacrifice of praise to Ood continually, that is, the fruit of our lips giving thanks to his name. But to do good and communicate forget not: for with such secrifice God is well pleased," 15, 16. Then to be hely we must not defile

Marshalltown, Iowa

### THE RICH POOR

POOR but picus woman called upon bwo A elegant young ladies, who, regardless of her poverty, invited her to sit down with them in the drawing-room, and entered into converation with her upon religious subjects. While thus employed, their brother, a dashing youth by chance entered, and appeared actonished to see his sisters thus engaged. One of them in-stantly exclaimed, "Brother, don't be surprised; this is a king's daughter, though she has not yet put on her fine clothes."

How truly rich and noble is every child of God, however, poor and humble may be the vir-cumstances of the eartly life.

How much we may differ in regard to theories, ways and means to be used, all true men on women will agree as to the great object to be at tained and the object for which the Pather sent his beloved Son into the world. It was to save men from sin, and bring them to rightsons ness and peace forever. We all agree that the end and aim of all law and grapel is a molde manhood and a true werenhood. We are called to be honest and loving some and daughters of God. The value of all doctrines, creeds, eyepower to make men better. All true religion belps men to build troe, pure, beautiful charse ters, hving characters that shall stand the test of fire, and share brighter and brighter unto the perfect dev.

cording to their own testimony, the original and supershoos drawing; but when a protended time small live a holy life. Guide means craft, A single sigh breathed from the bottom of a Tunker charged was composed of those backing a church attempts to establish conformity in cumming, deplicity. Craft means artial, and burdened heart is a load ery in the ear of Gold. A single sigh breathed from the bottom of a

#### "I WIN GIVE THEE THE DE-SIRES OF THY HEART!

A CIRCLE of children were sittir In the shade of the olives one day; or heads crowned with roses and lift At rest from their innocent play.

"And so you saw Jesus?" said Exra, For he had been out with the gleaners, Since the first breaking of morn.

"Oh yes," cried the children, and Ruth and, "He stopped at the way-side to rest, And called us, and little Nathaniel He lifted up unto his breast

"And that's why he weare those white fills We crowned him for love of the Lord Whose lips kissed his dear little forehead. And, Erra, you ought to have beard

All the sweet words he said to us children We could not go on with our play, But have sat here and talked it all over, And wished that he always would stay

"I wish he would stay-" sighed Nathaniel, I love him a thousand and one; I wish I could lie on his bos-Till mother the gleaning had done And Ecra agose with his corn sheaf,

And thoughtfully went on his way ) if I could see him?" be s'hispered, "I wish I had been here to-day. "But maybe again he'll be coming This way,—I will watch as I glean, I should know him the cheef of a thou

The kingliest form ever seen. But they say he is tender and gentle As ever a woman could be; I long to behold, bira this Jesus

And yet would be look upon m I only would speak of my mother, 'If just for a moment he'd hear, For they say that he healeth the pale

or the blessed !-- draw near And Exra went on to the cottag Where all through the long weary day, His mother, alone, seek of palsy in sorrow and helplessness lay.

And lo as he entered, a straum Passed out of the cottage door, And laid his hand on him, and blessed him And his heart thrilled as never before And his mother sprang forward to meet him

With footstons as light as the air she cried, "It was Jesus My heart was so heavy with care And he came in, he said thou hadst saked him And hade me arise to my feet.

And I stood, and I walked, and behold me In strength and in vigor complete And Evra was silent with would

And heat out the sheaf he had eleaned And his mother thought he was like Jesus For his face with such strange beauty beamed -The Galden Censer.

### HOLD THE FORT

BY J. S. MORLER.

NUMBER II

"Keep thy heart with all diligence; for out of me the sames of life." Prov. 4: 25. THE ear is also of infinite value to us

By it we hear the words of our fellow-beings, those of our families, the prattling voices of our children, the it in strong language. Hence when beautiful songs of praise to our Creator passions are aroused and we are tempted and Redeemer, and the sweetest strains to use improper language, let us be of music. By it we also bear the rush our guard, be vigilant, close the avenung of the mighty winds, the rolling of the terrific thunder, and the sweet notes of the wooded songsters.

But, great as this blessing is, it, like the eye, is susceptible of being used for us be on the look out, for the enemy i base purposes, and needs to be strictly guarded. By it we bear men Plant the battery of truth in the passe curse and swear, and use very filthy lan- Hold the Fort. Again, when the way guage. By it we too often hear foolish heaven is made broad and easy, and the ongs sung. their fellow-being. By it we hear mee some oily-tongued preacher, (transfor some any cost user to destruction; be:

out. De double dut, redouble, you want property to disted every
some of this Chilat ways. "Table Israel giocote to make your election sure; for if
what was to "I be south; with the "I be south;
south of your Kernell and the "I be south;
south of the "I be south of the "I be south of the "I be in Gol, and be shall be any way.

"To kim that overconeth will 1 for I be south of the I be sout

quickly," - Hold the Fort. "Keep thy give to est of the tree of life which is eart with all diligence, for out of it are the issues of life."

The tongue, or organ of speech, is certainly one of the greatest blessings and most remarkable organs of our be ing. By it we make koown our wants to one another, and pass many hours in social conversation. By it we make known our wants to God, and sing songs of praise to his great name. By it we praise our fellow-being, and express our pain, our sorrow, our joys, and happi-To be deprived of this privilege is one of the greatest misfortupes that can befall us in this life. But while the tongue, or organ of speech, is of suc immense value; it is also much abused By it men will curse, slander, and above their fellow-beings. By it men, and women, will misrepresent, and lie to one another, and speak evil of the God that made them. By it (by good words and

fair speeches) men deceive one another. A certain great man of Athens once sent his slave to buy the best thing be could find to the market. When the slave returned, he presented his master with a basket full of snimal's tongues 'What?' said his master in astonishment do you want with all these tongues? "Why" said the slave, "I was sent t buy the best in the market, and I could find nothing better than tongues. it we talk of all that is great, and noble and good, and even praise the gods "Well," said his master, "now, go back and buy the worst thing you can find." The slave returned with another basket full of tonques. His master io amazement wanted to know, what be meant with another lot of tongues. "Well," said the slave, "they were the messest thing I could find. By it we curse men, slander them, abuse them, and every evil thing under the suc is communicated through the tongue." The master com mended the wisdom of his slave. need an extraordicary sentinel at this to control. The sentinel seems to be more easily thrown off his guard than at the

avenue. It is one of the most difficult

other passages. The apostle James says, (3:8), "But the tongue can no man tame; it is no unruly evil full of deadly Again, "If any man offend not in word the same is a perfect man." James 3: 2.

Again, "But of the same mouth proceed eth blessing and cursing. My brethren, these things ought not so to be." Jas. 3 10." But above all things, my brethren, swear not." Jas. 5: 12. Christ says. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36. Here we see th importance of chaste conversation Christ, and nearly all the apostles, urge quickly, Hold the Fort, for the enemy is trying to force an entrance. Again when temptations offer, to misrepresent the truth for a little worldly gain let

surely trying to steal a march upon us. By it we have men slauder doctrice of non-conformity sneered at by and hear false discrine preached ed into a minister of righteousness) look

in the midst of the Paradise of God.' Rev. 2: 7.

of something we have not. Desires are strengthened as they are gratified. If a man desires truthfulness and gratifies or fulfills that desire, he will become a very truthful man. If be desires boliness and uses all lawful means to gratify that desire, be will become boly beyond doubt It is thus with all the virtues attainable We only attain them and grow strong in them in proportion to the device we have for them. Without this element in one we would have nothing to prompt us to duty. But while desire is an iraportant part of our organization, it is also much abused. Some desires prederate. Our strongest desires bring the weaker ones into subjection; unless they are not gratified. Some men's stronge desire is money, and if it is gratified will become stronger and stronger till it abbandiwork. Day unto day uttereth sorbs every other desire. Other's strong speech, and night unto night sheweth est desire is intoxicating drink. If grat ified, will also absorb every other noble koowledge. desire, and at last that unhallowed de language where there voice is not beard. sire will possess the man, instead of the Psalms 19. Again, who coverest thy man possessing the desire. It is thus self with light as with a garment: who stretchest out the keavens like a curtain: with all evil desires, if we permit their gratifications. We have the power to Who layeth the beams of the chambers gratify them, or to crucify them. Then in the waters; who maketh the clouds if evil desires spring up, have on the belmet of salvatiou, that those desires can find ac gratification within you. Give them no lodgment in your heart. Close

the avenue, no matter how tempting the desire may be; whether it be for n or for intoxication, or for bonor, or fash ion; the object of the enemy is to deceive "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name

before my Father, and before his an-gels." Rev. 3: 5. Hold the Fort, for I

The affections are another important part of our nature. The Affections are he medium through which we make

known our attachment, love and esteem for any person or thing. If we manifest great attachment for our fellow members in Christ, our affections are there. we manifest esteem for our ministers, our affections are there. If we manifest

high regard for the Bible, our affections are there. If we love God well enough to obey his Son in all things, our affect tions are on heaven and beavenly things But while this is an important element of ours, it is also often perverted to a hase purpose. Our affectious may be placed on things that are dangerous, and will finally destroy us. . Our affectious may be placed on money, stock, lands, honor, position, husband, wife, children, (unduly) and where our affect tions are, our hearts are also. Our affections like the desires are susceptible of cultivation, of being taken from one thing and placed on another; hence says, the apostle, "set your, affections on things above, not on things on the earth." Col Then if our common foe would tempt us at this passage by placing be-

fore our mind some idol for worship whether it be the mammon of unright ness, or ourselves, or some one elec-Let us watch even unto prayer, and bring into captivity every thought unto bedience of Christ; having on the Christian armor rendy to defend every

The intellect or mind is the great feed er to the fort within. By it, matter thrown upon the beart that is either The desires are an important element bealthy or poisonous. The safety of in our being. Desire is a manifestation the fort depends largely upon this passage. With our intellect we read Bible and become acquainted with its sacred contents which is able to make us wise unto salvation. With our mina we also read good hooks and sound religious literature, which often throws light upon some mysterious portion of the Bible. With our minds we also study God's great book of nature, th world beneath, the beautiful landscane the trees of the forest, the monutains and bills, the valleys and plains, the brooks, rivers, seas and oceans. We stand in awe before the sublime falls of Ningara, or the snow-expped summit of the Rocky Mountains or Alps. We also survey the wonders of the sterry worlds above us, and are led to exclaim with the Psalmist. The beavens declare the glory of God; and the firmament showeth his

> his chariot: who walketh upon the wings of the wind. Psalms 104: 1, 2, 3, The intellect in point of activity also far exceeds any thing else of whice have any knowledge. It is swifter than light or electricity; one moment the mir may cootemplate things in our immediate presence; the next moment it may be contemplating things thousands of miles away—in the Eastern Continent the very next moment it may soar mill ions of miles above us and contemples the wonders and beauties of heaven and its blessed inhabitants, with loved on

There is no speech nor

gone before and their sweet employment The next moment the mind may be s ning the regions of dark despair, and picturing to itself the miseries of that av ful place

But the intellect like other avenues

to the heart within, may also be pervert ed. It may be used, and too often is us ed, in reading low, degrading, obscene literature, novels of the worst character which have a tendency to damage the efficiency of the fort, and by, and by, give the enemy an easy victory nay also with the intellect contemplate things that are wicked, for our imagina tions are wicked continually; bence need a vigilant sentinel at this post; for it is through this passage that evil thoughts are communicated to the castle within. Hence, when we are thus tempt d to use our intellect, in imagining, or thinking of unlawful things, of indulgog io sinful pleasure, and of momentar lly doubting the existence of a God, I us bave on the shield of, faith, whereby we may be able to quench all the fiery darts of the wicked. When the fort is thus guarded at every passage, there is no danger of its being taken. And thus it must be judged; for the Devil, like a roaring lion, is constantly going al seeking whom be may devour finds a sentinel asleep, or off duty, we may rest assured that there he will use his utmost skill to decoy the sentinel still farther from duty, that his own en trance and victory may be the more successful. Christ, our great Captain says. Blessed is that servant whom when his master cometh, he findeth watching." "Watch ye therefore, for ye know not what hour your Lord doth come." The

hole armor of God" (not a part of it) At the eye-gate we need our eyes snointed with eye-salve that our vision may be good to see the enemy afar off. At the car-gate, we need a gospel car trumpet to aid us in detecting the voice of the Shepherd from the stranger. At the tongue gate we need the battery of truth and the sword of the spirit which is the word of God. 'At the gate of desires, we need a coat of mail, covered all over with the helmst of salvation. At the gate of affections, we need the breastplate of righteonsness. At the intellect ual gate, we need the whole armor of

Let us then use all diligence in doing duty for our great Leader. It will no be long till he will return to relieve the fort of its danger-raise the siege and destroy our enemies, and take us all home to himself, to be forever freed from the dangers, trials, and sorrows here.

The signs of the times indicate his near approach. "Blessed is that servant whom when his Lord cometh, he find eth watching." May we all have on the wedding garment, be ready, and hear the joyful proclamation, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

> THE DEVIL'S BRIDE. SY C W BALSHAMON.

MGURATIVE, of course. But that he has a Bride, in this sense, is not any morestrange than that Christ should

My "Pivot-word" has stumbled som readers. They have strangely misread my article. They stick fast in the couclusion, seemingly ignorant that there a premise. When I said "Eve would have been the devil's wife," they quite overlook the conditions that would have made her such, and the sense in which she would have been so. Her contact with the Arch-fiend was gustatory, although there was involved something much deeper than that; had it been connubal, it would have been the ultimate consummetion of the marriage-bood. She would not have been his wife after God's ideal. nor by legal sanction, but to all intents and purposes relative to the secondary intention of the conjugal allience. The dualistic unity of the first pair by God includes propagation, else offspring would be no part of God-ordained wed lock. Multiplication is the legitimate, iesigoed result of duality.

It was easy for Adem to find his mate He had no choice. We cannot now se-lect our other half with the precision he did. The views of conjugal efficity expressed in letters I receive have a strong Swedenhorgian flavor, awakening the suspicion that the minds of the writers have been warped by that kind of liter-

The reference to the woman of Sama ris is entirely irrelevant. "He whom thou now hast." Note the word "kast" This indicates the personal and physical relation of the guilty parties. "Is not thy husband" refers to the absence of legal sanction. The whole idea of God io relation to marriage, as unfolded in the first pair, is personal complement, pub ratification, and self-duplication This no one can gainsay without lounch ing out into confusion at all points; and this errengement makes provision for ev-ery principle presented in my Pivot Word.

apostle says, "take unto yourselves the forme and stages of existence. This is by the renewing of the mind; that ye why the yerm of sin is referred to as though it were the consummation. Matt. 5: 28, and John 8: 4, are but different stages of the same sin. Adultery begins at the point where marriage begins, and both ere processes composed of spir-

itual and physical acts. THEY all went up to Calvary, To see him crucified.

The Jews crucified him, And nailed him to a tree

Mary stood a weeping. To see her loving Lord

Joseph begged his body, And laid it in a tomb.

Down came an angel, And rolled away the stone.

Christ rose triumphant And conquered death and hell

Shout, shoot for victory, We're on our journey home

OBEDIENCE

BY H. P. BRINKWORTS. "To obey is better than sacrifice; and to corken than the fat of rams." I Samuel 15: 22 WHILE looking over the various re ligious and political papers of

the present day, our attention was called to the signs of the times visibly manifested in the heading of those advertisements calling the people to such and such demonstrations, or asking them to be at a certain festival, or church fair, Ac., in favor of the M. E. or C. or B. or some other well-meaning religious association or body. To these various calls made publicly our attention has been drawn, and we have wondered whether all is well—whether or not the present way of conducting the church's affairs is a Scriptural one or not. We would not doubt the ability of those who, as leaders, conduct the churches in the high and solemn office of leaders or ministers of the Gospel of the bumble and lowly Nazarene. But there is a question in our minds as to the reason why Jesus, when here on earth, entered a certain place of worship and drove out the money changers, overthrowed the ta bles, and with a scourge made of cords drove all out, saying, "My house shell be called a house of prayer, but ye have made it a den of thieves." Was this be cause there was at that early day those who had lost sight of true worship and had commenced to sacrifice to other gods? Had the religion of Jesus become a by word among the people? Had they for gotten to worship according to the teach iags of their Master, and gone astray io worship? and now had well nigh forgot ten who was their Leader. Had they depended on some one else to read the Word for them and tell them the way?

it? I ask the question, Why? When I compare the teachings of the word to-day, in the moeteenth century, to the calls for religious support, for the building of churches, paying off church debts, salaries of ministr debts, salaries of ministers, and various other things, I am made to consider a moment, and ask the question, is this of Godf Aod then I can only decide by the Word itself. Again, when I take up a leading city paper, I fied the words, "all the fashionable churches turned out."

By growing up into the likeness of
This I compare with the Word; and I

Jesus Christ, we shall outgrow all suphear one say, "Love not the world, neith-

Deplorable situation indeed! and why is

may prove what is that good and accept-able and perfect will of God concerning you." Again, I read "Be ye not une mally yoked together with unbelievers Light bath no communion with dark-ness, Christ with Belial, or he that be lieveth with an infidel." I bear, and oh, amazed I stand for the mass of profess cd followers of the meek and lowly Naz arene-they turn their heads aside, they are dividing their time, their talent, and their money between their God and ours The lowly Jesus they want to hear but little about; but if you approach them on the qualifications, or standing and stiquette of their young preacher; yo may bear their eloquence displayed in words too polite to find their way into public print. Did you see how well he conducted the Bazaar lest evening? I re ally think he is a charming young man And when we came to the sale of that lottery cake his voice was purely elo quest as he took the auctioneer's and so faithfully labored (in the interest of our church, to pay off our loog con

prayer, it was really a master-piece of locution and oratory. Oh, when will we hear and understand the word of God to us? "Be not deceived God is not mocked; whatsoever a man soweth, that shall he also reap Gal. 6: 7.

tiqued debt); and in conclusion, his

But there are many who wo go to such lengths io sin and iniquity, were it not that their teacher sancti-They look for him to lead them in the path of true boliness and righteon But, alas! they are drifting-they are drifting, and where? Oh, my God Where? Echo answers, Where? Because the minister, the leader, says, "Go ahead I will support you in this or that, a I will be your president," &c. He theo removes the burden from their minds, he takes the responsibility, consequently, he leads them into sio, under the cover of religion. Oh, God! how long shall they thus desecrate thy holy and divine will? How long pervert the right ways of our God? and by their hypocritical and contemptuous dealiogs deceive, if they can, the very elect of God our Father? May they see the arror of their ways and turn before it is too late, is my prayer and heart-felt desire.

### SELECTED GEMS

It is the will of God, and the will of every sanctified spirit, that in all things Jesus Christ shall be pre-eminent; but partyiam is opposed to the will of God, and to the will of all his saiuts and sogels, in that it loves to have the pre empence itself

As a teacher, the Lord Jesus not only old as what to do, but how to do i And yet, notold myriads, forbidden by Rome to read the words of Jesus, have lived and died in profound ignorance that he left an example that they should follow his steps.

The authority of the Lord Jesus in his owo church is absolute and exclusive but every sect and party has its own sep arate and independent government. Hence, there are many coofficting inter-ests among Christiens, where the Lord has made but one.

posed necessity for any human creed or Work. Principes in the highest, most coosens. Friends with the highest, most coosens travoid development in every department? Father is not in him." "He not confidence in the platform of mine and communitor which used here has to like it." I make all the platform of mine and communitor which used here has to like it. The should be set as the confidence in the Lord himself has ordained for all riving generations.

HOW SOME PEOPLE MARRY AND

A YOUNG man meets a pretty face in a ball room, falls in love with it, marries it, goes to housekeeping with it, and boasts of having a home and a wife to grace it. The chances are nine to one he has neither. Her pretty face gets to be an old story, or becomes ed, or freckled, or fretted; and as the face was all he wanted, all he paid at-tention to, all he set up with, all he bargained for, all he swore to love, hunor, protect, he gets sick of his trade, knows a dozen faces which he likes better, given up staying at home of evenings, co himself with cigars, oyaters and politics and looks upon his home as a very inand tooks upon his home as a very in-different boarding bouse. A family of children grow up about him, but neith-er he nor his "face" know any thing about training them, so they come up helter-skelter; made toys of when babi dolls when boys and girls, drudges when young men and womeo; and so passes year after year, and not one quiet, hap-py, homely hour is known throughout the entire household

Another young man becomes et ed of a "fortune." He wates upon a up parties, dances the polks with it, ex-changes billet-dour with it, pops the question to it, gets "yes" from it, takes it to the parson, weds it, calls it "wife," carries it home, sets up an establishmed ed of a "fortune." He waits upon it to with it, introduces it to his friends, and ays (poor fellow!) that he too is mar ried, and has got a home. It's false. He is not married, and has no home; and he soon finds it out. He is in the wrong ox, but it is too late to get out of i He might as well hope to escape his coffin. Friends congratulate him, and he has to grin and bear it. They praise the house, the furniture, the cradle, the new baby, and then bid the "fortune" and he who husbands it good morning! As if he had known a good-morning since he and that gilded fortune were falsely declared to he one! Take another case. A young lady is nitten with a pair of whiskers. Curled

hair never had such charms. She sets her cap for them; they take. The de lighted whiskers make an offer, proffer ng themselves both io exchange for one heart. The dear miss is overcome with magnanimity, closes the bargaio, carries ome the prize, shows it to pa and ma calls herself engaged to it, thinks there never was such a pair of whiskers before od in a few weeks they are married Married! yes, the world calls it so, and we will What is the result? A short honeymoon, and then they unluckily discover that they are as unlike as challe and cheese, and not to be made one, though all the priests in Christendon pronounce it so .- Selected.

Carefully prepared statistics show that there are over six hundred thou-sand drunkards in the United States, and that seventy thousand die aonuelly who go to the grave of a drunkard. Every year one hundred thousand men and wo mea are sent to prisoo nader the influ ence of iotoxicants, while three hundred murders and four hundred suicides no cur from the same cause. Two buodred thousand orphans ere annually thrown

upoo the charity of the world by this curse of iotemperance. Nice tenths of our crime and not less than seven eighths of the pauperism is the immediate result of whisky, and that at a cost to the gov-ernment—beside individual want—of

# The Brethren at Work.

J H MOORE. | EDITORS AND M. M ESHELMAN, | PROPRIETORS

S. J. HAMUSON.

sught is showned. Any one who will steel be right names and \$12.00 mill crostle as abilities to up free of design and \$12.00 mill crostle as abilities to up free of design and \$12.00 mill crostle as abilities that the presence, which contact one is designed from the nearly father smalled, in the steel as the presence, which contact one is designed from the nearly father smalled, in it is state, properly subjected, will be at our rate. When seeding (sink), he mer but it of sink take. If if the is called it is not to mill considerably the state of the father than the state of the state

### MODRE & ESHELMAN, Laterk, Carroll Co., III.

A FEW THOUGTS ON A. M.

TANARK, ILL.,

We suppose the humbers of a N. S. protect for a result as a security of the fact territory paracity. Some think we are a little territor in a subscript, to the rather of conducting behaviors in the american both of the conducting behavior. In the conducting that when we have difficult thereises the security of the conducting the conducting to the conducting a standard conducting the behavior. The construction and properly conducting the behavior. The construction and report designation of the construction of the second the conducting the conducting the conduction of the second that any polytherizon of the construction of the second that any polytherizon of the construction of the second that a polytherizon of the construction of the second that any polytherizon of the construction of the second that t

The work of hath A. M. was a laberious as yet where March Coppedity on the Studing Committee. Their increased below and the short time allotted to them, under it impossible to give the advantage to every part of their work that it does not have been compiled to work that it does not be supported to work the student of the mention of

ing Committee meet on Friday before the meeting; they can bring with them all the queries that have not been answered by the Districts: they can form the proper answers on Friday and Saturday. On Monday, they can come to place of meeting, and hear the calls for co tees. Thus the work can be prepared before the meeling bagins its labors. Our reason for suggesting this is, that often the Committee must consume time preparing business while the meeting waits, near an hour after the appointed time for the business to co have known the morning session to come ear ten o'clock, that gave but one hour to while we think the morning sess should begin half past eight, giving two med one-half hours for business. The afternosession should commence at two o'clock, and run till half post four; but the busin Standing Committee often cuts near an hour off the session. This should be excided if you sable, and the only may we see is for the Committer to meet somewhere in the neighborhood of meeting place on Friday. This may be done with propriety, because their work in putting answers to queries which have sone, is a matter in their own hands, and does not require the consultation of any but the members of the Committee. In this way they can have mor time for rest during the meeting. We suggest these thoughts because they will hasten the business, and greatly relieve the Standing Com-

We all o thought of the may business to se

time checked, when trying to obtain unaisone consents the pressure of an answer; it seem difficult to get the convent of all. This the best raise when it can be attained, but when it cannot, there should be some vary of disposing of the case without decounty of the disposing of the case without decounty of the fourths, or four fifthing a very large majority and the contract of th

Another thing suggested by this meeting: It having so many young members on the Standing Committee, caused mainly, no doubt, by the feeling prevalent in the Brotherhood, that we should have frequent changes in the delegater sent by the Districts. At some time the Standing Committee may be mostly composed of brethren who have not had much experience in manuring its business. This changing of delegates is a good plan to give the younger bretb en an opportunity to learn the duties labors of the Standing Committee, so when the older ones are gone they may be better prepared for the work. But more than that, it will tend engage the interest and sympathy of the younger, to become soquainted with the duties

and labors necessary to the work of A. M. And it will tend, too, be bring the doll brathen moves in cosmoil with the younger, and dispet the effecting that the younger as not beproprily regarded by the older. It is important that the younger should be tended in all the bosiness of the church, or the good farmer would train, in some to all the besides of farming before it. On the property of the

entitled of its own body, to select its officers; its own has the right to go outside in selecting; its Christa, but we suggest that it may go outside be a subset in Moderator also; but fit be number of young, or interpretenced numbers should be lutry jarge, they will could have the anxistance of the more experienced, by thus electing their Moderator from the bestreen persons. This P would be no uncommon ratio of proceeders; for a weath to no uncommon ratio of proceeders; for a weath of the subset of the language that the weath of the subset of the language that the subset of the language that the subset of the language that the form frequency changes in the delegates [

Another thing we wish the heathers to complete the allowing there tried in  $A_i$ . Most believe The united of displage charges or complete the allowing them tried in  $A_i$ . Most believe the substant and ministers is sufficient to the substant and the substant and the substant is sufficient to the develot in other heathers that the substant is sufficient to the substant and the substant and the substant is sufficient to the substant and the subs

see or a committee, and not setten A. M. with it. A committee might be appointed to still that kind of trouble, as u done to settle other trouble. Such a course would insure more of harmony in A. M., and make it a source of greater good to the church generally.

'Or n office was favored with a number of visitors last week. At one time the front room was nearly full. Well we enjoyed it, and will sak them to call again.

DUNING the lake Annual Meeting Mr. Wells, Ticket Agent at Harrisonbarg, Virginia, sold 1,300 tickets to partiss who attended the meeting. In one day, Wednesday, he sold 1,000 tickets.

There persons have been baptized at Waddam's Grove since the late Love-fixet at that place. It is said that their Feast a few weeks ago had a very salutary effect on the community.

The Yellow Creek congregation were making arrangements to organize a Sanday-school at their large meeting-house last Sanday. Hope their efforts in teaching the Hible may prove a

the Tear Unitarine Church in Newbaryport, Mass., which recently calcirated the Lord's Supper "without asserted bread or wine," hat capared it "as a purely spirited rite" was so, less isconsistent in what it did than those who undertake to obey the thirteenth of John by Jethey a lathe humility in the heart.

Within the last two months seven have been haptized in the Rock River Church and one recleased. The brethren there are making a trangements to creek a meeting-bouse near 5

It is said that a committee of nine has been appointed by Congress to give the subject of temperance special attention. It is time Congress was doing something to prevent antoxicating dranks being sold in the Capitol building.

An anti-church league has been formed in Australia. By this we understand that those who are opposed to "organizations" have orgunized themselves into a league to oppose the very thing they themselves endorse by their own actions.

A CESTAIN traveler says he saw more drunkards in America in one day than in Syria in five years. There the rule of faith ond practice is the Keran, which absolutely prohibits drunkenness, but promuse rives of wine in Paradise if the people will only wait for it.

It is now reported that the Rothschilds, who are wealthy Jews, have taken a mortgage upon the whole of Palestine for the loan to Turkey of 2,000,000,000 of framos. Thus it is seen that Pulestine is about to fall isoto the launds of the Jews, for Turkey oamnet pay that enormous delt, as the is already in macch financial distress.

THE Feast at Cherry Grove hat week passed off plev-snity. The attendance was very large. Many of the commenter could not be readed at the tables. We counted twenty ministers present, but it should be remunishered that this was the closing Feast of the season, and that Cherry Grove is noted for its large assemblies during these special seasons.

THE South-western Advances says that "500 Catholic acclesiastical teachers and 2,000 Sisters of Charity are at work among the colored people of the South, visiting from calin to calon."

—Bible Bonner.
Will some of car missionaries places read the

Will some of our missionaries please read the last half of Luke 10: 37?

The following statement will show how meany persons were accommodated with lodgings mightly within a few miles of the church during the late Aprila Meeting; Michael Edgler, 200; J. H. Baker, 40; Mer. Bettle Sixes, 50; D. B. Sixes, 50; Jacob S. Röckes, 50; John J. Bowman, 100; Joseph Shickel, 50; Samuel D. Wampler, 50; Samuel Zigler, 50;

Is the communication from Pettl, Indiana, that we, it is into parentph, instead of realing the way it does, should have read thus: "I just does a force of meetings in the Backelor Rom Congregation. Prouched six slays, haptime trenty-why, and reclaimed one that had wandered sway some years ago. This meeting was more of the bard fever attended or ecconducted," &c. The mistake was com, and was not discorrect in much to have it corrected.

Barramas and sisters, when a stranger course its your meetings do not start as of and stare at him; that is ill manners. Do not pass this him; anneated, but you and shake heads with him; again. Do your attacked head is suffered to the start of the star

We have on our "purels file" a number of letters to which the writters togot to put their states or which the writters forced to get their names; solve without post-office, county or State; some want their paper changed from one office to another, but fail to fell in afrom what office to change it. For not attending to these matters we are unjustly thinner. Now places don't not be a few or the state of th

12: 11.

Wear Dr. Johon was corrected as in the minimum was a constraint of the minimum was a constrain

It is said that more casely a mode and enter in the United Statest than in all the rest of the world concluded. Borbon manufactures above \$5,000 tens annually, New York about \$7,000 tens, and Chinage does a large business in the same field. The experient from this country to Europe include the "best French consister". This, jun a great measure, accounts for one may held both in this country, and goes for towards making the greatful or good field weaker, if not much

It is very coplessant to meet a man, give his had a hearty shake, pass on and then have some one cot to had swifty which out of added that therefore. Of course, we have to appleaper, and age we did not have been suppleaper, and age we did not have been as before the suppleaper, and others do not be good, all because we did not know the man was a brother. But by this work is a suppleaper of the suppleaper

A most distance morth-sock of Belteria, in the best contemp and to Placima, in the traditional Oak of Abrahama. This spicially old man channel and man and more by in wall of more than the meaning man, and near by in wall of more reported under. This venerable term measures terminal work of the record the trends, which is the measures terminal to the contemp and the second that trends, which is the measures the measures the measures the measures the measures the trends, which we will be second to the trends, which is the trends of the ventual trends, and the second trends of the trends of the trends, which is the trends of the trends of the trends, and the second trends of the tre

SOMETIME op Beelter James E. Gols, of your joint per species of the pe

The "bog in the manager" has served as a test for many eveness, and studies, but it as the first of the manager of the server of the manager of the missions of the server of the manager promoting named as the could to feel will come up in our much, and we would to feel that it would feetely present tell for the man site manager that the world. Likely brinking will see making the treather. Likely brinking will gouped where, it is so much moted, nor allow others to do it will have a little account allow others to do it will have a little account to the with him who requires every member to make a judicious must obtain the little account of the country of the country of the country of the manager of the country of the country of the country of the manager of the country of the country of the country of the manager of the country of the country of the country of the manager of the country of the country of the country of the manager of the country of the country of the country of the manager of the country of the country of the country of the manager of the country of the c

Ancer the court being that one largerchards when the timed eagls in times unds other after the field and not after the spirit. In charge the companion to the pasterposition will red to paster the court of paster to provide the court of the court points in upplie of justice. If one of their many points in upplie of justice, the court being the term of the court of the court of the court being to the court of the of course he feels may for he know all in this of course he feels may for he know all in this speed, which is the court of the court of the God or is hould not know each chiral with deposit on the court of the court of the court of the God or is hould not know each either after the field, but short the spirit.

Haw ion account of some filtering going, in above how their probability during elements on about 7 hr May number of the Record.

A Start, of the May gas sheet in each segregation of the Start of the August of the

NEXT week we will publish the Prospectus of the Mt. Morris Seminary, giving all the infor-mation about the school that may be desired. Persons thinking of attending school should be repared to give the article a careful reading. will forther state that Brother Stein's pro pects are truly encouraging, and every thing indicates that he will commence the Fall term with a full school. His effort in this direction is a noble one, and his institution should be well patronized

THE following we compile from the Lend

During a heavy storm on Saturday morning, the 14th inst., at about 2:30 o'clock, lightning struck the house of Brother Nicholas Weber, tiving in the Waddam's Grove Church, and did considerable damage to the building. On hear-ing the storm, Brother Weber got up and hit a lamp and then laid down on the lounge for awhile; be then laid down on his bed and was not there over fifteen minutes when the light ning struck the house, knocking the lounge or which he had been lying, to shatters. He was which hold been living, to shatters. He was stanged and was insensible for the or fifteen minutes. Solver Weber escaped with shight in-jury. Their daughet was lackly own, from home on a rick, or she would doubless have been on a rick, or she would doubless have room she smally overgoed, on the second floor. As soon an Bretcher Weber recovered from the shock to book is found to a neighbor's bones, where they were cared for such morning. The current weet to the cellar, where, meeting with a store floor, it rebounded, and enough with through an open window, tasting out the solid through an open window, tasting out the terough an open wintow, searing but the size frame in its exit. Fortunately the house did not eatch fire. This was a narrow escape for Brother Weber, and we sincerely sympathize with him in his misfortune.

#### ANNUAL MEETING FOR 1880.

MOVEMENT is now on foot to make the A necessary arrangements for holding the next Annual Meeting in Northern Illinois. The West is entitled to it, and this part of the State is thought to be a good point at which to hold the meeting. All the housekeepers have been instructed to council their respective congregations and report to Enoch Eby by the mid dle of July, and if all seem favorable, a special District Meeting is to be called for the purpose of perfecting the arrangements, and securing permission from the Standing Committee to have the pext Annual Meeting in this part of the West. During the Feast, at Cherry Grove

last week, a number of elders and ministers com sulted together and agreed to bring the matter hefore the different congregations in this form:

1. Is this congregation willing for the North-District of Himois to take the Annual Meeting for 1880?

2. Are you willing that the Standing Mis onary Comusitive shall call a special District Meeting to make arrangements for taking the Annual Meeting? Are you willing to take that special Dis-

trict Meeting in case the Committee decide that it should be held here?

If the different congregations answer then questions in the affirmative, then our Standing Missionary Committee will call for a specia District Meeting, when and where they thrail hest, to make the necessary preliminary arrange ments for taking the next Annual Meeting To this District Meeting it will be the duty of sch congregation to send delegates aboves by

#### MOOMAW'S PROPOSITION The following amounts have been a

since lest report: D. D. Honner, Jones Mill, Pa., Pd. D. D. Hanter, Jones Mall, Fa. Ed.
A. Sterl, Artexalo, Oble,
Hirran Forney, & wolr, Mullicerh, Ind.
Jan. T. Dilekey, Horovatskey, Ind.
20th a Theorystee, Ind.
Aberlina Toure, Caire, IovaA Berliner, P. I.
Saran Tarlet, Silver Lake, Ind.
Samud Shadih, Jonders and gycent,
M. Kade Lippes, Fincoctic, Va.
20th Barry, Corlegion, Olinia.
20th Barry, Corlegion, Olinia.
B. G. Fredericer, Rodes, Cal.
B. G. Producter,
P. Houster,
P. D. Houses J. Smriy
L. Shelly
Bettle Swartz
Peter S. Garman
Previously Reported.

#### DON'T STOP MY PAPER

Don't stop my paper, printer, Don't strike my name off yet; You know the times are stringe And money isord to get; But tug a little harder is what I nems to do, And strage the dimes together, Eurough for me and yee.

I can't afford to drop it;

'Lean't afford to drep it;
I find it doesn't pay
To do without a paper,
I however others may.
I have to ask any snightness.
To give me theirs on lean:
They don't just any, but mean it,
Why don't you knew your own?

way non't you have your our.
You can't tell how we'd miss it.
If it by any fate,
Stoo hid hopgen not to reach us,
Or came a little inte;
Then all is in a hubbub,
And things go all away.
And, printer, if you're married,
You know the reason why.

I cannot do without it I cannot do without it,
It is no use to try,
For other people take it,
And, printer, so must I.
I, too, must keep me pested,
And know what is going on,

A foggy simpleton Then take it kindly, printer, If pay be somewhat flow.

For each is not so plenty, And wants not few you know

And no wassest my res.

So, printer, dent's you stop it,
Unless you want my frown,
For here is your year's subscription,
And credit it right down;
And send the paper premptly
And regulariy ou,
And let it being us monothly
Its welcome tension.

Selected by MARY K. PLONA.

CAREFUL research shows that the China his-

tory does not extend beyond the period embraced in Bible chronology. The following tradition shows about how far back they are able to trace their history: "They tell the name of their first king, which would sound in the ear of some as a corruption of the word Noah. The time they assign for his reign corresponds with the age of Noah. They speak of this king as bring withcoas. They speak of this king as being with-out father; of his mother being encircled with the rainbow; of his preserving seven clean animuls to sacrifice to the great Spirit; that in his day the sky fell on the earth and destroyed the race of snem, etc. When we remember that the waters of the sky did this in the days of Nosh; water of the sky did this in the days of Ivoan; that Noah was the first of the postaliuvian race, and thus without father; that the rainbow is interestingly connected with his history; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice—we begin to discover that the Chinese account is nothing more nor less than a blotted copy of the truth."

OUR readers want to keep a careful look out for all kinds of sharpers. Another trick is being played on farmers in certain localities. certain party goes from house to house to how He does business very systemati and when he pays any one money he takes a receipt. Having made a purchase, he takes out his receipt book and proceeds to write the re-ceipt. He writes rapidly and vigorously, as becomes a nan of business, but just us he gets to where the signature is to be added—away goes it the point of the pescil—"never mind; here is one of those fountain pens," which he taken from he pocket—"Nothing tike having two strings to your bow, you know capital invention, these pens that carry their own mk."—Be hands the pen to the farmer, who signs the receipt. A receipt in pencil, with the signature in ink, is easily converted into a promissory note for \$150-or \$100-as the farmer finds out when he gets a notice from the bank in the next town, that his note of a given date, discour by the bank, will be due on such a day. Of course this is not a religious item, but we think our readers will thank us for keeping them posted. Farmers and everybody else would better keep their signatures off such papers.

A MINISTERING brother writes that he has A MINISTERING brother writes that be hes been compelled to sell all his property to pay security debts, and in new left with a large fam-ily and but little to go on. That is hard, es-precially for a minister. We make mention of

#### ON THE WAY TO DAILPRITINE

NUMBER N.

From Sucz to Jerusalem Y hast letter closed with our labors at Suzz The next day we went from that city by rail to Ismailie, fifty miles distant, and half way the laugth of the Suez Canal, reaching there at half-past II o'clock. At 4 r. m. we went down to the Egyptian Mail steamer, which was to convey us from Ismailia through the camel to Port Said. The said steamer we found to be only 40 fast long and 9 fast wide, yet we were asked whether we were first class or second class passengers. After a glance at the dingy little craft, we almost wished that we were no class at all, and felt in doubt whether we ought to laugh or cry at the thought of bring compelled travel on her; but we were encouraged at a thought that, being first class, we would the thought that, being first class, we would have the best if between any best, so we deposited our logacage on dock, had a big quarred with the Ariso who had brought it from the hotel about the amount we should now them, hanted for the cabin, which we found to be about the size and near the shape of a big ommibus, waited nearly two hours after the adver-tised time for the little thing to start, and were

delighted by the swiftness with which she cut the water when she did start. The swift motion added force to a gentle north wind, is the face of which we sailed, and we were much refreshed or which we sales, and we were much retreated as we sat on the little duck, after the weariness of a bot day. Ships are limited to six miles as hour in passing through the canal, last the waves they stir up should wash in the banks too rapidly; but our little craft searcely makes a ripple, and is allowed to run as fast so sho We overtook a large ship, and swiftly passed under her sides. A hundred or two pas sengers and sailors gathered at the rail to look down on us, and appeared amused to see so tiny a boat run by them so swiftly. I waved my hat when we were nearly past them, and cried out, "Good-bye; we'll tell them you are coming." We tanded at Port Said at 11 o'clock at n and were met by an English-spraking hotel unner, who put us and our baggage into a row out, and rowed us to the Netherland Hotel. situated on the pier of the harbor, and put us into most delightful quarters. From the ver-andah into which our windows opened, we

ing all the shipping in the uld ree next morn harbor, and much of the town The cost of the Suzz canal was more than issty-tro nillions of dollars; but it now pays per cent. dividends on the stock; its income the year 1877 was about \$0,000,000, and the expense of keeping it in repair only \$1,000,000.
All this income is derived from the toll paid by steamships which pass through it, the number of which, therefore, is summence. At Port Said and at Suez they are constantly going and coming, and you can seldom look along the line of the ranal from either place without seeing tall meats rising above the desert sands. There were 15 steamers in the harbor of Port Said at

the time we left there, two of which had just come in from the coast. One of the greatest obstacles encountered in digging the canal, arose from the want of fresh water. The 2h-000 men employed on the work had to be sup-plied with water from the Nile, and it required 1600 camels constantly going and cor transport it. Finally a canal was made from the Nile to Ismasiia, and thence to Suzz, a dis-tance of 153 miles, to convey fresh water, and this canal is now the only dependence of al that region for water for domestic purposes and irrigation. It is large enough to float small canal heats; and although it is used on its course as any little river passing through the country would be, its water, when filtered, is very good. It never rains in Egypt more than two or three times a year, and then it seldom lays the dust so rain water is out of the question, and the whole country lives, as in ancient times, from the Nile. Whenever the Nile water is not spread over the land by irrigation, the surface s as bare of vegetation as the palm of your hand. I feel tempted here to write much of old Egypt, and of the young Egypt which, under European influence, which is now dominant there, is springing up on the raises of the old;

there, is springing up on the raise of the odd; but I must go on to other matters. We left Port Said on the Austrian steamer Esport, at 6 v. m. Saturdoy, April 12, and cost anchor off Joppa the next morning at ten. There is no harbor at Joppa, and consequently passungers can not be landed at all in rough passengers can not be manute at all in rough weather; but the sea was caim for us, and our dragoman, with whom we had contracted at Usire, came out to mert the ship with a beat, took us ashore, and led us to Howard's Hotel.

as we wish to see again; but we had no sooner entered our rooms in the hotel than we were regaled with so sweet a fragrance as led us to regime with so sweet a frigrance so led us to look out at the window to see whome it came; and there spread thickly over swerral seres attached to the hotel, was an orehard of lemon trees in full bloom. The golden fruit and the pure white blossoms were hazging side by side, and bryond and about the featon orchard were gardens of oranges showing no blossoms, but an abundance of ripe frust. When we went down to lunch, a large fruit-stand full of orenges graced the table, and we were so astonished at their enormous size that I measured three or four of them, and found that they averaged 11% inches in circumference. On setting them we found them as superior in flavor as in sinc. They are them as superior in flavor as in sinc. They are entirely seculises, and though less juiley than some varieties, their meet is so compact and tunder that we can set them on we would on apple. There are 400 gardans of oranges at Joppa, containing from two and a half to six sorre cach, and the report of the fruit is the principle source of income for the city. There were 2,000 boxes, each containing about two bushels, piled up on the pier ready for shipment when we arrived, and our ship remained at an hor twenty-four hours to receive them. sands of bushels are also sent away to the sands of bushels are also sent away to the interior on camels and asset. The market in Jerusalem is abundantly supplied with them, and they are almost so cheep as firsh postatess are in America. It is a sight worth seeing to ride among the orebards about Joppa, and see the stout little trees almost covered with the enormous fruit, the limits bending low, but nev-

tanner, saw the room where Peter lodged, and climbed by an outside flight of stone steps upon chmbed by an outside flight of stone steps upon the flat reof where he prayed and aw the vision of the sheet. The representation, however, was so obviously faller, as appeared from the modern date of the building, and its unsuitable sur-roundings, that me did not care to see the equalty veritable boose of Tabitha, which is shown in sandter part of the town. But not far from these spots unquestionably stood the houses in which the memorable evente con-nected with Peter's call to Genurea took piace. and we could but realize that we were now in the midst of New Testament scenes. We had worship in our own room at the hotel. We afterward learned that there we as afternoon Episcopal service at the English school of Mrs Bay, conducted by a visiting clergyman from Ragland; but the information came too late for us to attend it. Mrs. Hay's school, by the by us to attens it. Mrs. Hay's school, by the by, is kept in a frumth and weatherboarded house, the only one, I suppose, in Palestine. All briddings here, except the rudset buts, are built of stone—Boors, staupstops, roofs—all except the doors and windows. Many of the built are also built of subwest stones kied in abundance of orment; but many of them are built of sundried bricks, made, not of clay, but of the common correst, mann, not of casy, and of the common soil mixed with out straw. A pile of brush lad across the walls and plantered over with cement, constitutes the reof. They are miserable, fifthy boles, scarcely fit for the habitation of an American hog; yet they swarm with we children

We visited, of course, the house of Simon the

or bresking.

At Jopps I began my Pelesti prepared for it by spending all the time that my other engagement would allow, last Fall and Winter, in rereading the hest books on the subject, and making motes on the places which I orpected to visit. These notes were written in a strongly bound blank-book, and blank spates were left for filling up the descriptions as the places are visited. As I come to each object of interest, I first read what I have already written concerning it, making corrections, if any are needed, and then I write in the blanks any additional details which I think worth preserving I am provided with a pocket compass with which to take basrings; a tape line two choice in length with which to test former measure-ments and take new ones; a good field-glass with which to examine remote or inaccessible objects; and a thermometer with which to observe the temperature of both sir and water. With this preparation and these facilities I find that I can make quite rapid progress in my work, and I am correcting some errors made by my predecessors. The work is often quite la orious; but my companions lighten it by cheerfully rendering all needed assistance

From Joppa to Jerusalem, distance 38 miles, there is a tumpike rood, constructed a few years ago by the present Pasts, the only one in Syrae except one built by a French company from Beirout to Damascue. All other roads are mer bridle paths, impossable for wheeled vehicles to distinct the animates. We make institute it droves more than the control of th style

ed out out on this road the next morning after David left the ark three mouths ere he vantural in Joppa, me ated on the horse which had been engaged for our entire tour Our horses are scrub stock, all stallions, and in thin order; but they by no means present the wos-begone appearance represented by Marie Twain; seither do they scretch the files from the back of their heads with their hind feet: they usually allow the files to enjoy their feast of blood without molestation. They walk tolon slood washout motocation. They was cor-erably well, cauter pleasantly, and climb the hills, both up hill and down, like goats. Mine frequently trips on level ground, but he never misses his step nor his foothold on the craggy sides of the mountains. We had our choice be-tween Areb and English saddles, but though Buropean travelers nearly always choose the latter, our Western horseback experience taught latter, our Western nonsenance separemore tanget as at a glacoo that the formers were preferable for a long journey. They are very mach like the Mexican saddles, but instead of the large wooden stirrup of the latter, they have an irou stirrup, the bottom plate of which is wiske amough to receive the entire foot from toe to heel. Our bridles are very fantastic, being mode of woolen steff of several bright colors, adorned with small white shells, and hung thick along the headstall with red and white tussels. Sol-

dies and bridles are both of the regular Bedouin

About four or five miles out from Joppa we turned out of the mun road to the left, in order to pass through Lydda, whence Peter was called to Journ and where he raised Ruens from his long confinement with the paralysis (see Acts 9:32-38). It is now a well-built Arub village, surrounded by extensive groves of olive rillings, surrounnent oy extensive groves or ourse trees. Its only public hullsing in the Greek Church of St. George, the putron suits of Eng-land. It was here that the said George was born, here he was buried, and his coleheard fout of killing the dragon is sculptured on amarile slab over the door of the church. There is a St. George's Church in St. Louis, and I once asked a lady who belongs to it what George it was who owned that church, but she could not tell me. From Lydda we turned south, and came into the pike again at Ramleh, a place of much note among the enumbers, but not mentioned in the Scriptures. There we lunched in the Latin monastery, and in the afternoon we rode to Latroun, a village on a hill-top overlock-ing the ralley of Aijalon, where Joshua made the moon stand still. Mr Howard, of Joppa, the moon stand still. Mr Howard, of Joppa, has here a comfortable new botel, just opened to the public but Kovesaber, and furnishing a most convenient lodging place for travelers. The village of Latroun is nestled among the rains of some massive ancient buildings, and below it, near our hotel, are some succent Jewchres cut in the solid rock. Tradition has it that this was the home of, the penitent thief, and also the burist place of Judas Macca-An artificial pool below the hotel, walled with stone. supplied with water from a well ar by, is as well suited for a baptismal pool as if it had been made for the purpose.

We had now crossed the plain of Sharan at its southern extremity, the land of the Philistimes, next south of it, having been in eight all day. In regard to this plain, I must use language which I would have thought extravagant before I saw it. It is truly a rich and lovely country, and even in the hands of its present inefficient cultivators, it sends a large quantity of produce to market. It produces, without irrigation, better crops of wheat than are now produced in Egypt, and if I were suddenly put down there. I would think myself on one of the rich and rolling prairies of Illinois or Massouri rem as roung promes of timos or answer. There is scarcely a limit to the grain and fruit which it would bring forth in the hands of skillful farmers. It has always been noted, and justly so, for the beauty and variety of its wild flowers. The red poppy blooms overy-where except on the plowed ground, and in many places the entire surface is reddened with it. Many others, smaller in size, delicate of texture, and of every bue, but nameless in my scant vo cabulary, abound on every side.

Our ride on Tuesday, from Latroun to Jeru salem, was up one mountain side and down another searly all the way. We lauched in the valley of Sorek, 1,000 feet helow the hights on either side. This valley heads near Mirpeh, and opens out below in the country of the Phil-istines. Samuel chared the Philistines along the entire length of its deep chasm on that memorable day when, at the close of the chase, he set up a stone, called it Ebenezer, and said, "Hitherto the Lord hath been our helper." 1 Sam 7-3-14

We passed the reputed site of Kirjath jearing, where the ark rested so long after its return from the land of the Philistines, and that of the house of Obed-edom, where Uzuah fell when David was taking the ark from Kirjath-jearim

ed to take it further. 2 Sam. 6 I knew very well when we were searing the jot where the Holy City would first come into iew, and I had read so much about the varied emotions with which the sight is first beheld that I resolved to preserve my equazimity, and approach it calmly. But in spite of my effort, approach is canny. But in spite or my enters, I began to be nervous. I remembered the long-ings of almost a life-time to be here; I thought of Jesus and the cross; and I covered my face with my umbrella to hide the tears which I could not keep down. And now, as I write, the same emotion and the same tears return again.

The first object which I recognized was an unexpected one—the dark blue wall of the mount ains of Monb beyond the Dead Sea and the Jor The next was the unmistakable Mount of

The fame of whose wonders shall ne'er be forgot.
The next was the dark gray wall of the city
south of the Joppa gate. I would have seen, a
moment sconer, the more northern part of the western wall, but for new, unexpected and un-welcome objects that intervened. These were welcome objects that intervened. These were the homes and high garden walls of sa actually new town which has aprong up on both sides of the Joppa road within the last four years, extending nearly a mile from the Joppa gate. It is a part of a new European city springing up on three sides of the old Jerusalem, and detimed, before many years, to be the principal city of the two. I will have more to say of it

On entering the city we directed o man to lead us first to the office of the American Consul, Col. Wilson, of Iowa, where we found awaiting as our first letters from home. Though mine was written only one week after my departure from home. I felt as if its news and its messages were all fresh, and I tried to think it had been on the way but a little time.

From the Consulate we repaired to the Medmean Hotel, kept by a German named Hornstein, who was haptized by Dr. Barciny while a missionary here. When I entered the room that was assigned me, I parted the window curtain to let in more light and sir, when my yes fell on the pool of Hezekinh, lying like a hidden mountain lake, in the rear of blocks of houses which close it on every side. Looking above and across it, there stood the unagnificent Dome of the Rock, miscalled the Mosque of Omar, with the entire slope of the Me ount of Olives beyond it. To the right lay the Mosque El Aksa, on the southern part of the temple mount. Looking around to the left, the dome mount. so in view, and I immediately named all these objects to my companion. I was in Jerusalem at last; and there was not a window in the city that I would have preferred to the one that besame, as it by chance, my chamber window.

An afternoon walk down David Street to the gate which was once the Beautiful Gate of the temple, thence to Stephen's Gate on the castern side of the city, thence along the entire length of the Via Doloross, and thence along Christian Street and through the Christian Bazaar to the

hotel, completed the labore of the day.

J. W. McGarvey. HAD NO MORE TO BAY

BY JOSEPH J. HOOVER. ONCE while being in the village of Marlboro.

Ohio, in the store, the following conve a between two persons took place

"Yes, well, don't you get mid when you : out of tobacco and can't have any for awhile?"
"Mad? that is no name for it, but I believe there are as good people get to heaven that use tobacco as there are that don't use it. The Bible says nothing about using tobacco, but it is a nexty fifthy habit. It is an evil."
"You say the Bible says nothing about the

" Ves "And you say the use of tobseco is an evil?"
"Yes."

fell, you believe it is safe to obey the Bi-"Yes, I believe it is safe to obey the Bible."
"And it says, 'abstain from all appearance of

The person who used tobacco had no more to

David was taking the ark from Kirjath-jearine from acquisecence even in dasagreeable things, for the coloring and praying for to Jerusalem, and where, in ferror at this event, not in an execuption from suffering.

### Our Rible Glass.

The Worth of Truth no Tonque Can Tell."

Will some one explain Heb. 1: 17 "And o gels he saith, Who maketh his ingels spirit s ministers a flame of fire" R. T. Cao " And of th Will some one please explain John 10:07 In

Will some one please explain I Pet, 3: 10? It treds as follows: "By which also be went and presched unto the spirits in prison.", Who is the presched unto the spirits in prison." Who is the prescher? Who are the spirits? Where is the prison?

J. W. BARNHART.

#### RECEIVING THIS SAYING

Will you or some of your readers please explain latt. 10: 11, 12? It reads as follows: "But he and not them, All men cannot receive this saying, say-acy to whom it is given. For there are some susey to whom it is given. For there are some ear, which were so born from their mother's umb: and there are some eannels, which were and contacts of men; and therebe classets, which were made themselves capacite for the stingtom of mercula state. He that is able to receive it, let him seeke it."

F. J. Franke.

"BUT he said unto them, All men cannot receive this saying," Now, the question, What saying? The disciples said if the case be so that a man could not nut away his wife and arry again, except for foruication, if no other cause is sufficient to dissolve the marriage con tract, that the law will give a divorce and that contract be dead, and the mnocent party be made free, not only by the laws of heaven, but the powers that he that God ordains when on violates that union that God joined together The one that violates that union and h asunder what God joined together, and if the innocent party applies to the powers that be, or in other words, the law, and gets a divorce sho no more his wife than if the law of Moses wa executed upon the guilty parties. See Deut. 22; 22. But if the case be so it is not good to But God made man and he knew what was in him, and how he was made, and for what

The beloved apostle Paul also understood the craving desires that the sexes had for each other When the disciples thought it not good to marry Christ told them that all men cannot receive this saying, and he tells them of a class that could receive the saying and tells how each of them received that power and tells them he that can receive it let him receive. But Paul says better marry than to burn. And again, to avoid for-nication let-every man have his own wife. Flee formication. Every sin that a man doth i without the body, but he that committeen for nication sinneth against his own body. 1 Cor SOLOMON GILLERT

THE SECOND COMING.

BY N. S. DALK

WHEN one sees how often the second com-Testament Scriptures, is it not surprising that so little is said of it in the pulpit and in the prayer meetings.
Paul tells us that "Christ, unto them that

look for him, shall appear the second time without sin unto salvation." And he also says our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shell change our vile body that it may be fash ioned like unto his glorious bady. Jesus," said the angel to the spostles, is taken up from you into heaven shall so come in like manner as ye have seen him go into beaven." And we are further told the Lord himself shall desornd from heaven with a shout with the voice of the arch-angel and the trump of God, and the dead in Christ shall rise first then we which are alive and remain shall be cought up together with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord." The Scripture is full of such

with the Lord." The Stripture is fell of such teachings and the palpits are empty of it. John, in his loving style, says to his people, Little children, shide in him that when he shall appear \* \* \* not be achumed infore him at his coming," and "Beloved, now are we the sons of God when he shall appear we shall be like him," &c. It is the duty and privilege of Christ's disciples to be looking for that bless-Pracer does not dwell in outward things, but does not give in the soul. We may preserve it in the and our Savior Jauss Christ. Why is it not midd of the bitterest plain, if we will remain olderser unged by the ministers? Really it is firm and submissive. Peace in this life springs

### Fallen Asleen.

RUDV,-in the Markle Grove District, Ashland County Ohio, Ayril 20th, 1879, Suster Elephoth Redy, aged

Outs, Ayril 20th, 1579, Stater Electricis Redy, aged, 82 years and 12 days, She lived with her eddent thoughter, one mile east of Orange. She had ten'children, four are dead, and air. recesio to moura their loss. DANGER, STORY

SIAFFER.—be Lower Cunterjund, Pennsylvania, May 22nd, William Emery, 202 of Brether Ephreim Shelfor aged 8 years, 7 months, and 6, days J. B. GARYE

NEDBOW,—In the Indian Creek Breath, Mastewerland County, Pennylvania, Juna 6th, Horman Nedrow, aged Lyear, 8 taculta, and 2 days. Fazzani serveces from Joh 121, by D. D. Hirase and others.

TUDEBAKER.—In the Eikhart Church, Indiana, 2 ird, 1879, Incoh Stadebaker, aged 86 years, 1 month and 7 days. Funeral discourse by R. H. Miller,

and 7 days. Funeral decomes of the Serie, May 20th, 1870 MILITENDARGER.—In the cases church, May 20th, 1870 Sanux Militenburger, aged 65 years, I month, had it days. Punceal discourse by M. M. Hees and Andrea I. Krab.

GHOTIAN - Near the Olive Branch Chunch, Minne conty, Indiana, April 29, Barid Vonhation, aged 8 years and 13 days. His remains were taken tar Cherryturco, this Sate, and there interesd to the The rebyed of this notice was born April 16, 1801, is The subject of him notice was bern April 18, 1801; it Bigloband County, Ohio. He leave a kind companio and six affectionate children and a large circle of rela-tivesto mouga shelr less.

Journa Jean.

IPPINGER .- In the Union Contest Charols Etchart Co

BOWER.—In the Washington Creek Cherch, W. Springs, Kennes, June 6th, Brother John Daver, was been May 36th, 1800.

HUBLIUT,—In the some district, Ney 20th, Priced Willie M. Hurbert, age filely years 0 trents, and 25 steps. He leaves with a somer, and two meant children to more their lays. He was afficient for recon mends. He solid if the Leedengare Like his and previoted him to get will be would live a Christian his old ye onco-

SNYDER.—In the Beeckiyn Congregation, Preceding County, Jone, May 2704, Fried Simon Sayder, again 28 years, Smouths, and 50-05ys Dresses, consumption Deceased was were of Elder Jacob Sayder. Penna-secusion improved by the teethree, from Heb. 13-14.

County, how, inflort child of Brother Beauto Cross-ners. Furreal services by Mr. Gurly, et the Presby-terian Church and Mr. Lute, of the M. E. Church, to many sympathining friends. Brother Communes and family are morthly the argumptly and psympares of all Golf's clobbres, having just lost ble wife, now his child, N. TRAPE

BOVER -- In Warren County, Lows, February 26th, 1570 Brother Dwid Boyor, aged 52 years, 1 month, and 1

day.

He was horn in Soncessi Corney, Pernaylisanis, and
Be was horn in Soncessi Corney, Ohio, about 1974, and
emigrated on Boundard Onsuly, Ohio, about 1974, and
case to Levan seal freed with Seis sen, Benthar Joseph
Reyer, ill bis death. Foarmel by Sonther Gen Since
one, Benthar Leyer non researchably strong and said
to be the sense of the season of the sense of th

EKISES.—In the Silver Creek Congregation, O., May Sinter Minatch Scient, aged 17 years, 7 months a 24 days Factoral newless by Heather Pavid Rith Access, assisted by Bresher Jacob Shasour.

HILLINGER - In the same congregation, May 17th, 1879, Brother John Gudlinger, agrd 52 years and 13 days. Disease consumption. Services by the same heathers. De. Woter.

ROWERS —On the 29th of April, 1819, after a brief ill-ment, our Stater Eliabeth wide of Brother Rowers, of Medigenery County, Jarlana. One Sinter's age was 65 years, 4 results and 21 days. Divease, congestion of the breit.

over having new her but once, but we were fangeable mpressed with our sister's appearance, her deposition being that of a true borotte Circinia. We form that she was a very exceptary member of the Dretheco Church. She lasses behind her an aged anupanica, whose everybeloner correst this grant local draw forth one deep sympathy. But our dear brooker has one thing to comfore how, in his sed berearcusess, shot is the award so meaner, which he received from the lips of his dying compasion, that she was willing and ready to go, yet light of inefable glory. Sister Bowers was the mother of his obildren and four step children, arron of whom are

### forrespondence.

### Echors on the Way.

Locomotivo Powers—The Beautiful Scenery along the B. & C. R. R.—A Visit to Mt. Vernon—To the Capitol, &c.—To Annual Meeting and Huntingdon.

I N company with Brother W. Brabaker and Friend A. W. Pfontz, I left Dayton, Obio, May 26th, at 6 P. M. for Annual Meeting, intending to stop at the National Capitol a few days, and visit the various objects of interest not reined counderable during the night and morning, which laid the dust engent by, and secompleted during the dry making traveling pleasant and agreeable.

As the iron horse drew as onward we thought of the various locomotive powers. All the animal kingdom bave some such p which we call natural lacometive power. has such power, but since the dawn of creation, be has made the lower order of creatures which have greater and fleeter locomotive p ers than he, onbserve his purposes. Again he unfolds his sails to the winds and erceses the mighty deep. And last but not least he has mighty deep. And just but not sense he has the stormy gas of water carry him over land and sea, with incredible speed. But great and uneful at those powers are, when we compare them with the relecity of the million of stars that because the heavens, and the untold billions behind the cortain of human vision, and the great harmony and silence with which they travel their wonted orbits, they sink into insignificance.

tle sleep drew her veil over our mind. awoke with the early dawn, as our locomotive was plowing through the hills in Eastern Ohio. We crossed the broad and placid Ohio at 6 A. M, and sped onward, through and over the everlasting bills of the Apsischism system. The Baltimore & Ohio R. R. winds hke

huge serpent around the mountains and hills, along warer courses, through tunnels, over trussel work. The scenery is grand, beautiful, and varied. The mountain slopes are covered with the folinge of evergreen and deciduous trees, dotted here and there with small cottages and patches of grain. The lovely though narrow valleys are cultivated by the mountain peanantry. Sometimes the track on a level rith the old of the stream, again it was many feet above and anon it seemed to leap from hill to hill. All united to eall out our minds in aderation of the rules of the universe. when we consider that it is easier to pluck up the length and breadth of these mountains a cast them into the nea, than for the least of God's promises to his children to fall—that heaven and earth will pass away, but the word of the Lori endureth forever, with what confi dence should we trust in the Holy Scriptores. 'Lord, increase our faith.'

We reached Washington City late in the rening of the 27th. The next day we visited the home of Washington—the merica. The steamer Corcoran Mt. Verson, the hor Mesca of America eaves the city daily at 10 A. M. for the place from which we took passage. And an hour and a half ride down the river brought us to the home and tomb of "the father of his

Mt. Vernon is beautifully situated on a bene and bluff of the Potomac River, on the in shore, sixteen miles from the capitol. A few minutes walk from the landing brings us Through an iron railing in a brick vault we see the saracophi containing the remains of President and Lady Washing-

rows the bluff airculy spok en of. From it we have a brantiful view up and down the river. It, with some of the buildings, have been repaired some, but they generally remain as left by the illustrious dead. The buildings are plain, substantial, and con-venient, and were planned with rare judgment

were shown a chair that came over in the May-flower in 1630, a model of the famous French prison Bastile, and the key to that prison presented to Washington by Lafayette, after its demolishment. Also some of the after its demolishment. Also some of the durniture, wearing appared, surveying instru-ments, death-bed, od injustions. But the whis-the of the steamer warned us that we must lidd invest to the piecuant and historical mount. We did so with the following reflections:

1. We thought of the real, Edelity, and dis-

His services and those of his compatriot freed as from the British yoke. And while we render "bonor to whom bonor is due," we should not forget the honor due the Savior for the trath he brought from heaven to free and rify us from the damming power of sin.

On the 29th we visited the Capitol. It is a and structure standing on Capitol Hill and oramanding delightful agenes in all directions. From its portions can be seen nearly all the public buildings in the city and others on the It is seven hundred as one feet long, three hundred and twenty-funz wide, covering three and one-half acres of ground, and costing thirteen millions of dol-lars. Its extensions are built of marble, its nter of yellow freastone, painted white, owned by an iron dome, painted white, upon bich is the stature of freedom, the top of

which is the stature of freedom, the top of which is three hundred and seventy-seven feet The Rogers bronze doors with painting alto relievo, the numerous statues in marble and bronze, the allacorical figures, the pictured canopy, the many beautiful rooms including Concress halls are objects of interest to the

We ment several hours in Congress Halls. and witnessed their manufacture of electioneer-ing ammunition, etc. The bouse was noisy and worsly. The Senate, more sedate. They were paying their respects to each other in the form of recriminations, etc. As we were observing their work and sparit, we con-cluded as our venerable Brother D. P. Saylor did some fifteen years since after he had visited a field of battle,—"The more I see of the king-

dom of this world and its glories and strikes, the less I love them, and the more I love the gdom of peace We also visited the Botanical Garden. Here is to be seen a great variety of majestic palms graceful ferms, camplior, India-rubber, incense tree, coffe tree, cinnamon, black and betel peppers-about four thousand species of hotal

interest from all climes and countries. We Office, White Bouss, Treasury, State, and Navy departments, Washington Monument, of which an interesting description might be given, but we forbear.

We went to place of A. M. on the 30th and enjoyed the hospitality of our Virginia brethren, for which they have long been pro-verbial. As the editors will tell all about the meeting I torbear. One feature of the meeting I notice, and that is this: Many of the breth ren and sisters were born here and had gone West in youth; and they returned to the land of their nativity to see the old home again, and have a good drink from the cool spring when they quenched their thirst in childhood. em it was a choice blessing and they thanked

The meeting, as all our meetings here, closed and after several hours riding we reached Hunt-ingdon, Pa, where we poised and were kindly received by the brethren. JOHN CALVIN BRIGHT

### A Wolf in the Camp.

A SHORT history of an organization of fifty-two members of the German Bep-tist Church in Cleyton County, Iowa, organiz-ed February 17th, 1879, by Elders Enoch Elby and Elias K. Buechley. The order of the burch was set before them, and with a unsai mous voice prumised to be subject to the gener ed by the general Brotherhood. Unon then promises they were organized and an elecfollowed for one speaker and two deacons. The choice for speaker was Brother S. Hansel and oice for speaker was Brother S. for deacons Brethren Charles H. Stone and George Seward. These officers were duly instructed and installed by the elders present. But there was a wolf in the midst of the flock; one Beujamin Buechley, who was for-merly an elder in the Waterlee Church, but when the contract of the contr

contry. He mailness and savely of man: the suresher get them to call were Hz commended depertured occasion and specific product of the man of the man of the man of the man of them and "pert on Chine" (for re-instead his to he former position, with great section of the large of the man of the man of them and "pert on Chine" (for re-instead his to he former position, with gene seemed with all, will be the highly decrease, showing all he could with the section and with widous counted has wide are the highly decrease, showing all he could with the section and with widous counted has wide are "highly decrease, showing all he could with the section and with widous counted has wide are "highly decrease, the counter of the c autance of some of the other members to pre-vent the action, wrole to the elder, Johns Shultz, of Clinton County, Iown. He ordered a council on the 98th of April. The church coursend, forty-fire members out of fifty-two, this man Bnechley being present.

this man Encenery cents present.

After opening by singing and prayer, proceeded to investigate matters, and soon termed that there was a large majority strongly set to retain Burchley as their elder, and after every lawful means were used to get them to see their error, they were then told what the conseq would be and they saw there was no other

would be, and they saw there was no other remedy, the minister, S. Hansel rose to his feet and cried out "All that will go with us, rise up," wherupon thirty-one of those present rose up declaring themselves to have Butchby at their leader. They were dismissed, and in a very short time the house was cleared of them. They going away jubilant over their proceedings. Thus the Wagner Valley Church of Clayton County, Iowa, was seduced, in its infancy, by a wicked and designing man. These Burchleyites (for I do not know what else to call them) have started, and with a prestitute or their leader, to get a name for themselv The faithful few that God reserved that did not how the knee to the monster is now ed by the faithful descon, Brother Charles Stone, he being elected to the ministry, and an other faithful brother, Philip Hansel, who was elected to the office of deacon; S. Hansel first minister elected and George Seward, deacon, being among the apostates; hence, any one ing to write to the Brethren in the Wagmen Valley Church, Clayton County, can and should address Brother Charles Stone, Edge-wood, Clayton County, or Brother Philip Han-

sel. Eikport, Clayton County, Iowa. We take this mathed of informing the Brotherhood of the spostney and the character of their leader, that the Brethren will be ap prised of these things, that these apostates cannot impose on the church or the s Oh, what will wicked men not destroy the church of Christ! It may be truth-fully said that thes apostasy is the effect of im proper teaching in the beginning, or in other words, the tritth compromised for the purpose

getting numbers. The above in the request of the church sanctioned by the elder in charge, Joshus Shuitz and Elder Ellas K. Buechley, who were called to assist, and other ministers who auth-

orized me to write. M. H. FOWLER. Primitive Christian, please copy.

From the Lone Star Sta

THE organization of the church in Grayson

County, Texas, is one of the things of the it. On the 20th of April the brethren and sisters met in council, at our house, and after singing the 254th hynn, exhortations and prayer, and reading the 20th chapter of Acts of the Apostles, and speaking from the same, and exhorting to the duties of the church, as it is now starting in this far away land, that the order of the church might be kept as it is generally understood by the Brethran, so that we might come under the blessing of the prayer of Jesus, when he prayed that we might e one, as He and the Father are one; and also be one, no He and the Father are one; and also that our faith may be predicted upon Jeans from the words of the upottles, and be united with our Annual Meeting. We then gave the privilege to all to speak their minds, to which all freely expressed their faith and feeling, and then there were handed in eighteen letters of membership, some that were given three prars from the different districts in the different States, eight brethren and ten sisters. All agreed to hold a Love-feast, but would not set

the time until after the organization in Cook County, which was done on the lest day of May, where also eighteen letters were hand-ed in, but twenty-six members were present, three from Ciny County, and three from Gray-sum and Brother Levi Stamp and son. After all agreeing, with the help of God, to keep the order of his house, so laid down by Christ and

us, and be with us at our meeting and especial-

Also on Sunday the first day of June we at-tended to the presching of the fourest of Siscented to the presching of the functed of Sis-ter Souder to a very large congregation, who came to hear and to sympathize with the ke-reth family. Brother Heary Troxel was ke-reth family. Brother Heary Troxel was ke-present, but was notable to take part in the service. He had presided on Friday night, but had taken a very had odd on the way coming so that he could speak no more, and we left him quite sick. Hope the Lord will bless him so that he may be able to attend to hisappoint-ments, as he has no one to help him. The rest are all well, and in good spirits, rejoicing the time was coming, that if the

were willing, we may commune together.

The Brethren in Clay County are still unorganized, but think of handing their letters in, and communing with as - In conclusion of the organization of both places, the 203ed hymn was sung, with the

"I am coming to thee, Lord.

We desire to be remembered by all the brethren, in their prayers, when it goes well with them. Jacon Bruser. Sherman, Grayson County, Texas, June 9th.

From Mapleton, Kansas

LEFT home Saturday morning in company with Brother William Stockmyer and wife, J. Julian and wife, for communion most-ing in Godar Greek Church, Anderson County, Kansos, at the residence of Brother Peter Watkins, in Brother Jesse Studebuker's District. We arrived in the evening; found a good-ly number of brothren and sisters on the ground. Had preaching in the evening, led by Brother D. Harnier.

Sunday forences had preaching. After ser-rices we repaired to the water where three previous we repaired to the water where three pre-cises souls were haptized into the fold of Christ. Presching again in the afternoon, and Monday forenoon again, in the tent, led by Brother Lame Harnhey. After which we again repaired to the water to witness haptises.

In the evening the communion services wer cted in the usual order. The fent was filled with an attentive audience and the best of

Thirday morning, had farewell abbress. After which one more was hoptized. Then the parting hand, with some regrets to leave the place where Jesus shows his miling face. The meetings were well attended, with the heat interest and order, which made it a sesson of rejoining to all those that love the Lord. Min-istering brethren present, to the best of our recollection, I Hearshy, J. Hilky, Brother Flack, D. Harnder, W. Stockmyer, Brother

Wise, and our home ministers.

We will close by saying to all our beloved brethren and sisters, east, west, north, and south, we still feel to rejoice in the God of our salvation, notwithstanding the stern opportions we have to meet. M. T. Haga. June 1th, 1879

From Milford, Indiana.

Dear Brethren:—
I Y wife and I had the good pleasure to meet

MY wife and I had the good present with the Erchtren in the Ed River Congregation the 8th of June at the communion, A large assemblage; had preaching in the meeting-house and the gree near by. One soul was made willing to follow Christ in the recenteration This church seems to be in a presperous

Of late quote a namber have been add-be church. J. H. MILLER.

From Northern District of Mo.

NOTICE in J. H. Moore's report of A. M.

Would simply say, presume our letter was not received. Thinking, however, our brethren might think we se a district are not in sympsthy with the general Brotherhood in the cause thy unit the general Brotherhood in the came of Christ and the promotion of peses, love, and union in the church, we wish to ray innemuch as we had no business or queries for A. M. this year, we, nevertheless, concluded to represent by letter, which was left to moderator and the letter sent. Signed in behalf of the district.

A. Hardyre, Gro. Witwer, D. D. Sell, W. B. Sell, D. B. Gieson, C. C. Root, W. I. Coalbank, Gro. Shamerker, Joseph Glick, Daniel

Notes of Travel

Dear Beethern:—
CATURDAY, the 94th of May, came the day
for our Dirtied Meeting, and according to
arrangements met with the Brethren of the
Eagle Greek Congregation. Eighteen congragations out of twenty-fore were represented.
Business pursed off pleasantly. Our house
mixton system was reveal, and we think ma-

Brother Eby, of Illinois, was with us; and, by some urging, assisted us occasionally with his experience and jodgment. Brother Eshelman was also with us. We took leave of the brothren that even-

We took leave of the brothren that evening, and early Sanday morning, were called for at the city hotel in Papas by our Brother Dr. Resemberger, of Covington. We met for morning revised at the Sugar Grove Church a commodious house owned jointly and occupied atternately by the Covington and Newton Brothers.

In the alternoon, met in Covington for Sunday-school. We tried to make our presence a source of encouragement to the school. The Newton Brethren's Sunday-school occupies the Grove Church. Both schools are large and

Sabbath evening we were made happy to be permitted to renew our association with the dear members of Covington. Were also made glad to hear of the pleasant inguthering of souls since our visit February last; also at the present encouraging prospets.

production of the Newton Yeart. Brother Reduction of the Newton Yeart. Brother Reduction of the Newton Yeart. Brother Reduction of the Production of the Pro

modals pad, hen receiving made accesses much annual Meeting has been extensive considerable with the preprinced, and the daw granted and the daw granted and the state of the State ten State tends for all years and the state of the State tends of the State t

terest to all present.

Gilbon, Ohio.

From Laporte County, Indiena.

Dear Brethren:—

N pursuase, to previous errongements. Brother post Entetter, of Ethica; County, came to as on the 18th of May to come the county of the 18th of 18th o

THE BRETTERM
Thus commenced the week's work of wasmitting labor on the part of Bruther David
Houtetter and a few hardwar and sisters, whose
united prayers were hard in heaven, and awakcased on earth by Him whose sears one never
decode to the crise of the people, as the sequel
and exhortation, and whose Saturday came, the
def incident of the commention, who did no comder incident our communion, we had fire com-

and achievation, and when Stituting's music, being has for the communism, we had from some ordinates with that becoming ferticules and adjusted or bleast that having datasetteness of heart that having dataset the second control of the heart that having in the heart having the second control of the heart having of the control of the heart having only to be the heart having in the heart having of the control of the heart having the heart having in the heart having of the heart having having heart having heart having heart have been also have been al

with our church. He had been a local clder in the Drieript Church, but became dissatisfied, became be could not observe the ordinance of feet-washing, resulting in his entire surreader. Thank God for this, as he is a very intelligent and well informed brothest, and with the help of the Lord, will become a unceful member of the body. Our Communious passed off to the entire act-

isfaction of members and friends. Ministernal aid from stread was James Miller, from Portsege Parties, and David Hoostette, from Rock Ron, Elikhart County, Indisan, with many other decause and by member, from South Bend, Portage Prairie, and Berien Congregations. All contributing to make the season as enjoyable one, and long to be remembered by many who

Next surming, 40 % clock, the members and to carry out a former agreement, that of selecting from themselves one to take part in the ministry. The let full upon Benjamin Redding, whose same, together with our in the second degree, was amounted as the result of the vote, the first to be received into tensistry, the observe be ordinated to the ministry. All of which was done in the most command the theories have present out to the work, that the church may presper seeds sured, and himstelf genérated.

Prom Shoals, Martin Co., Ind.

The Indicates and The Indicates and the Indicates and Indicates the Indicates and Indi

of it. In the meantime some brether or sisterelectes familiarly kymn, and when the brother takes his seek we sing a verse or kwn, and likesty in extended to all the number to take part in the needing, and most every brother occupies a short time in distring some good instruction and kind admonition from the chapter too and kind admonition from the chapter of the seek of the contract of the contract of the seek of

as will dine with the brethren.

Afterdinner a few bours are spent talking on different subjects in the Scripture. Our principal theme last Lord's Day was the glorious coming of Christ.

In the afternoom about four o'clock we gener-

In the atterpoon anoutrons of cackwe generally separate for our respective places of shock, but before we separate we sing a parting hymn, and then, with a friendly favewell and the salutation, we depart for our houses. In conclusion, dear bretthern and sisters, we would ray as charity is the most perfect bond of

To come junct the last by the Age "and we have been provided by the provided b

, From Pettit, Indiana.

Other Commonies meeting, this inst, passed of sury placeauty. Unusual large compagnious, and goodneler. Many visited us from where rengregations, who donders. Many visited us from where rengregations, which make as first life the surface of the s

Many thanks to the dear brethren that labored so exmestly for us. God, bless the old, vectorans of the cross. There were no additions, but the best of feelings. When Brother Hamilland the best of feelings. When Brother Hamilland the best of feelings when Brother Hamiton, entire solemnty secund to seize the congragation. The Lord bless all to his honor and glery. Grongs W. Chru:

Prom Centerview, Missouri,

Door Betthren:—

D ROTHER Lemnel Hilbery came to us on the Slat of May, and continued meeting one week; preached eight sermons in all, and his labors were crowned with neacess four precious souls came out from the world, and were buried with Christs in baytism, and rose to salk in newess of hife.

Our church is in a flourishing condition, and how and union prevail. We invite all the brich run, especially ministering brethren, to stop with us, who may sus by this way. Our meeting-house is less than one-half a mile from the depot, and bestrem living within a few steps of the depot.

Brother Hillery is now holding forth the glad tidings of sulvation among the brether at Walnut Oreck Charch. We hope that he may be hiessed, and his efforts be the means of bringing many to Christ, and he receive for his reward, a crown of life everlatting.

S. P. Whaven.

Door Brethren.—
THE Love-fact of the Coon River Church,
I June 3rd and 4th, was very interesting
and profitable. More members present than
erre beretofore. Ministers were present from
Panther Creek and Dallac Center. Two descoan were chosen. The lot feld on Brethren S.
C. Devilhise and C. L. Ferree. We hope and
pony that they may be foldfard, and prove to be

On the 5th, the writer, accompanied by Breishrea M. Deardorff, A. Brower and C. L. Ferre; started to Adair County, to hold a few meetings; attendance and attention good, and much interest. When we first went three last November there were two members; now

Fraternally,
June 12th, 1879.

From Allentown, Pennsylvania.

Dear Brethren.—

THE brethren and sisters of Bethlehem and adjoining compressions.

[PHE brethren and sitters of Bethlebam and I adjaining congregations commonstrated the emitering and death of our blassed Redescript of the control of the c

Health in this part of the country is good.
Prospects for all kinds of fruit sand gaint to
pried absundantly are also good. Wishing you
fied's hlessing I remails
Yours Fraternally.
H. F. ROSENDEROSE.

Colfficates of Membership in Eoch Farm.—They are onal praced, and put up to both-form. One of these book should be in each congregation, so they are no nervice of as to consider the siefs to keep a rocced of all better of membership given. Deck No. 1, containing 100 cm Historica, 25 cataly No. 2, to certificate, 10 contains

The Frience of the House of Durid, or Three Torse in the Hely tury, being a series of series, probage a file-file private, and relevant as we are reportant, and the private and relevant as we are reportant as the of Namerich, free His beginner in Jersten to He sercitized in chievry by J. H. Dohanani. 8.709 "Through Subjet Buries, "Schize of Insect in Eryst., the Commission of the Commission of Commission and Commission of Commissi

### Business Department.

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and the state of t

### Annonneements.

Our rale is to give nations between invertion. They should be brief, and strikes on paper separate from all other business.

INVETEASTS.

The Brithren of Fty Creak Christic oppett to hold a
Low-frant Ottaber in 1,879; in Cherricker Courty, Kinson. Berithren coetensplasing resignings Hot are lastied to stop of each sky our little district, observers. These
coming by resil will stop of a Columbus, and will be exteveryed to the metility by satisficia W. Dignormic, Chinalon, Kornes, or L. Atland, Metros, Kames, The actelling
will be tabled on be ground of Britisher Capture,
owners.

in the Deathlines Valley Blatrici, Polk County, Sown, on the 6th and 7th of September. A general invitation is given. Meeting to commonate at 7 P. M.

JEFFERSON MATRIE.

Derrates Mannia.

The Brethern of Bailed Chroeb, Belle Curvey, Messend, all of original third Love Box September 140: 27th, 42 to depth 2, 1 original to the Love September 140: 27th, 42 to depth 2, 1 original to the Chromatogo and the Chroma

DISTRICT MERTINGS.

The Next District Meeting of Northern Missouri will be held with the Brethren in Edst County, at their meeting-home, ten miles worth of Forest City, September 20th. A full representation is desired. 2. U. Minner.

W. U. R. R. TIME TABLE.

### W. U. R. R. TIME TABLE.

But Reports West relative 55 March 155 March 1

serious w thread this house. W. ASTHA, Agent Passengers for Chicago should heave Lanak's at 1210 F. M. run to the Western Union Junctions, eage, Mirosake and St. Fanh Jacobsept trans, and this world Chicago at 155 fee same, extrans, The post, take the Chacigo, Mirosake and St. Puni toping at voice in the contrastive and St. Puni toping at voice in the covering; can North to the W. here at 170 fee and the morning of the contrastive here at 170 fee and the contrastive and St. Puni toping at the morning.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Lukz 2: 10.

Vol. IV.

Lanark, Ill., July 3, 1879.

No. 27

The Brethren af Wock. EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

Ye shall know the troth and . he trath shall

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How may we Induce Poor Children to Attend Our Bible School? J. H. Moore's Furewell.

Hinkle... Words Fitly Spoken.—W. J. H. Bauman Stein and Ray Debule...

Mt. Merris Seminory & Collegiate Institute.—J.
W. Stein BERRIPONDEN

From D. N. Workman

On the Way to Palestroe—J. W. McGarvey. From the Nowton Church, Manni Co. O.-Eucch Beery In Newsy's of our Grandparents.—Julia A. Bu

The Great Storm.—S. H. Wie-eleppe.... From Cerro Gordo, Pintt Co., Ill.—John Meta

un D. E. Price. .....

ad Shepherd.—John Colvin Bright.

#### STRIN AND RAY DEBATE

Prop. 1st-Brethren (or Tunker) Churches pos sess the Bible Characteristics which entitle them to be regarded as Churches of Jesus

Christ J. W. STEIN, Affin

D. B. RAY, Denies.

W. STEIN'S 16TH APPERMATIVE ECAUSE I do what James commands (Jos 5: 13, 14) and believe what he says, viz: e prayer of faith shall save the sick, and the Lord will raise him up, and if he has co as they shall be forgiven him" (v. 15), Mr. R. nounces me as a blasphener. His own church formerly believed and practiced the same Moshiem's Ecc. His , pp. 301, 729. My Master lors similar charges, Mr. R. (Matt. 9: 3. John 0: 36, 37), hence I faint not. Anointing is not dependent upon the gift of miracles. My friend's argument is the same that the Quaker upon against baptism, &c., and the infidel against Christianity. Miracles belong to those empow ered by God to work them. Obedience and bith belong to all his children, to whom his othiers are "yea and amen forever.

Christian ministers do not swear when they Immister baptism. My friend strives in vair

ter to imitate the kubits of the predent and pions, than to be enslaved by the changing, rest- by inspiration with every principle of rectitude, produce and success in life. In all departments of life those teach us to bestow our attention on what is

tried, good, and substantial, and never to forsake them for the uncertainties of change and chance. 7. Mutual advantages grow out of it other, though strangers in the flesh, among the erowds of the world; the mutual kindness and interchange of fraternal confidence and affection can be fully appreciated only by those who realize them. 8. Facts show that those churches that socially oppose uniform distinction in dress, do not maintain a distinction from the world in this respect at all. 9. If those who oppose uniformity in dress, but still preach planness, should succeed in inducing their adherents to observe strictly their teachings, the sult would be a uniform opposition to the fash ions of the world, which would effectually de stroy their own avowed premises at present, and esult in the very thing they oppose in us.

It is not true, however, that the brethren take any form, cut, or color of dress a condition of membership. The church's work in this a advisory and personsive.

heat, cold, roin, sunshine, etc., hence, in the house, they remove them enuseless incombrances Their modest, nest, white came do "roil" their Arm's as the apostle commands. If Mr. R. has any purer, more modest, genteel, christi brad dress to offer as a substitute, we will listen

Ridicule is neither argument nor sense. Suppose Quakers and Catholics have some ch tian principles and eastoms? do they, therefore cease to be characteristics of Christ's church? I would they were altogether our with us in

But my friend grows quite uneasy under my proofs from Mr. Ray. If our Brethren were "sheep-skins and goat-skins," &c., he could not condemn the practice without condemning others whom he calls "churches of Christ." The une is true respecting our general peculiarities. My friend's "Negative line" unchurches his rhole "Baptist Succession;" hence I consider D. B. Bay a valuable witness in this trial, and ot diemiss him yet.

6th Churacteristic cont. My fourth reason why the Brethren po

this characteristic, is, that they will not fellow-ship such clerical titles as 'Rev.' &c. This is applied in the scripture to none but God. Psa. 111: 9. Such titles beget respect of per Jes. 2:1), encourage emulations (Gal. 5: 20, 21), elevate a mark for the ambittous, and tend to pride, and hence to destruction. Prov. 16: 5, Jas. 4: 6, 1 Pet. 5: 5. The Waldenses opposed such vanity as strongly as the Brethren imen of the mand of our bretherhood in his day do. See Rob. Eccl. Res., p. 314. My friend on questions of denominational importance and admits they were churches of Christ, beace I who founded our first paper in America, C'The prove by him that this is characteristic of Gospel Visitor,") claimed that there were testi-C. rist's church

Body. 1 Cor. 12: 27, Eph. 4: 15, 5; 23, Col. 1: My first reason why the Brethren possess

Mr R says: "According to their own testi-

allor. 2. It is bet- that would not invalidate proper baptism re- avail themselves of it for their denomination coived by a proper subject. The geopet 'given Among themselves they have no other name ray volaties of print. S. Srein, uniform plan-ness is the most succeeding architect withholds. The print of in light. Rev. 7: 9, 13. 6. It is in harmony God's will "know of the doctrine whether it be a part of which we know to be nature, and ex-John 7: 17. To hear Christ's savines and do them is to be built upon the rock (Matt. 7: 24-36), and not even an apostle may grinsay or forbid his work. Mark 9: 38-40, Luke 9: 40, 50. When Mr. R. defines what he calls "Scriptural Church Succession," so that we

> do it? In asking him to mention one denomination that can trace an autorisken arganic connection from the present time to the apostles through a people just like themselves, I was not asking him to discuss Baptist Succession .-- for they have no such succession, as every intelli gent church historian in the world knows.bence, I press the question again as being "per-timent." Will be answer? We can show as complete a succession of that kind as any example he may adduce, and are willing to abide

argument in support of his position, it will be

time enough to ask as to "respond." Will be

the comparison. Is that not a fair proposition? Our Brethren have never written their history. There is no historical account of them which the church endorses as porrect. But, R. F. Moomaw, of Va., who has lived and labored long in the church, says: "We are mitrepresent ed and slandered by the historical accounts pub lished of our neople. . The account of Buck the History of Va., the religious Destimination of the World, and others by truth." (Botter dated May 4, 1874) The lerstandings and traditions of our old Brethren are more reliable on this subject than any

thing else we have. With these to guide, I think I could make out a better case of success ion than Mr. Ray can. 1 am informed that my of our older Bretkeen understood that Bro. Mack, who was chosen the first minister of the Swartzman propriention in 1708 was a Waldensian. Bro. A. H. Cassel, of Penn , non advanced in years, whose private antiquarian library contains over thirty-five thousand man uscrints and volumes of rare worth, and who is perhaps better acquainted with the early mine of our Brethren than any one now living, un derstands that Bro. Mack was a Waldensian Hesays beknows be fied to Swartzengo, Germany prior to this organization as a refugee from religious persecution. Bro. Jesse Calvert, of Ind. informs me that "Smith and English," the larg book importers of Philadelphia, informed him that an old German book on the persecution of the Waldenses, containing an account of this, had one passed through their hands, mention ing Bro. Mack as a Waldensien. Bro. Casser informs me by letter that o'd Bro. Kurtz (a Ger man Brother, with whom he was personally well acquainted), who gave our history a good deal of attention and intended proparing a historical work had be lived, who was a fair spec-

monies of the existence of an apostolic church 7th Characteristic. The Church is Christ's from the begunning connecting with our Beethren in America, through the assist Waldenses and Aibigeness. He says, "Bro. Kurtz be lieves Bro. Mack was a Waldensian, and or this characteristic, is, that they acknowledge tainly not without a good reason. I heard hur preach several times on the subject. the best posted man on Waldensian history than ony, the original Tunker church was compo-

may be communicated even but the one granted by their Lord and Savior hibits it as "Tunker History." But the Brethder the necessity of tracing such connection "We prove our church by our doctrine, and not "We prove our church by our morrino, aku not our doctrine by the church." It is enough to know that Christ has always had witnesses somewhere on earth who have been one in him, and that all churches organized in the faith and practice of the gospel have "their origiu under the ministry of Christ and his apos-tles," whether in 1st or 19th century.

#### INGERSOLL SILENCED

SHORTLY after Robert G. Ingersoll was de-) feated in his race for the governorship of hinois, he was one day hoisterously and blasphemously proclaiming his infidelity on After being for sometime officusively voluble he turned to a gentleman near him and defiant-ly demanded, "Tell me of one good and great public result that Christianity has ever accomplished?" The gentleman, not wishing to open

an argument with the boaster, hesitated to an swer. The train had stopped and all was silent in the car. Just then an old lady of eighty years who sat just behind Mr. Ingersoil, touched his abil with her trembling "and "aid tell you of one glorious thing that Christianity

What is it Madaut?" said Ingersoll

"It has kept Robert G. In:rersell from being povernor of the great State of Illinois." lightning had that moment flashed through the car the effect would not have been greater. Ingersoll turned literally pale with rage, and remained silent. The grand old women lies under the prairie daisies now, but her courageous act "smells sweet, and blosoms in the dust.

#### A RUSSIAN BAPTISM

TBE youngest child of the Russian Course witch was toptised recently with much gorgeous ceremony and great discomfort to himself. The Car bore him to the font where, his little highness was taken out of all clothes and planged in the water, head first, three times The priest closed his even and nose with his fingers, but the august new born, as he is styled in large capitals in the programme for the day, screamed like any ordinary haby and evidently did not like it. He was then sixon to the godmother, wrapped up in blankets. and he dozed quirtly while another prayer was said. He was only left in peace for a few moments. The priest anointed his ears, eyes, mouth, hands and feet with boly oil that none of these meashers should do any harm in life. When the little follow had recovered from his interruption and just begon to quiet down, be was again

disturbed and all his bair out off.-Selected. Drunkenness in Sweden and Norway is cured in the following way: The drunkerd is put in prison, and his only nourishment is bread socked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not as secreptable. After that he takes his food with stanishe hydin. My frond strees in van birmiddisc Christ's commond, "error and is of the benefited by a component dual birmiddisc Christ's commond, "error and is of the the spirited by a compressate dual of Sadar." This is nature. Now a tour break of Sadar. "This is nature. Now a tour break from now great and namest man who is con-located by the spirited by the spirited by the spirited because we does supformly. I. We must have handle of sadar we who was Safating against God larer must of heart of the spirited by the sp

#### THE GOOD SHEPHERD. BY PARIET BRIGHT.

THE good Shepherd, Jesus, with fondness and he tender young lambs in his hesom will bes On evergreen pasture his flock he will lead, Where they on his goodness and mercy shall

He will with his crook, and his mighty strong Protect all his sheep and will keep them from

barm, When they will but trust bim, and humbly o He leadeth them gently, he watches his fluct And is through all dangers their sheltering rock When ilous come roaring to kill and devour, Like David He'll resone has lambs from their

He is not a hireling, the aborp are his own: His voice meek and gentle, is by them well known; Their drink is his sporit, his word is their food

Their joy and delight is the Shepherd so good. Behold him on Calvary sailed on the tree! He hled and be died there to set his shorp fre From punashment future, that they should not In death, but should live in his mansion on high. In his precious blood he now washes them clo

That in their white fleece no more spots may be seen; Then gathers them nate his bosom of low To ornise him in beaven's fair Elen above. Let me then, good Shepherd, be one of thy

o may I in death in thy arms fall seleep!
Then hear me, redeemed, to the home of the Forever from an and temptation to re

CALLING EVIL GOOD, AND GOOD

EVIL.

DA JOHN 1. SNAVELY.

"We note them that callevil good, and good exist but out darkness; that put biller for sweet, and succeed 10 the individual whose virtues and amiableness does not consist princi

pally in those things that are highly es termed among mou, this subject is interesting. To the individual who has not or has undertaken to serve Christ, no from a principle of true love to him, not because his virtues consist, and, are con nected with a true regard for all the say ings of Jesus and his Word,-to him it is important. Were there justice done to this subject,—fully delineated and drawn out, and the candle of the Lord taken, no doubt many dark spots, and btemishes, and hiding places of the professors of the age would be brought to view. The word see in our text is us ed as expressing great sorrow, and ar inspired denunciation and foreshadow ing of God's wrath" upon those charac ters, "that call good evil, and evil good, or that say concerning good, it is evil," or in other words, make truth the producer of error, light the cause of dark ness, we can "call evil good, and good evil." both directly and indirectly; for example, take the case that was brought to the Savior "possessed with a devil, blind and dumb and he bealed them but when the Pharisees heard it, they said, this fellow doth not east out devils. but by Beckebuh the prince of devils: they willfully and maliciously called good evil, by ascribing the works of the Savior to the Devil, and thus cast comtempt upon religion, and the "ministra Good is indirectly called evil to-day.

and that by men that like to be called Christians. We take the position that any individual or church that does not

way, and risk the danger of meeting him may be recognized by many in such a in disobedience when he comes, taking manuer as to place him at a great way vengeance on them that obey not his or distance from the works of his hands. gospel, are calling "good evil, and put. He may be recognized by many simply love the praise of men more than the praise of God, love to be highly esteemed by men, and do what works they do to be seen of men is going to a fearful extremity in guilt, "is provoking the final withdrawment of God's grace. Such eburches and individuals are oot ashamed to "callgood evil, and evilgood," are not afraid to speak evil of "dignities, not afraid to pronounce a portion of the blessed sayings, as "non essential," as things indifferent, of no use, are not afraid to "call good evil," by discountenancing those, and the practice of those who are willing to yield in obedience to the commands of Christ, and thus bring contempt upon Christianity, and the works of God The righteous are represented as in

quiring of the Savior, "When saw we thee naked, and clothed thee; when saw we thee athirst, and give thee drink when saw we thee sick and in prison, and visited thee?" The righteous judge is found answering, "As much as ye have done it unto these the least of my brethren, ye have done it unto me." dom and all religion is but hollowner ye who appearso decent and friendly, with au empty sound if severed from the "fel great appearance of love for the souls of men, but have taught some things con trary to Scripture, and some things you Son?" did not teach at all, because you loved the praise of men were than you did me. You wished to prosper in your way, to swell your ranks, to increase in numbers, and on account of your evil desires to be praised of men, loving the "upperspost rooms," "the chief scats," "greetings," "salutations," and to be called Master. You did not hold fast that distinctive principle,—"the simplicity of the gos pel;" you"called evilgood,"and you did Word. By your own example you justified the wicked, you put darkness for et, are only withheld by the power unto "these the least of my brethren, ye until the day of judgment. did it noto me.

Let any man who has a growing de- labor, and work in the vineyard of the sire to become more wise, and to go Forth Lord, and the beloved in Christ, we oflanguage of the prophet, and the condition of things around him, and he is assertion of the inspired apostle. No shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parento, no bankful, unboly. Again, he speaks of men who are "ever learning, and never able to come to the knowledge of the truth." Oh, yes, progrees! the boast of the age, "if there one word," says a certain writer, "which more than another now commands the ear of the British public, that word is The mistakes made on this subject are numerous. We are living in an age of discovery; it is an age of action; knowledge is increased; but oft en the knowledge gamed is so ill regu lated and perverted, that instead of proand will not control in the'r teaching straid of profited, "in the progress of the more influence in recenting others from dozon. The proportion has not good and distrine for the literal observance of age, the recognition of God is not al-

ting darkness for light." The church or out of compliment, out of custom; and individual that has become so corrupt in consequence of men not properly recand so exalted, and so pharisaical as to ognizing the hand of God in all his works, and ascribing the works and qualities to him that do not belong to him, and robbing him of those qualities that do helong to him. They have made "truth the producer of error, good the fountain of evil, light the cause of dark ness," or in the language of our text, "call evil good, and good evil," in con sequence of which the world is far from peace and righteonsness. We freely admit progress has been made in things for which praise is due to God for; it is won drous. The people, so doubt, when he uttered these words could look forward to the progress of the age, and the speculations of vain and designing men, and that in their progress, they would sever God from his works, and, hence the lan guage; woe "unto them that call good evil, and evil good." "Ever learning, and never able to come to the knowledge of the truth," and why not? Because they are trying to learn independent of him in "whom are bid all the treasures of wisdom and knowledge;" because all wisdom is foolishness if independent of God When will we learn that all wis-

Let us learn that that which God has "called good, is good," and that which he has called evil, is avil. Let us all try and have this true re gard for Christ and his sayings, remem bering, it is not all to die. Beware! the great Judge of all will shortly decide upon all the characters of professed Christiaus, and their end will be according to their works. Do not provoke God to withdraw his divine grace from you, by "calling good evil, and evil good," the that which directly militates against my woe, the sorrow, and grief, and lamentation, expressed in the words of the prophlight, evil for good, and shamed those God. The justice of God is only slumwho did not; and as much as ye did it bering, -bis wrath is only restrained For the encouragement of those who

sire to become more wise, that to go what is in the world and fight more valually for a few practical thoughts, if they prove the battles of the Lord, compare the beneficial, may we be prepared to use a sinner, and more truly knows bimself declaration of the apostle Paul, with the them and carry them out in the purpose of Jehovah, and trust in the powerful arm of God for the promised blessing. bound to admit the truthfulness of the Le us emember "the foolishness of God is wiser than men, and the weakness of doubt the old prophet, and also Paul God is stronger than men." And if we pression of Deity, and the dissertment could look forward to the progress of would become wise, we must become the age, when this language was uttered; fools (in the eyes of the world) that we this means much, and is rare. It belong and heace the language, "In the last may become wise." We must "humble days perilous times shall come. For men ourselves as little children," come to a is in Jesus." May each member feel his ing. weighty responsibility that we as mem of the word of life, for the salvation of perceptions of the Father, the sweeter souls. Then it surely demands the con- experience of Jesus, the most transform as members of the church of Christ to the Holy Spirit. Those alone who are

all God's commands, but will take their ways seen," not in its true colors. God influence in leaving none unsaved-none out of the pales of the church-if we fail of this, we fail of doing our duty, and the work sesigned us; and consequently are deprived in that which constitute good and orderly members of the church of Christ. Let us feel that the church is a home to us, and to our families, and trusting, finally, it will be in beaven only let us be faithful to the sacred promises we have made. The victory is not yet completed, not yet won. Let nor e who have "escaped the pollution of the world," and have boarded the good ship Zion, and have tasted of the sweets of religion, again become entangled in sin, linger behind, and finally leave our circle of safety, and say to the world "I have tried both the church and the world, and the world affords me the most pleasure and enjoyment, and by doing this, calling good evil, and evi

### THE INWARD BEHOLDING. BY C. H. BALSHAUGEL

To a couple of modern Greeks:-Jahn 12: 20, 21.

SEEING is not merely light, but a sound organ of vision. "If thine be single." "God is light, and in eye be single." Him is no darkness at all," and yet mny be all darkness to us, because are dark ourselves. "The pure in beart shall see God," not in some distant realm in the bodiless bereafter, but here lowship of Jehovah, and his incarnate and now. This is the prerogative of moral integrity in all worlds and ages No soul ever wedded itself to righteou ness for the love of right without catch ing a glimpse of the Infinitely Good and Eternally Beautiful. This cannot be reasoned into conviction, it must be ex perienced. A Divine generation inf a divine life and vision. The soul that has never seen Jesus, "who is the brightness of the Father's glory, and the es press image of His Person," has not been born of God. In being reborn, the Ho ly Ghost impregnates the soul with "the divine nature" as really as in our natur al generation we were made partaker of humanity. The image defaced and obliterated by sin is restored. The beart that entemples God enonot help seeing Him. The christian shuts his eyes and looks in to behold the marvels of grace He has a double consciousness and a doub le experience. He knows himself to be

as possessed and setuated by a glorious soul ravishing, soul-configuring Other Self. When the heart is pure in its in teut, aspirations, preferences, decisions it is prepared for the photographic in of the Divine lineaments within. Bu to the elect-to those who have share ourselves as little children," come to a the death-agony of the Godman as the complete "knowledge of the truth as it cosential antecedent to the life-everlast It requires an ever upward look, at

bers of the church of Christ have a mis-sion to fill. Remember our shortness of uer vision unblurred. The least contime, to fight against the teachings of promise with the flesh dims the Divine error, the dissemination and vindication image. The boliest have the clearest secration of our influence, of our means, ing, peace giving manifestations of th purpose of God. Each member must be termined to know nothing but Jest interested in doing something in and out Christ and Himerucified," will be vouch of the church. Our influence should be safed the Beatific vision. Let us here greater since we have become members the terms well. I rejoice that you put of Christ's body than it was before. If you do not exert more influence for good, too much. Look for a devil in every

3

man form. You will find mean, selfish, carnalized souls in Jerusalem as in Rouse But you will find one thing which can be found no where else-unquestion undeviating adherence to the complete revelation of God in Christ. "The pure in heart" see God in feet-washting less than in the eucharist. We do not find it necessary to deny the Trinity in order to get a show of logic for siegle immer sion. We do not claim to be practical exponents of the Cross, and then shourt the Crucified by vicing with the world We believe in love. in fashion worship. and the holy kiss as its Divine seal. You are welcome to our fellowship. Enter in through the triple crystal door, antic ipative of your passage through the trip le gates of Pearl. Let Campbell Campbell, but Jesus Alpha and Omega-A FEW WORDS FOR OUR EDIFI

\* Verify, verify I say-unto you, If a man keep my sayings, he shall never see death." John 8:

VEVER to see death, is to enjoy eter nal life. That happiness to be free from eternal death, when we have stripped off this robe of flesh and lain down to our long rest. Heuce our aim and our care should be, how to avoid death in the life to come. To die, after our earthly life is passed, can in no wise harm us, for that death is only a door to the saints, whereby they may enter eter nal life; and of this the Lord speaks in

O, if we would only get a true idea of the happiness that awaits the faithful, had we only a foretaste thereof in our souls, we would soon despise the vauities of this world, and seek to be worthy of eternal happiness. Gold, silver, riches, bonor, and other things, what will it avail? Everything must pass away,nothing can help us in the hour of death Brethren and sisters, let us look in faith

upon that which is real; let us seek it. Happy is the soul entering eternal life. that has been united with God through Christ while here below; for he will remain with him also in eternity.

We may use the things of this life, as far as our duties demand, but should al ways look upon our chief concern, and that is, how to acquire or obtain sternal Let us follow in the footsteps of Jesus; for it is through him, that we may inherit eternal treasures. If we have up with him unto everlasting life.

get into Christ? Jesus says, "if we keep is sayings, we shall never see death. Now, it would hardly be necessary to our friendship! O how discouraging mention that nothing is meant here, that when the fact stares us in the face that we should keep outwardly, but rather a friends who lived in our sunshine van scart that is pure, and obeys the Lord ished when winter came! O how aw in all things. read the Scriptures, for the more we ed to see those who profess the holy read, the better we will know what is principles of Christianity which are derequired of us. The Holy Bible is to us like a letter from a dear friend,-we cheer the despondent, to aid the needy delight in reading it. To the child of to hide the multitude of sins &c., turn God, the Bible is a letter from their best upon us to rend us, and to ruin us! Yet friend. His disciples read the Word, to such things are apt to be the lot of many profit thereby; to them it is not an empty sound, but reality.

and conversation that they are his true sentiment in our text. "Words fitly followers, 'Whosever loveth me, keep spoken &c." Having an experimental commandments, is to love him, to obey glowing in us, we shall prove it by a ho-ly life, walk and conversation. ent and heart-broken because of having to pass through the above named trials,

B R not swift to take offense; Let it pass!

Anger is a fee to sense; Let it pass! Brood not darkly o'er a wrong Which will disappear etc long: Rather sing this cheery song— Let it pass!

Strife corrodes the purest much; Let it pass!

As the unregarded wind, Let it pass?

Any volgar souls that hve May condensu without reprieve; Its the noble who forgive

> Echo not an angry word; Let it pass! Think how often you have creed; Let it pass! Since our joys must pres away, Like the devilrops on the spray, Wherefore should our surrows stay?

Let them pass? If for good you've taken ill, Let it pass?

Oh! be kind and gentle still; Time at last makes all things straight:

And our triumph shall be great; Bid your anger to depart,

Lay these homely words to heart, "Let it pass" Follow not the goldy throng: Hetter to be wronged than wrong; Therefore sing the cheery song-

-All the Year Round.

WORDS FITLY SPOKEN.

BY W. J. B. DAI MAN "Words fitly spoken are like apples of gold in

Prov. 25: 11. ONCE while laboring somewhat under mental despondency, I received a letter from a dear brother containing words of encouragement. Gloom vanished and I felt revived, I immediately thought of the words of Solomon, "May kind friends grow up all around you, be not discouraged, lean on the strong arm," were the brother's words. These to me were words fitly spoken and were charming like "apples of gold in pictures of silver." There are dark times in the experience of all; yet none so dark but been planted in Christ, he will raise us what a kind word-a word fitly spoken will cause at least a degree of light to Just here one might ask: How can I shiue around us. Ob, how many are driven to utter despair by unkind w O how heavy falls the blow of treacher-We should not forget to fully discouraging when we are compellsigned to save and raise up the fallen, to

s one, (what we have felt and seen with confidence we tell), and nothing will keep It is evident, then, that those who read up courage better under such trying or-God's Word, will show by their walk deals than a practical application of the

eth my commandments." To keep his knowledge of the effect that words of encouragement will produce we shall en him in every thing. If we love Christ, deavor to apply practically the same, we will gladly obey him. If his love is and would say to all who are despond-

be not discouraged, but lean on the strong arm of God, lean on it by faith, and an humble resignation to his will in all things. God will help you and that right early. Stand still and behold the salvation of God. Dou't desert the standard of King Jesus when your trials are heavy. Cling the closer to him. In him you have a friend who sticketh closer than a brother. Kind friends will grow up all around you, and you'll find warm, sympathizing friends among the Their words fitly spoken will be to you like apples of gold in pictures of silver, and though your en mies may be all around you and thirst ing for your blood - destruction, the friends you have are true-tried and will stand by you in darkness as well as in sunshine.

We'll suchor by and by. Yes, anchor on the other side of the stormy ocean of mortality. Anchor in the city of peace from whence the accuser of our brethren has been cast out, where no tears will be shed, no sorrows pierce our breast. No death sever the ties of holy friendship, no enemies among us where friendship besms from every

eye, and love immortal glows. May God grant that in the above fa we may all practically profit and find comfort though surrounded by the sorrows of death. Amen.

### DON'T GIVE UP.

MEAN, don't become discouraged, cease making efforts, and thus lose what you have wrought. Very likely you have been burdened, if you are walk ing in Jesus' footsteps. Resisting sin and performing duty has cost you vigorous ffort, severe mental struggles. The bur den has seemed to grow heavier, the cares to multiply, while with sick heart and weary brain you could not feel that the work was moving on, that you were ac complishing aught for the Master. Per

haps, care-worn aud sorrow-stricken, you have looked to the wrong source for com fort. Thinking only of your own sor row, you slept instead of agonizing with the Lord. Of course you deuied him; and then in your bitter regret, with the enemy triumphing over your downfall, ou almost felt to say, "It is useless to ttempt to walk in this may." But now that he has followed you, and comes with the tender inquiry, "Lovest thou ne more than these?" can you refuse to engagethe enemy once more in his uame Ah! you have learned a lesson, and from henceforth you will not try to bear your burden alone, but will share it with him. Now you are ready to say, while you feel his sweet smile of pardon for your lack of fuith,-Give me some work, and make me able to do it.

'On, blassed work for Jesus! Oh, rest at Jesus

There toil seems pleasure, my wants are treasure, And pain for him is sweet. Lord, of I may, I'll toil another day.

There is a pleasure in contemplati good; there is greater pleasure in receiving good; but the greatest pleasur, of all is in doing good, which compre hends the rest.

The nail bit. Says Spurgeon: " W. ught to have room for enthusiasts, even if they violate every rule of grammar A grand, blundering, hammering, thusdering, whole hearted. Beanerges is worth a regiment of prim, reverend gentlemen, meek as milk and water, and in a moment; but the strongest and soft as boiled parsnips."

UNCLE JOHN

1400 inhabitants, and in that town, as in other towns, live the rich and the poor. The rich have their stylish church es, and the poor don't feel themselves welcome in them. They have their Sabbath Schools, but the poor children don't go there, because they feel that they will be despised because they can not dress as do the rich Near the same town lives an old vet-

eran of the cross who has passed the allotted time ordinarily to men's lives, but he is still strong, vigorous, both in body and mind. The people, generally, and, especially, the poor children of that country, call him Unch John. A few years ago he concluded to build

a meeting-house in town, and although he commenced the world poor and has spent, perhaps, as much time and money in the service of the Lord as any man now in the Brotherhood, he says the Lord gave him all he has, and to the Lord be will lend again by providing for the poor. He procured the ground and built a house 40 by 45 feet, with a brick basement, costing him over two thousand dollars besides the ground While he was building this house, poor shildren would be about him and him many questions after this sort: "Uncle John, will you have free meeting in this house? Your people are all plain, the poor people of town can meet with them, can't they, Uncle John?"-"Yes, they can all come." "Uncle John, will you have Sabbath-s-hool, in your new house?"—"Yes, I hope we will."—"Then we poor children can come to Subbathschool, too, can't we, Uncle John? "Yes, I want you all to come and be good children," &c.

When the house was finished he made the following proposition to the church over which he presides as Elder-not as a lord, but as an example to the flock:

Proposition: Here is the house. I will deed it to the church, in fee simple, up on the condition that it can never be sold from the brethren while the world stands: and second that there is no unbecom ing performance in it, such as would not be in harmony with the Brethren's view of christian doctrine; and, third, that there shall be no objections to holding Sabbath school in the house, and be so conducted that all the poor children will feel at home there. The offer was necepted, and he donated it all, a free gift to the church. This is one of Uncle John's acts of benevolence. We might mention more. The town is Cerro Gordo; the man is John Metzgar; and to such men honor is due, more than to the hero of a hundred battles.

-P. J. Brown in Progressive Chris

"The story is told of a woman who freely used her tongue to the scandal of others, and confessed to the priest what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she

obeyed, and then returned and told her confessor. To her amazement he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather un and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a hundful of thirtle sund before the wind wisest man cannot gather them again.

BRETTERN AT WOLK

### Lanark, Carroll Co., Ill.

311LY S. 1879.

Parang do not send us any more ter For fractions of a dollar send three's

Att. matter intended for the Children at Work should be addressed to J. H. Moore, Lan-

MINUTES of A. M. 10 cents each, or 75 cents en. Reports 25 cents each, or \$2.00 per For sale by BRETHREN AT WORK. THE Brethren at Ashland, Ohio, have con

cluded to erect a boarding-house 40x110, and four stories high; to cost about \$10,000, of which about \$6,000 is vet to be raised HESTERN JESSE CALVEST Says they is

pleasant Love-feast at the Solomon's Creek Church, his former home, June 20th, and all ere revived with the gentle dew of heaven. Becomes Basiloz has been holding meeting

with the Brethren at Wayneshore, Pennsylvania, and when last heard from was at Accident, Maryland. We learn that, by the grace of flot he is entitled to weld "the sword of BROTHER J. W. STEIN, Principal of Mt. Mor

ris Seminary, Ill., will thankfully receive useful books gr-off: to the school. Friends of edu-cation are requested to sid him in collecting a dress all donations as above. Resucce Hoven, said he never knew but on

Ir ministers would get into the habit of ng TO their text a little more, and not FROM it quite so much we would have more real gospel preached than what we now get Most any body can preach from a text, but

BROTHER THOS. D. LYON, of Hude writes that the time of holding the District Meeting for the Southern Illinois District has here changed from Oct. 28 to Sept. 30. He will wait for edjections to the change until Aug. 30, and if none, are presented, the meet ing will be held as proposed. A veny serious typographical erro

the Seminary Prospectus. J. W. Jenks, Pro-fessor of American and Modern Languages should be "Professor of Ancient and Modern Languages," We regret that such mistakes do peop, and so much the more in this case, since the same error appears in the pamphlet.

A CALL has been usude by Brother J. T. Meyunsylvania. Hontingden has been suggest remnyreads. Hontangorn are cell suggest-educitie plan of meeting. May wose counsel-prevail for the good of our dear youth. To lift up the youth from our and ignorance, and

BRETHERN MARVIN MYER and Daniel Miller returned from Wisconem Mission field on the 56th ult. Sixteen were implied and one re-cluinged. The love-frast on the 14th and 15th stoock, was an onjoyable one. There are now two churches in Ruchland county aggregating and cannot take any provid quite interesting option the dear children of this long, program and cannot take at large le draw when the tre world! We want to must take all 'on the sover blow, are too blook of grid and are properties at the source take. And the source blow, are too blook of grid and are prevent which, it inhibitly mentaned, will the page of partiag will be felt an more. So so, the page of grid and the page of grid and the source blow, are the source blow and the page of grid and the felt an more. So is the page of grid and the felt and more so of the page of grid and the felt and more so.

As will be seen in another column, all bus ness communications intended for this office must be addressed Bravanan at Wong, Law-ark, Ill. If you would have your beniness

promptly attended to, please observe thre change. By close attention to business, and aptness in filling orders, we hope to merit

THE prospectus for the Mt. Morris Seminary was put in the paper before the present fire had thought of taking charge of the BRETSHEE We say this lest some of our readers might think that the new firm had sudd ing to our readers in general. The same matter is ready in pampialet form, and can be had by addressing J. W. Stein, Mt. Morris, Illinois.

able liberality, any errors that may appear it The additional labor incident to a change did not permit us to watch the contents of the paper as we desire. The next number will contain some improvements; and then, too we want to have a little talk with our contrib-ntors and agents. Altogether we unticipate a

### it will be through hard and earnest labor I. H. MOORE'S FAREWELL

TITH this issue I close my connection with thout many regrets; for I have been closely short-fied with the paper from the beginning and have learned to love the work connect with the office; but a change on my part censed advisable, and I have sold my interest to Brother Eshelman, who takes charge of the paper in the future. May success crown his

In taking charge of the BRETHERN AT WORK nes many and great responsibilities for few persons know the difficulties attending the publishing of a paper, especially financially. Bight here, I would say, that every one who subscribes for a paper should be prompt in paying for it. It is very embarrassing to have small amounts distributed all over the co and it requires no small ontlay to collect these small sums. Please, then, remit all amounts due Moore & Eshelman, and thus asl the new firm in properly discharging its several obliga-

I now take charge of the Children at Work though smaller in size, yet having the large circulation of any paper in the Brotherhoo and I shall endeavor to make it so interesting that no family having children will want to do without it. My Muster told Peter to feed the lambs, and that is just what I am going to do -prepare a paper for the children and young members. Let every reader of this article please send for a sample copy, or to further and more widely introduce it, I will send it from now till the end of the present year for 20 cents. Address J. H. Moore, Lanark, Ill.

Finally, gentle render, farewell; may God be with and bless you; live in peace, do not full out by the way, and don't forget the lumbs of

### THE CHILDREN AT WORK.

RULY this is a world of changes. Twentyfour hours ago, I had no idea of saying 'a ewell" to the Children at Work. I expect ed to spend many pleasant hours with the "little ones" through the Work, but alas! that hope has fled. Brother Moore now takes the children in hand, and will, no doubt, do all he can to lead them in the way of the Lord. speak for him the support and sympathy of all lovers of youth, and trust that his labore make mistakes. These we hope our brethre among the young may be beneficial both to him and them. We have enjoyed our a-sociathose with the youth; and however severe our give us grace and honesty enough to accept labors, however irksome the daties of life may such favors with due re-pect and gratefoliuss. be, we shall, with pleasure, look back to our Children at Work days, thank God, and take we form no part and aver he in our view, caus courage. The tender Father above direct and tog us to keep non on the veility of bumility, uphold the dear children of this busy, progression of anisotron and reliables

EARLY in life we formed an attachment to church literature. The contents of our church periodicals were read with thrilling interest. Many times when we beheld a per picture by a spirited writer of the problem of

"The lighest word Would harrow up our soul; freeze our yo

Make our two eyes, like stars, start from the And each particular bair to stand on end,

As years rolled on the necessary changes from boyhood to manhood came. The burden of his was placed upon our back, and increased rapidly in weight. We not only doubted our shility to be happy in this world, but of "shuf

fling off this mortal coil" with out having at tamed to that Divine nature which all do who have their robes washed white in the blood of the Lamb. This was a matter of no small moment to us, and many sleepless nights did we Feeling the necessity of a better ed m order to drink deeper from the fountain of

truth, we left our home in lows and went to a school in Southern Ohio. We had no acquain tances either in the school or in the State. iast words of our mother, when leaving he and as she bade me good-bye, were, "Keep good company." These words rung in our cars and involuntarily formed most of our thoughts by day and our dreams by night

The first good company we missed after en tering school was the Christian Family Con nenion. This paper had been a family con panion to us at home. We sent for it at once It came promptly, and oh! how eagerly did we scap its pages. It seemed to carry us back to the old home circle. Its form, its print, its do trine, and the names of the writers, all con timed to add to its charms. We have read this paper ever since, though its name has been changed several times. Next came to us the BRETHERN AT WORK

We ded not become much interested in it, us Brother Bushor became one of its editors. We him for his unturing real and unwonted devotcloss to the cause of Christ; con soon as he became a member of the firm we be came wedded to the paper. (We did not know either of the other editors then yet.) Our or caucation was school-teaching. This our bealti would not never us to follow, and therefore accepted a position in the BRETHRAN AT WORD office as "clerk." Since we have been in the office we have become still more attached to the work. We find that thousands of souls have bren loosed from the shackles of sin and death by the truth disseminated through the papers They have been the means of importing the truth as it is in Jusus, and of onening to view that "marvelous light."

This much we have to encourage us to go forward in the work. But there is mother side unborn nations may yet live and suffer for what we do "Pheir works do follow them," no more true of the accurate than the inaccur ate. With those who have left bul books bemost every family in the civilized world, what

an autul reckoning there must be on the day of judgment! Let all heed, that while we may of our work for good or evil. Our object will be to teach the track, wheth-

er popular or unpopular. A fact is no more feet and tallible creature, we shall doubtless tran spirit, point out and correct; and may God We marker trust to I the go at things of which

#### BURDENS GROW NO LESS

WE know not what the future will bring torth by Garling W forth, for God holds that in his own hand, but we can say, as the Apostle James, "If the Lord will, we shall live, and do this or that." We can only resolve to do, and then, by the grace of God, "perform the doing of it."

sponsibilities by the retirement of Brother Moore, I cheerfully press on under the leadership of Him who has upheld me in days that are past and gone. Sweet has been his name, and lovingly has he borne me along the rugged read of life as he doth all his elect. onder are the mistakes, the way-wanderings, and the crooked marks-bad enough, indeed, but the precious promise of Jesus, "Him that cometh to me, I will in no wase cast out John 6: 37—urges me onward The Burnesey at Works will continue to

se an earnest exponent of "the true light, which lighteth every man that cometh into the world; and not shun to declare the whote counsel of God. It maintains that "wisitever was written aforetime was written for our learning," and is profitable for doctrine, for reproof, for non, for instruction in righteourness," that all of us "may be perfect, thoroughly fornished unto all good works." 2 Tim. 3: 16, 17. In view of this we are not unwilling to be proved, corrected, and instructed in the Spirit of Christ. We have no use for error. have no idea of trying to become wiser and better by groweling in darkness, honce ruther wite correction and reproof wherever neces

sury. Truth injures no man, therefore let the Troth be the basis of all our doings. What God has written by holy men of old, will be ccepted as final on all points. We appeal to the Record of God, stand by it, secret it, teach it, and by the grace of God shall die by it. be raised by it, crowned by it.

### TO OUR EDITORIAL BRETHREN

WE extend to you our fraternal hand and good will. For you we entertain the most kindly feelings, knowing somewhat of the struggles incident to editorial life. We do not feel that we alone are worthy the notron age of our dear brethren and sisters, but trust but they, by their good judgment and Chris tian principles, will distribute the "cheerful support" as may seem good. Would need sympathy, the prayers and blessings of the whole And while we shall spare no efforts to make

our paper instructive and attractive, we shall not free and worsy if you many times excel us in dealing out the word of the Lord. No person should be kept in ignorance of

work are inuserous, therefore we shall endeav to fill our paper with "hitter herbs" for the enemy of our souls, and with "honey-comb suretness" for the elect of God. Our road will be rough enough without inriting any one to set suares and put op stembling-

blocks for us, hence invite none of these upon the heaten truck. The nothway of our contemporaries will be thorny enough without an effort on our part to "sting" them. God bless all not simply to seem to be "kindly affectionated one to another," but to be so in deed and in

### BUSINESS NOTICE

N assuming the control and management of the Barranes of the all book accounts, and agreed to pay all debts. In order to meet payments that will soon be due, we beautily invite all persons indubted to the late firm, Moore & Eshelman, to remit at once to BRETHERN AT WORK, LEBARK, Illinois. All accounts must be settled, as we need mor ey, and wish to belsace books. Statements will be sent to all, and if any errors are found in accounts, we will cheerfully correct them the assurance that our beloved Brethren also have this desire, therefore shall look for those owing us to remit the amount, that they may feel that they have done their duty in this matter. The amount due from each one may be small, but suppose 2,000 resters

should each owe \$1.50, would not the aggregate this respect—if we should permit our children be quite large? Yes, large enough to impede the progress of the poper if not carefully We Lope, therefore, that you will

give this matter prompt attention, and con time to labor in the good cause of Christ. If you have ordered your paper through an arent do not wait for him to advance the m ey, but come right up, Christian-like, and do vour part. Agents are often requested by sub ers to forward names, and then they must either pay it themselves or ask the publishers to relieve him of the agency. This is all wrong,

and wrong can benefit no one. In the future, the cash must accompany all single subscriptions, for we cannot afford to keep books, and then at last lose more than

ats with agents must be settled every sixty days. We shall forward them statements and do all we can to make our dealings with them pleasant. We have long since learned that only by strict adherence to business principles can successful work be done, and he who throws saide these in the conducting of a religious paper must eventually suffer. Our hely religion requires us to pay our debts, and to this end we pray and labor. More to our

### HOW MAY WE INDUCE POOR CHILDREN TO ATTEND OUR BIBLE SCHOOL

(HILDREN have tastes, desires, likewand dislikes as well as men and women. on and take off just like their fathers and mothers. Are they kindly treated? Then they Do you love them? Then they love too. Do you abuse, scold, fret and worry? Ah! be careful, they may learn that business too, and then when you are old, perhaps you will be scolded too. You may get your scolding back with usury. Are the chaldren hearing father and ther pray? Are they taken to the assembly ints every Lord's day to hear singing, prayer, and preaching? Are they given Bibles and Hymn Books to that they can read and Do you take them by the hand and lead them to the Bible School to stody the Bible? dience to the command of God? If you say poor children to attend School

Our subject implies that some children are not attending Bable School. There must be a cause for their absence. We are after the cause, and want it removed. If a serpent gets in my way and impedes my onward course, I do all I can to kill it. I want to get it out of the way and the only alternative is to kill it. So if a perpent binders poor children from going to Bible School, we must hasten to kill it, and then of the things that are keeping poor little boys and girls from Bible School. One little boy "It is so cold in winter, and my clothe

What is the remedy? I do not ask what is the duty of the skeptic, the unbeliever, but what is the duty of the Christian in this inst Make the poor child comfortable even if y must BEG the raiment. Arms, stretch forth your hands and resons the perishing child! It will not simply do to sing.

"Rescue the perishing, Care for the dying,"

Another poor child says: "I would like to go year School, but the other little folks are dres ed so studish that I dore not sit with them. Mu

plain clother would not please then and I am met the road back to Jerusalem by way of Ai and This is a fund state of addrs. How many | The road to Jericho has been improved some poor children are kept from Rible Schools on in the last few years by the liberality of wealthy

If the Brokhens, whenever generally spote than he is a few the temporare assuments are good to be the second of th should write a should become lax in and an hour, on the average, is three miles.

to ribbon, lace, and ruffle, so that they can step or bend without pain, and lead others to imilar evils, or keep the poor away from school, then good-bye to success. Simplicity gives power; and unless we maintain gospel simplic-&c., our schools cannot import any spiritual strength to any one.

Vain dressing keeps the poor from Bible Schools, from church, from fellowship and society. I am willing to spend and be spent for our dear youth, but if parents should insist on adorning their children in costly array and fan patterns to gratify the kine of fashion, then I shall raise my voice and pen against organ

tions that run in this channel. No school that permits its populs to dress in a manner to keep the poor away is worthy the name "Bibli ool," nor can it accomplish the good that its leaders may wish. Every rich man can his children plainly, but poor men cannot dress their children in the ever changing fashions of his age of the world. And nothing tends to eparate so much as dress. The finely dressed, lo not feel right to associate with the plainly dressed, nor do the planaly dressed enjoy the so-

Bence the

st successful school as that which insists or all its pupils dressing plainly. If by will porents pursue a course that as not attended with essings? Why draw your children in a manser that keeps away from school, your neighbor's children? God loves the poor, Jesus died for them too, arose for them, was crowned for them, pleads for them. Will we keep all the evils out with "the sword of the spirit For your sakes, your children's sakes, the sake of the poor, let us all dress plainly and clothe our children in like manner.

ciety of the fushionably adorned,

But now a little girl speaks and says: "Yom hast is all right, but wer of the teachers spoke ry radely to me the other day, and as I am

Too kod, nov dear little girl! How a truckould speak rudely to you I cannot tell. Teach ers ought to know better than to do that, and ? pose most teachers do. But do not let that little reseness keep you away from school. professors of Christianity we must be gentle to If men, kind, long-suffering. Never treat any on can to bring the poor into your school litere 15 many a gean holden under rags. De quise no one on account of his dress. Esteen A man will be judged by his actions. But ety is in accordance with his raiment. "Judge some extent an index of character. Actions are not always undustive of a good heart. The dyest rogue will seem religious when it is to rudely just because he feels like it. Our Jesus recommends kindness, gentlemas, meckness, satience, charity. All successful tenebers are a possession of these divine graces, hence are

## ON THE WAY TO PALESTINE.

The Jordan Valley and the Mountains of Gilead.

but we must actually exercise used over. To say
and not do is sinner-like, but to say and do is

N Monday, April 21st, we left Jernsale
in Jerjeho, on no exemption introduced O for Jericho, on an exentsion intended to include the Jordan Valley as far as the Damieh Forry; all the principal places beyond the Jor- in for a swim; and such a swim we never had dan, from Jerash on the north to Callirrhae before. In trying to swim the usual way, our

this account! How many poor little hearts are Europeans who have traveled over it, but it is cannot on account of mun dressers. God pity back, and utterly impassable in a carriage. The the School that is controled by the lovers of detecut is very rapid, Jericho being nearly 4,000 pleasure! "Take heed how you offend one of feet below the level of the Mount of Olives; yet there are some steep ascents along the way, and If the Brethren, who are very generally open- these but add to the steepness and length of the

Church who visit Jerusalem every year during

When about half way, we ascended a steep, the "holy week," come down here on Monday rock which cast a shade large enough to protect us from the sun while we ate our lunch. This by the Crusslers; but it is the furthest of all the reputed place where, as our dragonian expressed it, the "good Samaritan fell among from the true site of that event. Of this, more thieves." It is a very suitable pince for the hereafter. It is certainly, however, a good place udden attack and escape of robbers, but we saw veral others that would have suited as well. It more certainly fulfilled another passage of Scripture, for the spot where we rested was lit- ly bottom, and the only drawback to perfect

As we neared the Jordan Valley our noth lay along the precipitous side of Wody Kett, the brook Cherith of Scripture, where Elijah was concealed and fed by ravens. Brother Earl and Brother Taylor were considerably in advance when they reached this spot, and the latter hearing the rush of fresh water in the gorgbelow, and thinking it but a short distant down, started down to get a drink. When we sme up he was out of sight and hearing, the steep brown rocks hiding him from view, and the roar of the stream dashing over its rough bed drowning our voices. We rode on leaving Brother Earl to wait for bigs. When he overtook us we asked him how the water of Elijah's brook tasted; but he said, that after clambering down several hundred feet, he came to a perce dicular chiff with the water still far below hun and then climbed back again without a drink After reaching the Jordan plain we cross brook, on our way to Jericho, and it was my purpose to explore it for a mile or two up its narrow and deep fissure, but my dragoman assured me that I could not make my way on horsekarlt, and that it would be eve what I had already seen of it, realizing its per-

which Elisha bealed (2 Kings 2: 19-22), anwhich is therefore called by Christians Elisha's Fountain, while the Arabs call it The Sulton contain, using the word Sultan to indicate its eminence smong the fountains of the vicin-It is a splendid spring, a uding forth w ter enough to run a mill, and giving verdure to eight or ten square miles of the plain which ould otherwise be barren. It marks the site of the ancient Jericho, not a vesture of which remains except a mound consisting of plaster building stones, sun-dried bricks, and broken pottery. It is fifty or sixty feet high, and s quarter of a mile long, and lies just above the fountain and to the west. About a mile further est no the mountains into which the spice of Joshua fied when Rahab belped them to escape, One of these mountains, called Karantel by the Arabs, and Quarantania by Christeans, was fixed upon by the crussiers as the mountain of Christ's temptation; but they selected it arbitrarily, and any one of a dozen mountains in the vicinity, most of them much higher than Karantel, is as likely to be the real one. modern Jericho, so called, is a little nest of mis erable Arab huts on Wady Kelt, about two miles from the ancient Jericho, and about the sime distance from the mountains. One build ng recently put up, and called a hotel, but up worthy of the name, and a one storied Oreck monastery, 80 feet long and 40 wide, give a slight air of respectability to the place. We

On the next day after reaching Elieba's for tain, we took a ride to the Dead Sea, distant ten miles. We started early to avoid the heat, and got there at 7 o'clock. Of course we plunged heels were constantly kicking out, so we could make but little progress. I soon found that the best way was to lie on my back, with head and heels both out of the water, and paddle along feet foremost. When I stood erect in the v ater beyond my depth, with my hands down my side the surface was on a level with my armpits, showing, as is commonly stated by writers on the Dead Sea, that the human body floats in it with one-third of its weight out of the water

ingle palm near the monastery, to rem

palm trees

men were also haptized.

ed hill, and dismounted by the side of a high after Easter to bathe. It is the reputed site of the Savior's haptism, fixed upon without reason the fords, or rather ferries, of the Jordan, away for haptizing; for although, at this season the water is S or 10 feet deep in the channel, there is a gradual descent on each side with a gravelerally what Issuah calls "the shadow of a great comfort is the swiftness of the current. myself, however, haptized in the Missouri River, where the current was swifter. We waded about and swam in the water till we thoroughly tested its depth, its current, and the charge

5

On Wednesday the 23rd, we moved up the Jordan Valley to the Damieh (Dam'-i-ch) ferry, so called from Tell Damiels, the roin of an an cient city called Damieh on the plain east of the river. This name is supposed to be the Arabic corruption of Adam, the name of the city to which the back water of the Jordan was heaped up when the river parted before Israel. (Josh. 3: 16). Here again we tested the water by wading and swimming, and found on the east sade a fine place for immersing, with a clean gravely bottom; and on the west one equally

good, except that it was a little muddy at the edge. The width of the stream here, from water's edge to water's edge, was 130 feet, and its greatest depth was 8 feet. We measured it as we crossed in the boot, measuring the width along the rope by which the boat is pulled over. We wished, white widing and swimming in the r, that we had Mr. Ditzler, and a dozen oth er Methodist preachers with us, so as to make them testify that the Jordan is prither too swift, nor too cold, nor too deen, nor too shallow, to

erve as a fine place for immersing. Our tents were pitched beside the fountain Some two or three hundred yards above this farry hulden in a thicket of temperials and hulrushes, are the ruips of an ancient stone bridge by which the river was crossed in the better lays of this country. Our drogoman knew nothing of it, but when Linquired through him of the Sheik who was now our protector, he immediately pronounced the words Jisr Damiek, Damirla bridge, and pointed toward it. By the aid of an axman to chop a way for us through the brush, and the guidance of the Sheik, we oon found it, and rode under three of the arch es by which it approached the stream on the natern side. These arches have a span of 20 feet, and they show that the roadway of the ridge was 12 feet wide. The rains of other arches and of the abutments of those at the wa

> de expense the structure maght be restored The Damiels ferry is situated immediate wes of the point at which the lower valley of the river Julibak cuts into that of the Jordan: but the stream of the former bends to the northward just here, and enters the Jordan above the old We passed up the Jabbok, now called Wuly Zerks, about 8 miles, to where it passes from the Gilead Mountains into the Jordan plain. Here, neur its northern bank, is a Tell, so the Arabs call it, or the ruin of an ancient

mty in the shape of a mound. It is called Ham-1910 (Ham-marm) hot writer, and takes its name from a spring of hot water a little farther up the stream. Here again I had to resort to the Sheak for information as to the locality, and he alled on Arab from barvesting his little wheat no that Jericho was once known as "the city of putch, to find the spring for us. When we came to the spot the spring was dry, and the Arab

said that the only way to find the water was to dig for it. I began to feel disappointed, when it convered to me that as the unot nainted and was about 90 fest above the level of the Jobbok the spring might have found an underground channel into the river; so I clambered down the rocky and almost perpendicular bank, and there I found three little streams of bot water trickling along from under the ledge. ature was 96". I am indebted to Dr. Merrill of the American Pulestine Exploration Society. for my information about this spring, and I think he is its discoverer. (Concluded next week.)

Two persons who have been with the Thurmanites several years, have lately united with the church at Edna Mills, Judispa. Two young

Gascs and glory are inseparably joined—he that gets the one may be certain of the other.

## Correspondence.

From D. N. Workman

N company with Brethren Bostor and Harper, left home May 22. We glided plemantly along, sometimes noder ground, sometimes on the surface, sometime the light then in darkness as we went plunging through tunnel after tunnel, experi borne along, as we found ourselves on the morning of the 24th about 2 A. M. at Kevser. Brother A. J. Hixon joined us just landed at Keyser. Here we were met by Brother Leatherman and conveyed to Pinc Church. about thirty miles away. We landed about 2 P. M. Met many dear friends, brethren and tle over two years ago.

Services here commenced by a brother an nouncing hymn 682. After singing the hymn and prayer, the 50th and 60th verses of the 119th Psalm were selected, an i spoken from by a brother. Later in the evening we enjoyed the privilege of listening to Brethren Bashon and Hixon talk on the subject of self-examin ation. After services the tables were prepared and the brethren and sisters gathered around and the oretine and electry gathered around them to enjoy the Love-feast. Brother Bashor mot being able to remain with us during the Love-feast, was conveyed to Dr. Leatherman's, and there took a fine rest. The Love-feast pass The next morning we had a very pleasant meeting; Brethren Bushor and Hixon did the speaking. After services the Brethren thought best to assign to each one of us a place of meeting, to which we all consented. I was Run Brother Boshor to Morefield Brother Harper remaining with me; we protracted ing in the daytime and evening until Friday evening following, at which time we have day evening ionowing, as which the fourteen. We then dismissed to go to A. M. After we had dismissed we were requested

ed to do. Saturday meening we again started to A. M. We appointed Brother Hiven to report our trip scross the monutuins, hence I omit that looking for a report from him. We are on the ground of A. M. A large crowd is here. Meeting passed off well. Brother R. H. Miller was Moderator, and a very good one too; every thing connected with the meeting under the nomagement of the Brethren in Virginia was just grand. The brethnen and sixters in Virginis have made themselves many warm friends all over the Brotherhood by their kindness during the meeting. May the good Lord bless

turn to them after A. M., which I or

them, is my prayer. Meeting over, started back to Pine Church Brother Harper and I got our pockets picked at Winchester; guess we got among the wrong class of Brethren. Landed in Keyser Saturday morning about 3 A. M. Took the back about 8 en roufe for Pine Church. Left the back and stopped at Brother Z. Armold's, about 1 P. M., for dinner. Spent some time with them; while there a paper was handed to me, contaming a a meeting to be held at Pme Chu notice of a meeting to be held at Pine Church, on Tuesday, June 10th, by the presiding elder of the M. E. Church South. (We here note that the Pine Church is Union House.) His subject was baptism. We did not get alarmed about that, but went on to our appointment for Saturday evening. Landed there in due time: met a large crowd much excited over the mplated meetings, thinking that now the Dunkards and the M. E. South would have a big time. Well, we did have a big time. Saturday evening meeting passed off very pleasant-ly. Sunday morning at 10 A. M., after service, I baptized three; evening service passed off well, Monday morning service at 10 A. M., very pleasantly. After which I taptized five more, services also in the evening. Now we came to Tussday morning. Crowds from all directions commenced to assemble quite early. Eleven A. M. come the M. E. preachers, four in number, "Well where are the Dunkard preachers?" O. they are in the house waiting this long time? Well, in came the four Methodists, stepped cuto the stand, and opened by singing and prayer. The eider then arose and announced the object of the meeting and text, which was Matt. 28:19. Commented upon the same about five hours that day, with an intermission of three quarters of an hour. The main theme was that sprinkling and pouring should be re-garded as Christian haptism. He also gave the supper and feet-washing and the salutation a possing notice. Just before he dismissed his meeting I arose and announced meeting for

the next morning at 10 A. M., promising to san that it was amough he would say. "Come great destruction of life and property. Part of notice some things that the elder had said over to rest, and receive thy crows," and the N. W. part of Nehama County, Kansas, in Here we are ready for our reply; a very

round, but not quite so large as yesterday. But
where are the Methodist preachers? The Lord

where are the Methodist preachers? We suppose that they have fiel for their lives. ok there at the beautiful bouquet, skillfully arranged by a Methodist lady, and placed upon the stand for Brother D. N. Workman, as a the stand for Brother D. N. Workman, as a token of respect. Ten A. M., time for meeting Brother Wise, from Pennsylvania, arose and ounced hymn No. 20, by request of mys After prayer I made the renty, using about

After services I baptized nine more that ose to their feet while we were singing our closing hymn, leaving one applicant to be mu-tized the next day at another place by his re-quest among his friends, which I attended to the next morning. Thus our meetings closed at Pine Church, Wednesday, June 11. In all little ten healtend and air of them from the closing hymn, leaving one applicant to he has rty-two haptized and six of them from the Methodists, with many more ready to come over to the Brethren Church; hope that they may concome. The people in general in the country around Pine Church are very kind and very willing to receive the truth. In fact I save formed a very strong attachment to then

orginia as well as in Virginia Broth or Harper, I find, is a very good travelest in our Savior's cause. Leatherman is the only ministering brother in a faithful family standing by his side, and with D. B. Arnold as their elder standing right to them in all that is right, how can they help but prosper? Brother Arnold is the right man in the right place.

All of us enjoyed our visit very much in West

This will inform the brothren and sistids that Saturday, the 14th of June, about 4 F. M., found me with my own little family at home. Found all well and everything well cared for while I was absent. May the Lord bless all that may read these few lines, is my May the Lord

From Monticello Church, Ind.

ON the 6th of June, wife, children, and my self, with a sister living near us, started for our meeting-bouse to engage in the worship of God; arrived in good time. We were made God; arrived in good time. glad to neet quite a number of members al-ready collected from five different neighboring ougregations, with a good ministerial force. man, S. Ulery, and Sanford Saylor the arduous work of holding forth the word of life during the meeting. Brother Billh addressed the congregation from Heb. 12: 1, 2, followed by Brother Cripe, with appropriate remarks, and an appeal to sinuers to imp in with those who were looking unto Jesus who then gave an invitation, when three arose and came forward to unite in the rain, and

Supper being served the members were scated around the tables. Feet-washing as the Lord gave the example and said we should do. was engaged in and every member washed feet that communed: All were alled with joy in the good work of serving the Lord, and after all was over many said it was the best meeting

After a good refreshing sleep we again met

After a good retresting steep we again met to thank God for his protecting care over us through the night; and then had breakfast. The brethren gave us some good and encournging farewell addresses and exhortations to prove faithful to the end, so that we all could obtain the crown, when we again felt to thank God for the good we received during our more ting, and so separate some never to meet tall we meet on the other shore, where we can forever be together. God has promised to wipe away all tears, and Jesus will gird himself and serve

By request of a dear old sister that could not be with us at the meeting, a few of us went to her house the evening of the seventh, and had a little communion with her; four brethren and two sisters communed with her. We thought this was the most edifying little meeting we ever exjoyed. Though the sister was very weak and suffered much, she eujoyed the meet-ing much, and was built up, and spoke many good things to us, and said she knew what she had suffered and what she was suffering now, but what was to come yet she did not know, but one thing she know, that when the Lord

Here we are ready for our reply; a very large then she would sing praises to his boly name crowd, but not quite so large as yesterday. But always.

JUHN S. SROWHENGER. Monticello, Indiana.

> From the Newton Church, Mismi Co., O. Dane Roothness

OUR yearly visit and church meeting cam off in May; all in love and union; con siderable business before the church meeting but all disposed of satisfactority. Had a larg and very pleasant Love feast on the 27th May. Near four hundred communed. have a very large meeting-house, but not ness large enough to hold all the prople that gener-ally attend. We have good order, notwithstanding the crowd of people, both in and out-side the house. Brethren B H. Miller and sac Rasmberger were the principal speak

The preaching was very entertaining. for three or four years. I think it has doubled itself in number in that time. In the last mouth or two we had seventeen additions by aptism, and seven reclaimed, and others, we rust, are near the kingdom. We attribute a We attribute at xisting between oramong the officers of th rb, and partly to our excellent elder, (Sam Mobler, of the Covington Church) partly to our home preachers, who do not only preach on Sunday, but every day of the week or their normalst walk and chaste conversation mone and inferior ponduct through the week But above all, we attribute this success blessing of God attending those weak efforts on r part, and we hope God will still conti

In conclusion will say that our Sabbati bool is well attended, both here and at Coving on. The average attendunce, so far, has be werone hundred at each place. Success Subbath-schools and missionary work every-where. You may put me down for one dollar

for city missionary work. Hope it will be productive of much good. Happy to hear of the union shut prevailed

Rappy to sear or un-

In Memory of our Grandparents

DIED, of old age, on Friday, May 9th, 1879, in the North Manchester Church, at the sidence of Abraham Miller, our grandfither Henry Butterbaugh, at the advanced age of years, 9 months, and 12 days. Grandmother B. preceded him to the spirit world nearly seven

years. They were parents of seven children, four of whom are living. He was a member of the German Baptist hurch nearly sixty years. Services by Elder avid Neff and Jesse Moyer, from 2 Tim. 4: 6. 7, and 8 verses, to the largest congregation of is and sympathizing neighbors ever yened at this place, on an occasion of the kind Yes, our grandparents have passed We see their familiar faces no more. There familiar voices are hushed in deep silence. We have seen their forms born to the tomb. They are laid side by side in the church-ye from the toils and cares of this life. 'Tis sall indeed, to part with those whom we loved a well; but 'tis a consoling thought to know

that God has prepared a place of rest for all the faithful. Junia A. Butternaugus. rom Clear Creek Church, Huntington Indiana

ON Friday, the 13th inst , the propie sasem bled at the large brick church, on t es-road, five miles from Huntington. ten o'clock the house was densely perked. her Jesse Culvert arose and some text. "We know we are of God, and the whole world lie in wickedness." We all felt edified. Sixteen ministers and five elders were present. In the evening we went through with the ordinances of the Lord's bouse. Tears

wed from many for the first time. Mothers referred to see ther children sitting around the Lord's table. Some were heard to say "We ex-ioved ourselves exceedingly. The Brethre did not fail to warn saint and sinner to fee th
wrath to come.

Donner Hononex

The Great Storm

which I live, was badly hurt by the storm. my wife, and three bildren were in the house my wite, and three shifteen were in the house when the sloten began. It soon bleve the house over against some trees, and we were ex-posed to the terrors of the storm and rule. This was by no means pleasant. But we thought, "Thy will be done." There was no harm done un, for which we try to feel, thank-ful. The way the storm of the storm of the storm of the old. The ready of the storm of the storm of the storm of the field. The ready of the storm of the s ful. The next Monday some of the brethres came and helped me to build a house. The evening of the storm our neighbor came to see if we were hurt. He found us all well, but is we were next. He sould us all well, but homeless. He sent his tenut to convey us to his home. Hope he will be rewarded for his many kind acts. In the county west of this, Marshall County, Kansus, the storm was much greater than here. There are seventeen re-ported dead and fifty-five wounded. May God

Yours in bonds of love and peace S. H. WIESEDEPPE June 8th, 1879.

From Cerro Gordo, Prait Co., Ili.

have mercy on all sufferers.

OUR communion meeting is one of the things of the past; it was a pleasant meeting. Much zeal was manifested during

Brother John Wise and wife the brethren from adjoining districts. We had a good supply of munistering brethren. They all seemed to be filled with the love and Preached the word with power. Saints were strengthened and outsiders said we had a good meeting. Brother J. Wise preached two sermons in Cerro Gordo. People in b just say to all of our ministering brethren traveling over the Toledo and Wahash and Western R. R., stop off at Cerro Gordo, Piati County, Illinois, and preach to the people here cun raise a good congregation in a few hours time. June 18th, 1879, JOHN METROPH.

Situation Wanted

AM a subscriber of your paper, the (Bukrus-REN AT WORK), and I peruse its contents with much interest. I have always attended the Baptist Church, of which I became a member in 1867. I road my Biole for myself, her in 1891. I tood my Broce for myself, and have ever proved that I might be guided by the grace of G at to do his hely will. Pride, oh prule! I must be brief, for your dear readob prule! I must be brief, for your dear reas-ser know se well at I. Hong to be with, and sere dwell sumoagsta people like the Brethren. or 'Dankers,' Yes, I will leave all to live amongst a prople where I can go to hear the word of Gridesprunded in the true light with-out ossisions. Will the Brethren please out omissions. Will the Brethren please correspond with me, those who can give me a situation to take whirge of a farm, or farm upa shares? I will promptly reply to all con-nunications John P. Shexek.

Holanici, M sommith Co., New Jersey. CONSTANT SINCES shows us but our side of

Tue mind or youth cannot remain empty; if you no not put into it that which is good, it will get bereles where that which is evil

----Developed asking in the morning suffight are emblematic of the brightness and purity of ir to when reflecting the rays of

Sun of Ruchtsonensus THE Progressive Christian, speaking of the M. onian proposition, says: "It is to be hoped

at online proposition, says: It is to be noped that the brethren and sinters will contribute liberally toward the support of this good work. 'Ve sarey of that the plan of operations should to a from the word is presched to have an invitation to seemst us bearing exof the cities musious would be self-sopport mg.

The proprietors of the Mt. Morris School have decided that the faculty are expected, in their dress, to adopt the order of the church, and we are informed that several of them, though M-theelists and Epi copuliane, have voluntarily offered to do to. This is certainly very punisherate on the part of the Profesore and perhaps it would be well enough for some of our brethren to follow their example in ON Friday versing, May 30th, 1870, after a carry are willing to accept our order in dress clock P. M. the greatest storm excl. why should we not be equally consistent in the known here, weep over this country, coming specified our own order.—Frimitive Christian

### To the Donors to the City Mismon Service

T was suggested in the original I as twarfit by our church, in the cities of the United States, that as soon as \$200 were subscribed the don-

As the subject is one of great is and deberation on the part of those who have the cause of missions at heart, and it was a subject of special consideration in frequent interviews at the late A. M.

The result of these deliberations has been that the proposition which requires the donors to select the workers, is impracticable on account of their unacquaintance with the mini-

We also took the resp appoint a committee of three experi enced brethren, one in the East; Brother James A. Sell, of Pennsylsnin, one in the Centre; Brother S. T. Bosserman, of Obio, and one in the It is designed that these brethren

shall take charge of selecting proper ministers and of attending to their wants and the wants of their families, and I hope that the Amors will acsiesce in the arrangement. From the attitude of wher, according to the tenor of recent ariseles, we would conclude that it was hostile to the cause, but in an interview with the editors at the A. M.

they assured me that they were in avanuably with it and wished it suc-I also interviewed a number of our leading brethren at the A. M., and was glad to find a favorable feeling toward.

proved from the church generally, have ample proof, in the fact that complaint or objection has minufested itself at our District or A. M. We trust now that the brethren and sis-ters who fail to aid in the execution

If it is begun, which by God's gra it will be, we should give it a liberal sustentation for one year at least. The passe to fail for want of a few mates

There are so many prayers offered up for the conversion of miserable sinners, that judging therefrom, we would suppose there was an inimense surples of musionary real in the hearts of Christians. Now let us give emphasis to our prayers by assisting in the cause of missions. We have before us a plan that bears the impress of the apostolic model, a plan without the salaried feature of man's intro-duction, and we should at least give it a fair trial. Our professions of coseen for the conversion of sinners will be messived by the sacrinces we are willing to make to secure their con-version and the ventlet will be just. We presume the three brethren mentioned will mature their arrange-ments at as carry a day as practibable and report the same to the Brethren's

papers.
There is a sufficient som of money pledged to begin, and as soon as we are advised thereto we will redeem our are advised thereto we will recoven our pleeder, piece is monifestation of a decided interest in the work of cross-spins in different sections of the Brotherhood, but there being local in their operation working district interest working interest their operation working district interest of misconist working, district, interest of misconist working, district, archive supporters of titly unasions, or application of the properties of titly unasions, or application who will contribute to a right-con who will contribute to a right-con cause will support several "causes" nowell liberative the contribution of the properties of the propertie

ude to a righteous cause will support several "canaes" more liberally than an indufferent person will support our. Let the real for the universal spread of the goople call us up as it did our Lord and Master, and may be the knowledge of the Lord will cover the earth as the waters do the great deep. Seaks a discuss consumers on will be

Frious consummation will be Shall we sid in its achieve-D. C. Moonaw.

### MT. MORRIS SEMINARY & COLLEGIATE INSTITUTE

PROSPECTES FOR 1879-1889

THIS INSTITUTION is under the immediate control of the Brethren (or Tunkers as they are frequently called). It offers a hearty welcome to those

who seek knowledge. It possesses corporate powers under the provision of the Legislature of the State of Illinois, second to no College in the Unit

ed States, which guarantees, if desirable, the best University privileges. Having no codowcent it will depend upon its own mer its for success.

### TEACHERS.

J. W. STEIN, Presi And Instructor in Mental and Moral Scien

W. E. LOCKARD. Principal of Commercial Department and Professor of Mathematics

Professor of American and Modern Languages, and English Literature FERNANDO SANFORD,

Professor of Physical and Natural Scientific MATTIE A. LEAR, Assistant Teacher in English Literature and Sciences. MARGARETTA LAUVER, Teacher in Primary School

Professors Lockard and Jenks are graduates of the University of Michigan, Professor Saniord is a graduate of Carthage College, Illinois Mrs. Learns from the State Normal of Illinois.

Miss Lauver is from the State Normal of Petts The Principal and other Trustees have used great caution, to gether with the advice of inculties of the different schools, and the advice of other comparent parties, in selecting their teachers. Teachers that may yet be wanted will be

### upolfod in due t COTTRSES OF STUDY

These will be both general and celectic. They will comprise the work of the

Primary School, the Academy, and College, THE PRIMARY SCHOOL.

This is intended for those who prefer the select to the public select. It will subserve such studies as are proulier to primary education in our com-

THE ACADEMY This will melade, 1. A Preparatory Class, comprising a course in the ordinary English Reaches. ombracing lessons in Electrica, Pennanship, Elementary Algebra, Latin Gram

ver and Reading. 2. A Seb-Freshman Class, completing Arithmetic and Algebra, and including Ancient Geography, Composition, Elecution, Geometry, Natural Philosophy

### THE COLLEGE. (Classical Course.)

Latin Grammar, Latin Composition, Casar, Virgil, Gicero, Livy, Greek Gra ear, Greek Composition, Nenophon, Herodotus, Physiology, Zoology, Rotany Physical Geography, Outlines of History, Rheteric, Elecution, Composition Higher Algebra, Geometry, Trigonometry, Debating, Lectures on the Evidence

Latin Grammar, Coone, Greek Grammar, and Reading.

of Christianity

Latin Composition, Clearo, Horace or Sallust, Tacitus or Virgil, Grack Com position, Xenophou, Houser, Chemistry, Geology, Auntomy, Zeology, History of English Literature, History of Greece, History of Rome, Civilization, Trigonom otry, Analytical Geometry, Conic Sections, Debating, Lectures on the Evidences

Memorabilla, Homer, Selections from Greek Authors, Chemistry, Meteorology, Astronomical Geography, Surveying, Differential and Integral Calculus, Astron my, Rhetoric, Mental Philosophy, German Grammar and Reading. Lectures to Political Economy, Debuting, Lectures on the Evidences of Christanity.

on Reading, Translation of English into German, French Gre Reading, Eugli-h Literature, American Literature, Aucient Literature, Geology Rotany, Logic, Mental Philosophy, Moral Philosophy, Astronomy, Mineralogy

Lectures on Political Economy and International Law, Original Orations and The Classical Course will afford students, who can complete it, very superior

This will be divided into Freshman, Junier, and Sevier Classes. It will not require the Greek. The study of the Lettin during the Junior and Scotor year will be outlonal with the student. Otherwise it will be the same as the Classical ECLECTIC - OURSES. "

These will comprise such parts of our renoral courses as the stud lect. Those who have not time, or means, or desire for a regular classical or scientific course may select and attain preficiency in any particular study which the carriculum safords. This is a privilege not commonly cojoyed in College.

## COMMERCIAL DEPARTMENT.

History of Gresce, History of Rome, Civil Government, Algebra, University,

Political Economy.

recreation will be separate.

Algebra, Commercial Calculations, Phisiology, Botany, Rhetoric, Penmanshin. Business Forms etc. Chemistry, Astronomy, Geology, Geometry, Book Keeping, Bitany, Rhetoric, Constitution of the United States, Penmanship, Commercial Law, Lectures on

ENGINEERING DEPARTMENT

Trigonometry, Surveying, Measurements, Practical Engineering with use of trements and field practice

Arrangements can be made for instruction in the science and practice of Telegeaphy, and other specialties by those desiring such courses. Charges extra. This will comprise forty-four weeks, from four to nine weeks more than is

common to the school year. It will be divided justs four terms of eleven weeks

We regard the co-education of the sexes as the only true method of education, Their reciproral influence will be hearficial in the Chapel, Dining Hall, Lecture and Recitation Rooms. Their apartments of study, social hours, and places of

The Institution is located in Mt. Morris, a quiet, pleasant, and moral town, of Ogle County, Illinois, about one headrod miles west of Chicago, on the Chicago & Ioux R. R. It is free from salocone grambling houses, etc., surrounded by beautiful and firtile country, with a generous, industrious, intelligent, and thrifts

The school site is elevated, and from its observatory the town and surcountry may be overlooked for many miles.

The grounds, beautiful with numerous thads trees and evergreens, consist of a 6! nere park, all'irding abnorhost opportunity for the relexation and physical development of pupils to which special attention will be given.

This immediate section is free from ague and those majorious dissures on a men to the Mississippi Valley. We are also hopeful of the prospects of a Hygicaic Institute or Health Cure here at an early day, under the numediate supervision of Dr. Bhy now of Lan-

Students, when newell, will receive the personal attention of the Principal with good armsing and medical attention when account. In case of sickness. parents or guardians will receive prompt and regular notice by mail or telegram.

While teachers will be expected to exercise a general supervision over the minds, manners, and general deportment of their respective classes, the govern ment will be so the bands of the Principal to be administered as the best interests of the school and pupils may demand. Firmness, persunsiveness, kindness, efidence, and sincernty, will be its chief elements. Should these fail to incite pupils to industry and many, they will be promptly returned to their parents, or goardieus without disgrece if possible.

FORMATION OF CHARACTER

It will be the constant aim to parify the imagination, slevelop the res faculties, and inculcate principles of sound morality, truthfulness, homesty, obe dicuce to law, respect for labor, age, and office, assishleness of disposition and deportment, and to cultivate habits of clenuliness, neatness, order, industry, concerns and resetuality

Daily records of scholarship and department will be kept from which quarterly reports will be made to pureuts or guardians of each pupil, showing the pupil's

standing, diligence, and deportment. These reports will be true and condid. ndard of scholarship will be high and a failure to receive the highest grade will be no evidence that pupils are not progressing.

Special pages are being taken to collect a good College Library for the use of tite faculty and students. Some excellent donations have been recently made to this department and others are carnestly solicited from the friends of science, mosality, and true religion. All contributions are promptly acknowledged and filed with the name of the denor on the label.

Realing rooms for the use of faculty and students will be easy of arous, comfortably furnished, and amplied with a useful and wholesome collection of the

best periodical literature. Social efforts will be made to supply these with good collections for the benefit of our classes. Contributions to our Zoological, Lithological, Mineral, and

"Geological Cabinets, and Herberism are carneally solicited. APPARATO

The School will have apparatus enough to accet the general wants of class in Natural Philosophy, Chemistry, Surveying, and Engineering. This will be increased as fest as the condition of the School will justify it

TENT BOOKS. Text books will be furpished students here at wholesale prices plus the actual set of getting them here and handling them. Those who prefer to rent hooks can do so at reasonable rates. The editions of our text hooks have not been fully determiced. Should students, however, have my of the following hooks or hand they should bring them along as they will be used, viz. : Edward's Analysical Fourth Reader, Edward's Intermediate Reader, Edward's Auslytical Fifth Reader, Cetheart's Literary Reader, Hadley's Language Lessons, Parts L and II., Green's English Grammer and Analysis, Whateley's Logic, Hill's Elements of Rhetoric and Composition, Hill's Science of Rhetoric, Hamill's Reading and Elocutico, Stoddard's Mental Arithmetic, Robinson's Mathematical Series, via Complete Arithmetic, New Elementary Algebra, University Algebra, Geometry and Trigonometry, New Surveying and Novigation, Analytical Geometry and Conic Sections, New Differential and Integral Calculus, University Astronomy. Bryant & Stratton's "New Counting House Book Keeping," and "Business Arithmetic," Townsend's "Analysis of Letter Writing," "Civil Government and "Commercial Law," Steel's Fourteen Weeks in Philosophy, Atkin's Ganots Physics, Cutler's Physiology, Agassiz & Gould's Zoology, Gray's Botsny, Guyet's Physical Geography, Losmis' "Practice on Astronomy," and "Meteorology, Barker's College Chemistry, Hitchoock's Geology, Wayland's Principles of Moral Science, Jones' First Lessons in Latin, Boire's "First Lessons in Greek," and "Reserving in Greek Syntox." Jones' " Greek Prose Composition," and " Cosar's

1. Pupils will room two or four together, and will not be allowed to visit each

ther's departments during study hours 2. Pupils, in the Primary School, will study under the immediate supervision

3. Students, in the Academie and Collegiste Departments, will occupy their own private rooms during study bears and repair to their respective recitation rooms at regular intervals, marked by the ringing of the bell.

4. Purile should furnish the matron with a list of their clothes who

5. All articles of clothing should be marked with the owner's full nar 8. Papils are jobidden to purchase articles on credit.

7. It would be better if pupils, instead of keeping their pocket money about their preson, would deposit it in the treasury and take a receipt. They can draw it when needed by applying to the Principal.

8. Pupils spending vacation at the Institution will be subject to the conthe Principal.

To promote health, economy, and avoid all distinctions except those of me rit both teachers and pupils, male and Semale, will be required to dress plainly The school naiferm will be regulated by the Principal. Plain because will be used instead of dress hats. Dresses will be plain, without tucks, ruffles, etc. can be purchased and made here on resonable terms after the students' arrival.

Pupils will not be permitted to leave their recitation rooms to see visitors, except from a distance or on important business. Friends are therefore requestes to call upon them as for as possible out of school hours, but not on Sunday. Students will only receive such visitors as are personally known to some one of the officers, or who present proper letters of introduction Parents, guardians, &c., will be admitted to our recitation rooms and wel

to our hospitalities. Come and see

As we consider the Christian holidays and their attendant dissipations a see ious interruption of school work, and as other short vacations seldom confer any real physical benefit upon students, but usually divert the mind and result in loss of time and means, and often, of health, we will therefore have no vacation during the scholastic year, except Christmas Day when it comes in school time, which will be a day of worship here.

The exercises of each day will open with worship in the chapel, including the reading of the Holy Scriptures, singing and prayer. Public worship will also be held in the chapel on the forenoon of each Lord's day, and a Bible school in the afternoon of the cause day. Non-resident students will be required to attend these unless special instructions from parents or guardians request them to attend worship elsewhere.

As the Bible contains the earliest history, the sublimest poetry, the richest uce, the soundest morality, the truest laws, the purcet and the only saving religion, it will be a prominent text-book in our work

This will begin the 20th or August, 1879. Students should be here the very day that school begins. Every day they remain away will be a loss to th selven and their classes in some degree.

Students from the East will come to Chicago or Aurora thence to Mr. Mor ris. Those coming from the West can either run to one of the above-named places or came to Forreston on the Illinois Central Railroad, and thence to Mt.

School conveyance will attend the trains the 19th and 20th of August, for the accommodation of female students. Student's buggege will also be brofrom the depot. Should students, on striving, find no economore, they will leave their beggage in the care of the agent and walk to the Institute, only a short distance away. All should report at once at the Principal's office ("No. 1" on second floor of main building), where they will receive the pressure information, and be duly cared for.

## Tuition in Academy and College....88.00 per term, or . . 8.10 per ;

... 20 ard and tuitle

Furnished rooms will have carnet, store, budstead, bed, belater, siliows, streets

box, etc. Stodents should bring double blanket and comfort Pupils boarding at our College Home with the Principal and teach ajoy very superior advantages. They will be regarded with parental care, and better attention can be given to their health, modes and manners. Still obsepter

boarding houses can be had by meeting, clubbing, etc. TOWELS, SOAP, LIGHT, TUEL, AND WASH

These, pupils will foraish themselves. Firefron be had on the ground or in the world hor. Workflow and frontier can be done at the institute and delivered BSF-NOTICE .- Students intending to attend school the first session should

send their names and addresses to the Principal on early as possible, as we wish to have ample arrangements for all in due time. For further particulars, see or address

J. W. STEIN, PRINCIPAL P. O. Box 241, Mt. Morris Ogle County, Illinois

Memoriam FELL asleep in Jesus, without any disease, and in less time, than thirty-two minutes warning, our haloved brother, Peter Ellenberger, aged 80 I two immutes warming, our meleved mother, reter sitembetter, aged 89 years, and 364 days. He was a native of Fayette Country, Fennylymnia, and bring warmed of sin, of righteousness, and of a judgment to come, in an early day of his history he sought and found the "home of the soul" (the church). He lived to home and serve his divine Master with the follest

In the year 1842 he emigrated to the State of Obio, where he found the people of his choice, with whose he willingly united, and was always found at his post of duty, both in arranging and conducting meetings. Being naturally blessed with a sweet murical voice, and having in early life, ac onized a knowledge of the jundamental principles of vocal music, he always acted in the capacity of clerk at all meetings, which he attended (there being few which be did not attend) over a radius of fifty miles.

He was the father of two sous, Jacob and Joseph, (both members of the hurch), eighteen grandchildren, and three great grand-children On the morning of the 3rd of June, 1879, he was well and appe

On the morning of the deed of Jenn, 1879, he was well and appeared to support like, with its depletantle belongs, which mere than continger, cheering more of sprint, and was broking forward to the next day, with a west anticipa-tion of the support of the support of the support of the contingent he more over, all his neighbours all feedbares, it the raising of the Brothom's Caucro's, at May 1600. The thought of the communication of the show contact an unusual manager of sprints. He are his cond distance, and walked around during the afternoon, sup-porting binned in a tive or cance, which have gided him for many years.

and laid down on the best, and the latter went into his shop. Immediatel after entering the latop, he was notified by his little daughter, that "Gandon was sick. On receipt of this information he quickly repaired to the bedsid was size. On receipt of this information be quickly reprinted to the bedwind of his father and fined that complaining of minery in his body. The old reacher said to his non, "Jumph, I will not be here long. The Lord's will be done." I am willing to go." The finally summoned the encent uright bors, but before their arriva his spirit bed goue to 600 who gave it. With-the control of a none, agio a terrupin, filling the explose of this notice, "Fall Ashen," "Fall Ashen," "Fall Ashen," to be a simple of the sorter with the dura of the broker, few days be too his death, relative to the 'this leaves thing place in the shared. It grieved him that difference should exist to such an alarming degree there is no Bible authority. Who will be next? W. S. L. (Primitive and Progressive Christian, please copy)

### From Jesse Calvert

UNE 1st. I left the Breth ren at Tiffin, Obio, to attend the Love-feast at Springfield; arrived at place of meeting Sunday morning; tried to O Symmight dis arrived at piece or metting Simony morning; trick to preach tense fre them. Hope some good was done.
June bith. Visited Sulphur Springs, O Sandmiry County, Ohio; preached at night in M. E. Church, in the town of Orene Springs.
June 10th. West to Rome Church, Ohio to a Low-Gent; had a good meeting, scale-viving fient.

June 11th. Morning meeting; one added to the church by haptism

June 12th. Attended Love-feast at Shock's Corners; had a very exc.

June 12th. Attended Love-feast at Shock's Corners; had a very exc.

June 14th; had morning meeting; Started to attend the Ogan's Creek Feast. On our way, among the number of members that were in company, was a young woman that did not belong to the church; she was saked. "Would you not love to commune with us to-night?" She said, "I would." "Would you not love to commane with us to-right?" Since a, a, a, ", u, u, d. So we command the chariot to band still, heng at a certain water, and we both went drown into the water and I inspired her, and ue all went o. our way rejoicing. Ends good feats a tright.

June 16th. Had a good meeting thus morning; four more were added to the church by hopkin. They all tryliced again.

the church of topicam. Thus an reprocess again.

June 16th. Arrived safe home; found all well. Thank the Lord.

June 17th. Myself, wife, and a few other members left our homes then the Love-feast at Rock Run, the former home of Jacob Burk-y. had a good meeting, and well attended. June 18th. Morning meeting; one restored; then returned home, where

I am now resting. Warsaw, Ind

### Missionary Work in Ohio.

WiE Board of Evangelium of North-western district of Ohio met in the Rome Church, and argument by the characteristics of Ohio met in the Rome Church, and organized by choosing the following offer Alemban Buchley, Mederatory Joseph Rollrock, Tressurer; S. W. Lindower, Secretary. But to serve one year or till their successors be chosen. The Boant bean divided the whole district into few such districts, and each took one; and will appoint solicitors, who will forward all contributions disrect to the Treavery, and send a statement to the S coverary, who shall keep a record of all business transactions, and of evangelical work. The Treasarer shall receipt for all monies received, and pay out only on an order signed by a majority of the Board. The following names of ministers were suggested as erangelists:

I. J. Rosenberger, John Brillhart, Samuel Metzger, James Menulbes, Daniel Brown, Josob Brown, S. T. Bosserman, L. H. Diekey, J. C. Whit-more, Richard Berkeybile. The following are the men

Peter Driver, Lima, Allen County, Ohio; David Shidler, Leipsic, Putnan County, Ohio; Abraham Buchley, Attica, Senera County, Ohio; S. B Thomas, Carry, Wyandot County, Ohio; J. R. Speckt, Dunkirk, Hardin

S. W. Lendower. Secretary From Cedar Lake Congregation,

OUR communion passed sujovably on the 3rd and 4th of June.

Our ministers were assisted by fire bishops and eight laboring brethren The church saw proper to call more laborers, and unanimously agreed to edvance Brother James Br savance Brother James Barton to the office of bishop, Sumuel Williams to the first degree of the ministry, and Joseph Hoover and Levi Rówland to County, in the presence of about 150 Brethren, and a large congregation of nxious hearers.

Our meeting-house in situated one

nile south and one half mile east Coronna, a station on the Areline R. R., and six miles north-west of Au-born, the county-sent of Dekalb County. Its size is 40x80, with a Our membership comists ishop, two speakers, six of one bishop, two speakers, six waiting brethren, and seventy-four

hy members.

Health in this locality is good. Summer crops look fair, and wheat never looked better. Apple and prach erop slove. Small fruit ptenty. 6. 1. Parrguson,

June 12th, 1879. From D. E. Price

WE arrived home from the south-VV orn mission field on Monday, he 16th inst.; found all well. The meetings were not very largely at-tended, but the attention was generally good. Brother Holsinger was well pleased

with the country, and expects to move out some time in September, if his family is satisfied and no providential We expect to hear interferences. from him soon after he gets home and probably we can give you more definite word. He will take the cars at Mt. Morris to-night for bome. Mt. Morris, Ill., June 18.

## Notice to Southern District of Ill.

THE Brethren at Hudson process to coange the time of holding the District Meeting for 1879, from the 28th of October to the 30th of September. Will await for objections until August 20th; then if there are no objections, noisce will be given in no objections, nowce with the Berthurn at Work, according to the proposed change.

T. D. Lyon.

Hudson, McLean Co., Ill. A good cause makes a stoot beart

Strong reasons make strong actions. B'unt people often sar sharp things The alceping fox catches no poultry. Progress is born of doubt and env-

Candid thoughts are always valu

wounded reputation is seldom

All is but lip wisdom that wants ex-

Hope is a good breakfeast, but a

Whoever conquers indolence can quer most things. There is no man so had but that he secretly respects the good.

As gold is purified in the furnnee, so is character refined by pain.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 16.

Vol. IV.

### Lanark, Ill., July 10, 1879.

No. 28

## The Rrethren at Mork. EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

Continuations will please not indulge in person affiles and uncontrious language, but endedwor to prosent their views "with grace seasoned with "You shall know the treth and the truth abali make you free."

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The Work of Agents

INTRIBUTED ARTICLES. and Cornelius -J. H. Meore. 1 A Sermon. A Statement of Furts. An Excusor Appeal

A Stahement of Faths. An Extraor Appeals,
James A. Relenout,
The Lord's House,—Wun. Borough,
Proucher, Spirity, Pitson,—Charles M. Yenrost
David Repeasabrel by one not hiv Esseny,—
Jeshah F. Culler
Hope,—A. W. Vantians.—
The Ship is 101 Safe,—F. P. Leitr

The Ship is 101 Safe,—F. P. Leitr

STEIN AND BAY DEBATE

## Prop. 1st-Brethren (or Tunker) Churches pos-

them to be regarded as Churches of Jesus J. W. Strix, Affrins

D. B. Ray, Denies.

FID. D. B. MAY'S SINTERNEH REPLY.

We did not denounce Mr. Stein as a "blasspharmer" for a second phemer" for doing what James com-auds, in anointing the sick with oil; we said: "To amount with oil for 'the forgiveness of sins. as held by Mr. Stein, is blasphomy and assume

of the Tunker practice of anointing the sick with oil, says: "The forgiveness of sins is prom-This miserable ised on its proper observance." popish costem of anointing for the pardon of sins is the "blasphemous assumption." For this of Christ. Our friend's charge that his [Ray's] own church formerly "believed and practiced in the way they had been brought up, for as the same," is utterly nutrue. Yes, Jesus was charged with blasphemy for claiming to forgive rins; and had be not had power to forgive suns, the charge would have been true. But now when a sinful man uturps the seat of Christ, by claiming to forgave sins by "extreme unotion he commits blasphemy. The apostles, clothed with miracolous power, "east out many devils and anointed with oil many that were suck, and healed them." (Mark 6: 13). If the Tunkers oust perform all things practiced or e of by the apostles, they must cast out devils and raise the dead, also.

Mr. Stein is forced to surrender his noth as conent, by admitting that persons have require And as this outless to be adminis-'ered by God's ministers, the command to "swear not at all cannot be applied universally.

In his long apology for the Tunker "cor ity" in dress, our friend refers to Rev. 7: 9, 13 there John, in vision saw the "great multitude "clothed in white robes, and palms in their hands"! Why do not the Tunkers salest the white robes and palme" for church "uniform?" We do not ridicale the Tanker "white cap"; but we do regard the superstition of adopting such a religious uniform for a "spiritual covering" "in order to spiritual strength and power" as one species of abominable idolutry. Such churches commit such abominations are not charebes of Christ. The church that establishes a religions fashion of cut, color, or style of dress is not

the bride of Christ, is that the brethrun "will not fellowship such clerical titles as Rev., &c. This seems to be unother case of "blind-guides which strain at a guat, and swallow a camel.

(Matt. 23: 24). The Tunkers can blindly swallow the Popish heresies of haptismal salvation, church advation, "extreme unction," with a swarm of other traditions of men; but they must "tathe of mint and anne and commin" by rejecting titles. We do not approve of unscriptaral manisterial titles but the Tunker custom in rejecting certain titles proven no more for them than for Quakers and others.

Mr. Stein lays down 7th characteristic, that the Tunker church is Christ's body'! He thep bravely says that the Brethren "acknowledge no head but Christ"! In our last negative we affirmed that: "According to their own feetimony, the original Tanker church was composed of those baptised by an unregenerate child of Satan." Mr Stein says: "This is untrue."
Yes, but it is true. For the Tunkers regard y unbaptized man us un unregenerate chilof Satus. This has been abundantly proved in our negative line. That the original Tunker church was composed of those baptized by an unbaptized administrator, is seen in all correct accounts of the crima of the Tunkers.

Tunker church over existed prior to 1708, when called church. In the History of Denomina-tions in the United States, compiled by Juo. Winebrenner, he gives "the history of each denomination from the pen of some one of its most distanguished ministers or professors; thus affording each sect the opportunity of giving its own history." In this work the history of the Bretbren, or Tunkers, is given by Philip Boyle, of Uniontown, Md. This distinguished Tunker prencher, in the above named work, con cerning the two companies of Tunkers which emigrated to America in 1719 and 1729, adopts the language of Morgan Edwards, thus:

"Those two companies had been members of one and the same church, which originated in Schwartzenau, in the year 1708, in Germany The first constituents were Alexander Mack and wife, Jno. Kipin and wife, George Grevy, Andreas, Bhony, bucas Fetter, and Joanna

gether to read the Bible, and edify one another yet they do not know there were any Baptists in the world. However, believer's baptism and a congregational church soon gamed on them, insomuch that they determined to obey the gos pel in those untters. These desired Alexader Mack to baptize them, but he deeming himsel in reality unbaptized, refused; upon which they cust lote to find who should be administrator: on whom the lot fell inth been earsfully con cented. However, baptized they were in the river Eder, by Schwartsonen, and then formed

themselves into a thurch, choosing Alexander Mock as their minister. They increased inst, and began to spread their branches to Marien born and Epstein, having John Naus and Chris tian Levy as their ministers in those places; but persecution quickly drove them theme: some to Holland, some to Crefelt. Soon after the mother church voluntarily removed from

Schwartsenau to Serustervin, in Friedland, and of Christ and his apostles in the first coutury from thence magrated toward America in 1719; and in 1729 those of Crefelt and Holland followed their brethren. Thus we see, all 'the Tunker churches' in America sprang from the church Therefore, the Tunker churches are bot churchof Schwartzenso in Germany; that that church | es of Christ. began in 1708, with only eight souls, and that in a place where no Baotists had been in the memory of mon, nor any now are: in sixty-two years 'that little one is become a thousand, that mall one a great nation." pp. 91, 92, Thus the following facts are brought out by

e Tunkers themselves: The first Tunker church originated in Germany in 1708

Second: They had no haptized or authorized administrator; therefore, they cast lots for un Third: They were so conscious of error and

same that they "earefully concealed" the name their unlawful administrator. Fourth: The Tunkers "then formed them

ives into a church, choosing Alexander Muck Fifth: "Thus we see, all the Tauker churches

in America sprang from the church of Schwart senau in Germany; that that church began in 1708, with only eight members." With these facts, from the Tunkers them

elves, the mun that dares to affirm that the Tunker churches had an earlier origin than 1708 must be possessed with the spirit of fulsehood This same account is confirmed by Mr. Moore in his history of the origin of the Tunkers. All the histories of denomations, that mention the the Tunkers, in 1708. But in his desperati Mr. Stein denies these facts, and falsely insina ates that we said that the Tunkers "received baptism knowingly at the hunds of one who was lighting against God"! We made no such We based our objection on the admitted fact that the original Tankers were haptized by an unhaptized alien, whom they regard

We mean by "scriptural church soccession church succession as taught in the boly scriptures—the Word of God. It is taught in Dan 2: 44; Is. 9: 6, 7; Matt. 16: 18; Luke 1 33. The kingdom of Christ "shall pever be destroyed; 'It shall stand forever." "Of the increase of his government" "there shall be no end." "The gates of hell shall not prevail against it"-the church of Christ. Jesus shall "rule over the boose of Jacob forever, and of his kingdom there shall be no end." This kingdom has had " mbroken organic connection" from the time of the questles to the present time. Therefore, the Tunker church, which had its origin in Germamy in 1708, is not the body of Christ.

It is infallibly certain that the Tunkers have not the Bible church seccession. It is not our business to leave the discussion of the Tunker church question to trace the succession of the

Mr. Stein says: "Our brethren have never written their history." They have no history to write prior to 1708. Can they afford to forge a history? But alas! and it comes to pass that the "understandings and traditions" of our Brethren think that Bro. Mack "was a Woldensean"! Sure enough, somebody told some body that some old book (no one knows it me) somewhere (no one can tell where) tell the varn that Mr. Mock, the first Tunker preach er, was a Waldensean!!! Rather a sleader spider web to haug the Tanker succession upon we would say. If the true church of Christ was with the Waldenses, why did the Poukers set up a new denomination? The autient Walden-run writings and confessions of auth do not give the enr-marks of the Tunkers. They had but and the Lord's Supper. They say nothing of

But the Tunker churches had their origin under the ministry of Alexandr Mack, an unbuptized Presbyterian, in the eighteenth century

## UNION AND LOVE

BY CRAS. W. VEANORY

"Behold how good and how pleasant it is for ethern to dwell together in unity." Pan. 183; L.

we are united in the bonds of love, all the combined forces of the adversary cannot overcome a single member of our united Brothrhood; but let there be division; among us. and then comes weakness. The enemy then invades the comp, and the saints have to suffer And as we do not want strife and schirm in the hurch, let us not do saything to wound such others Seelings; but let us "be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 10. Let us "love as brethren, be pitiful, be courteous." "Seeing you have parified your souls in obeying the truth through the Spirit unto unfeign ed love of the brethren, see that ye love one another with a pure heart fervently." the same things," Phil. 3: 16, then all will be right, and there will be no divisions among us, but we will be brethren indeed and in truth. "Behold how good and pleasant, and how be coming when bretteren are all united, and in peace together dwell

HUMILITY NOT CONTEMPTIBLE.

UMILITY did not make John the Baptist II contemptible; but when he refused the name of a prophet, Christ said he was more

contemptible, but he was the mildest man on earth. Humility did not make David contempt ble when he humbled himself before God in penitence and prayer. As Christ cessed not to be king because he was like a servant, nor to be because he was neade a man, nor be a judge beause he was judged; so man doth not lose his honor by homility, but he shall be honored for his humility, as the Son was honored when he was humbled. (Lukė 15: 18-25)

In 1867, while a candidate in Pennsylvania. old Thad, Stayens was charged with being an Atheist. He replied in a letter to a gentleman who wrote to him upon the subject, and sad All the statements which you said are false, as the nutbor well knew, if he had any knowledge on the subject. I have always been a firm beer in the Bible. He is a fool who dishelieves the existence of a God, as you say is charged on me. I also believe in the existence of a hell, for the especial benefit of this slandbrer. I have said that I never deay may charges, however gross. I make an expention where my religious belief is brought into question. I make no pretension to picty (the more pity), but I would not be thought to be an infidel Baptist, and adhere to their belief. - Inter Grean.

Naves get in a hurry. Nine times or your herry will produce a flurry, and that will hotels your work, which will have to be done age "Haste makes waste" is a true one. A man can never make the best speed on any kind of work, if he feels hurned about it. The first thing to be desired and sought, is correctness to do what you do well. Everything size should holding "trine immersion," or the seven siving the subordinate to correctness. That secured church ordinances of the Tunkers. The church-then the next desideratum is speed. But the as of Christ had their origin under the ministry speed is never acquired by hurry.

### PSALM OF CHEERFULNESS.

OH! my brother, oh! my sister; Ye whom wrong, or care, or sorrow Brings a troubled, tortured mind Tho' ye bow beneath the burden Perssing hard to bear you down Listen to this hely lesson Never murmur, never frown

Wrong-the inner heart it woundeth And 'tis cruel as the grave, . But will bittorness or anner oothe the smart its fury gave? No! my brother, no! my a They will ne'er one pang beguite. Better, then, it is to bear it,

And rebuke it with a smile the weary heart oppresseth, Often 'tis a galling le But will fretting, or will fromming Euse the burden, smooth the read No! my brother, no! my sister, Never for a moment's wile, Better, better, then, be cheerful And repel it with a smile.

Grisf-oh, yes, the heart it wringeth Tis a bitter thing to bear. But will sad or stern renining se the weary wees ye be Not my brother, not my sister. Listen not to passiou's wile, This is wisdom's holy lesson— Meet your sorrows with a smile Yes, howe'er it seemeth grievous

Tis a pure and potent charm, Meek and cheerful resignation Can the bitterest wees disarm: my brother, yes! my sister, Can the recariest cares beguile. Fever scowl, then,-better smile

For the smile upon your leature Soon will learn to reach the heart And its deepest darkness lighten By its own sweet sunny art; Soon, aye, can the heart of occan Be with grievous storm opprest. When no wild and anary motion Mars its bosom's glassy rest

n, then, my brother, sister, And when aught shall weigh you s . That uncrush'd in trouble's night, Still anadst the deepest darkness,

### Smileth and createth light. -N. Y. Y. Disseatch. A SERMON

And Jesus called a little child unto him, and set hum in the midst of them, and said, Verily I say unto you, Except ye be converted, and be come as little children, ye shall not enter into the kingdom of heaven." Mats. 18-9. 9 THIS expression by the Savior was in answer to the disciples asking who should be greatest in the kingdom of beaven. The Savior called a little child uuto him and set him in the midst of them, saying, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." He il-

There is a great similarity between a child and a Chris'iau. For instance, there is nothing belonging to the animal kingdom that is as dependent as a child All the rest of the animals God has giv eu an instinct or power by which they at least partially, obtain subsistence But the child would perish were it not for the mother or some parental care that provides for it.

The similarity is that "the Sou of mar is come to save that which was lost. Matt. 18: 11. Then without a Redeem er we would be just as helpless as a babe in its infancy. But glorious news, he

truth and the life; no man cometh unto bis condition as a sinner before God. the Father but by me." John 14: 6. From that time be had no rest until be Then we may well say, "while there was no eve to pity nor arm to save God gave his only begotten Son that whosever believeth on him, shall not perish, but have everlasting life." It is, then, just as impossible for us to have a spiritual existence, a spiritual birth without a Re-deemer to make provision for us, as it is for a child to live without some one to make provision for it.

Again, "Except ye repent, ye shall all likewise perish." John the Baptist preached the "baptism of repentance for be remission of sins." Mark 1: 4. But the atonement has reached the child, bence he says, "of such is the kingdom of heaven." Luke 18: 16. But we find one who came running to bim and said, "Good Master, what shall I do to inher it eternal life. And Jesus said unto him, Thou knowest the commandments, do not commit adultery, do dot kill, do uot steal, do not bear false witness, defraud not, bonor thy Father and mother. And he answered and said unto bim Master all these bave I kept from my youth. Then Jesus beholding him, lovad him and said unto him One thing thou luckest yet, go thy way and selwhatsoever thou bast, and give to the poor, and thou shalt have treasure in beaven: and come take up thy cross and follow me. And he was sad at that say ing, and went away grieved; for he bad great possessions." Mark 10: 17, 19 20, 21. Now this lad bad possessions, knew the commandments of the Lord. He could understand the Savior's langua therefore went away grieved. There was a secrifice to make, there was a cross to take up, the Savior was to be follow

Now, we have a people in our country who claim that a child born of christian parents has a hirth-right-they claim that they grow up in the church, and therefore always belong to the Church But the text is, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Then we must become new creatures in

Christ Jesus. Converted means chang ed from one state into another-from the kingdom of darkuess into the family of God. To get into God's family con sists of a new birth-we must be born into his family. There is quite a simi larity between the birth of God's family ordinances that God has ordained through his Son to be perpetuated by his church or family are similar to those that are ordained or practiced in ever well organized temporal family. Sin-ner, if you are here, let me say to you that when you are begotten of the Father, when you have become tired of sin lustrates the fact that the most bumble and are possessed of his Spirit, you will see the error of your way, and you feel shall be the greatest in the kingdom of that something must be done, that without the affection of a heavenly Father through Jesus Christour Lord you stand convinced, and the wrath of God abideth on you. When you see and appre ciate all this you are moved upon by the Holy Spirit and are ready to lay it all down at the feet of Jesus, begging mercy, crying as they did of old, "Men, and brothren, what shall we do?" Then

### you will have peace with God. A STATEMENT OF FACTS. AN EARNEST APPEAL

T the age of twelve years, the writ has come. But, "except ye repeat, ye through for the first time, more from cu-shall o'll likewise perish." Luke 13: 5, riosity than from a knowledge of its sallow as we were before. Thus in the and peace.

obtained peace and pardon through the atoning blood of the Lamb. Being isolated from the brethren, it was not un til he was about sixteen that he had an opportunity to unite with them. This he gladly embraced, and was baptized in Chest River by Elder Jacob M. Thomas, in the month of June 1856. two years after he was called to the descon's office and served the church in that capacity three years. At the age of twenty-one, in 1861, he was called by the Lord through the church to the min istry of the word. In this same year, Sept. 12, 1861, he was united in marriage he was advanced to the second degree of for my little hor the ministry. In this espacity be still ontinues to serve the church of his choice and his God. Eighteen years have passed around since he entered his public ministry; and with them their labors, changes, joys, misfortunes and sorraws. To the little family of two in 1861 the Lord has added nine, eight now on earth and one in beaven. In taking a review of our past career, like others we presume, we see where we might bave done better. "To err is human, but to forgive is divine." Our labors have been confined to four States, Virginia Maryland, Pennsylvania, and Ohio. As au bumble instrument in the Lord's hands we have seen our work prosper, and have had the privilege of leading sever al bundred precious souls down into the

We have now noticed the bright side of the picture; we will next notice the dark side. At the time of our marriage and call to the ministry we were without any means; had nothing excepting the clothes on our backs. Under these discouraging circumstances we commen ed battling with the world and to labor in the ministry. For fourteen years, by days labor, which we could spare from our ministerial calling, we made an ef fort, and succeeded in saving above our living, a handsome bousehold property We had everything we needed in that line, and a pretty good library besides. that As our family had now increased to ten number, including our two selves, we felt that if we had a little farm me might support our family and continue our laors in the ministry easier and better than in any other way; so we risked to purchase a small farm, by borrowing the most of the first payment. We hoped, by industry and economy, to pay for it, have once a home of our own. But, alas! in one year after we moved to our new home, a reverse came. At the hour of the devouring flames of fire that were goods, just in time, bowever, to save my wife and children from an untimely death, my own life. All the members of the

than to any thing else in my past life.

family were saved unharmed, by throwing some from the second-story windows to the ground, and the others escaped through the windows below. We say all safe, except oneself; we were dread fully injured by the fire, the effects of er, by reading the New Testament which we yet feel, and probably never

"Jesus saith unto bim, I am the way, the cred contents, became truly awakened to short space of an hour or two all we had saved in fourteen years was swept away Tuned out of bouse and home, in the midst of winter, without even a suit of clothes for any of us. But in this distressed condition the Lord remembered us, and brought brethren and friends to our assistance who relieved our wants for the time being, and helped us to build again, for which we shall ever feel

grateful. Not being able to labor since as before this misfortune, we have traveled and presched more, and to the honor of the dear bretbren and sisters for whom we have labored, we do say, they have contributed liberally to our support; and what was above my traveling expenses to Miss Mary E. Bucklew, three years and the scauty supply in part for my his junior. Some three years after this family, I have applied to the payments

But with all the economy we could use, deaying ourselves of the comforts of life, we are still in deht five hundred dollars for our bome. It is all due and at interest, and will now soon be collected by administrators; and I am fearful my home will be sold; and in that case would lose nearly or quite all again I bave used every effort in my power

to borrow money, to sell my place,

in some way to prevent the threatening

danger; but so far I have failed. I now as the last and only remaining effort, ap peal to my brethren and sisters ar friends everywhere for help, knowing and feeling that I have a large circle of brethren and friends, who, by a little effort on their part, and not much to their disadvantage, by each contributing one flowing streams, and hear them solemnly dollar, more or less, as he or she may dedicate themselves to God; and to all feel to do, might secure the amount, or who may read this, I will say, remem-ber your baptismal vow; be faithful that so reduce the elam that I might in ser way meet it. The only reward 1 can at present offer for the favor, is my heart we may meet in heaven; for I look back to your conversion with more pleasure felt thanks to the donors, and my pray er for God's blessing to rest upon with the promise to he more faithful in trying to preach the word, which this favor would enable me to do. This appeal is not confined to those with whon one who may feel to sympathize with us in this matter. I would that whatever is given, be enclosed in a letter and sent to my address, Clifton Mills, West Va., between this and the first of September

If not objectionable, please give the ames of the donors, the amount of each, nd the name of the congregation to which they belong, as I wish to acknowl edge the same through the papers, unless otherwise directed. I will be pleas ed to come and preach for the congrega tions who may aid in this matter, when ever I can do so, if desired; and as I expect, if spared, to travel and preach some during the coming winter, I would say, the congregation that contributes most to the above purpose, shall be first entitled to my service.

If any fears should be entertained by any who may not be acquainted with me, as to the correctness of the above midnight I was awaked by the poise of statements, I would refer them to Elder Jacob M. Thomas, of this congregation consuming our house and household His address is the same as my own Please, dear brethren and sisters, give this your early attention; by so doing but had to make the effort at the risk of you may aid in the salvation of precious souls, which will add to your riches in the world of glory. Awaiting your rese, I am your weak but sincere brother in the Lord

JAMES A. RIDENOUR Clifton Mills, Preston Co., W. Vu.

An hour should never pass without through for the first time, more from cu- will be as able to endure heavy in our looknog up to God for forgiveness

## THE LORD'S HOUSE.

"My bouse shall be called the house of pray-

THESE words were spoken by the Savior when he rode into Jerusalen and went into the temple and overthrew the tables of the money changes he taught, saving unto them, is it not written, My house shall be called of all nations, the house of prayer? but ye have made it a den of thieves." Mark 11:

Dear readers, how many of us realize when going to our respective places of worship, that we are nearing the house of prayer? How many desire to engage in prayer after arriving at the hou prayer? How many of us do earnestly engage in prayer when we come to the Lord's house in assembly to worship These are questions that each of us should take to ourselves, and say, "de I;" for the Lord says, "my house is s house of prayer."

Would not, however, wish you to un derstand that this duty should exclude all others from the Lord's house, or that any one duty should exclude another; but there are some duties that require more time in the programme of worship than others, chief among these are pray er, reading of the Scripture, and preach ing or teaching. In prayer we talk to God. In reading of the Scriptures we have God talking to us. In preaching or teaching we talk to one another. We will first consider the subject

prayer as observed in the popular church

s of the day, where hundreds and some bly, who seemingly meet more to display pomp and fashion than to worship God. Notice then when the solemn duty is exercised by their minister how many hundreds in the congregation do not how the knee in prayer; how many do not even bow their head in reverence, but gaze over the congregation to discover something new in the styles, (as they call it). Notice the covering of the so-called sisters, how few are similar, Notice the covering of how many are dissimilar in many parts of the construction and material, all striving to be the most attractive. Notice the expression of languor, the rest lessness, while some will even give vent to their feelings by, "Oh! I wish the minister would not make such loog prayers," this duty over all seem to be glad Was this the kind of prayer that caused the shackles to drop from Peter and opened the way out of the city, and escaped the wrath of his enemies? Verily no. There was no display of pomp there, all upon bended knees in dec humility earnestly poured out the heart's desire. Similarity attired men with their heads uncovered; women with similar coverings on their heads; all keeping themselves unspotted from the world, as they had been taught and their prayers were answered. In harmony with the Lord's promise, "Wheresoever two or three meet and agree in asking as touching any one thing it shall be granted unto them." The Lord also promises to be with us on every occus ion of prayer, when offered in the right spirit; and that to own and bless. Then, in prayer, God draws nigh, and where God is the Devil don't want to be, but flees when he sees the weakest saint up on his knees. He cannot withstand the presence of God. How forcibly this presence of tool. How loremy days shows the propriety of the Savior's com-mand; "Watch and pray, lest ye enter-into temptation." The praying live nearer God than Satan desires to go, bence out of reach of temptation.

In examining our subject as to its per sonal applications, we find that each of us should be a fit temple for the indwelling of the Holy Spirit. Our bodies be long to Christ by redemption; they are his temples, as well as the great temple in Jerusalem in which he found disorder. Then let each of us keep his house in order; let it be a house of prayer; let

the Savior abide therein. 2nd. Reading God's Word.

In reading God's Word, we have God talking to us; in this exercise we learn his will concerning us. Then how care fully we should read and meditate, no only in God's house, but whenever and wherever an opportunity is presented let us learn his laws and commandments concerning us. "All Scripture is given by inspiration of God, and is profitable for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim.

3rd. Preaching or teaching.

In preaching or teaching we talk to ach other. This duty was commanded by the Savior himself, when he said, "Go ye therefore and teach all nations, bap tizing them in the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things what socver I have commanded you; and, lo I am with you alway, even unto the end of the world," Matt. 28: 19, 20. Here the Lord promises to be with the teacher so long as he teaches what he requires even unto the end of the world.

that is, we are to teach all things what soever he bas commanded. We should not teach war, nor the political issues of of the day; we should not teach superfluity of adornment, nor intemperance rioting, anything else in which sin is found; but teach the gospel and that on y. Paul says, "study to show thyself approved of God, a workman that need

eth not to be ashamed, rightly dividing the word of truth." 2 Tim, 2: 15. North Libertu. Ind.

When we endeavor to estimate the worth of an immortal soul, we are utterly lost in the attempt. Crowns and sceptres have bad their adjudged valuati and kingdoms have been bought and sold for sums of money. But who can affix the adequate price of a human soul The principles of ordinary arithmetic al ere, and we are constrained to say that he slone who paid the ransom for sinners, and made the souls of men his "purchased possession," can comprehend and solve the arduous question. are indeed bought with a price; but are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blem ish and without spot." We shall only ascertain the value of a soul, when we shall be fully able to estimate the worth of a Savior.

The pastor of the Congregational burch at Mansfield, Ohio, has a telephone in his pulpit with the wires lead. his righteous indignation, but an observ-

## Gome and Family.

parts neither dignity nor grace. Children are under lasting obligations

T is a growing belief that children of the present age are lacking in deference and respect as well as in obedi ence to parents, or those exercising authority over them. At least we bear remarks which tend strongly to imss on the mind the existence of such

Whether this be the general fact or in opinion founded on fancy, it is conusive that appearances have been tak

It is true that the methods of govern ng children at home and pupils at school save changed materially in the lapse of cars. There is not so much harshness

in the mode as when the rod and feruic were instruments of correction. It is quite possible too, that with this remove rom barbarism a milder form of address nay have been assumed, and impercepibly some laxity of discipline have aris-But rudeness is not the legitimate result of courtesy; hence we must seel some other cause for so deplorable a fault Where children are held in ohech

brough fear of corporal punishment, the restraint lesseus as they grow in years If they have no more powerful motive to govern them than mere impulse, they are likely to give way to their passions.

On the other hand, if they have had no The Lord also tells us what to teach restraint, but have been suffered to speak and act during childhood just as their feelings have prompted, it ought not to be expected they will practice any dis guise. All children rebel under restraint bough all may manifest the rebellious feelings. The fault of disrespect in chil drenmay, in most cases, be traced direct dren clearly are not consurable. But there is a point beyond childhood

when such a fault becomes a crime. Our statute books affix no penalty, neither do they recognize any authority in the matter; but the Divine Lawgiver has not overlooked the passible evil, nor left unrecorded the consequences of such guilt. Moreover, the first command ment with promise bears directly on this uestion, and is as forceful at the present time as when it was first uttered. child who has arrived at years of ac countability can violate this commandment with impunity.

We cannot pretend to say just how nerited punishment will be meted out but we appeal to the judgment of those who are, or have been guilty, for proof of our assertion. Have you not felt a consequent loss of self respect, and a bitterness of spirit that has left you. ill at ease with yourself because of your trans-oressions? Neither can this be the only unpleasant result from so belooms an of fense. A parent may be long suffering and not withdraw bis care and kinduess, even though a child may bave provoked

wishes of their parents. A port, cross, or abrupt manner towards those whom

to parents. They may be sometimes painfully conscious that parents have defective characters and habits, but this does not give license for neglect on the part of children. Prompt and respectful obedience is but a small return for years of unremitting toil and tenderness Ingratitude is always base, but doubly so when shown in disobedience to paren tal authority.

If the boys and girls, the young men and maidens, who are guilty of this bateers see them, they would shrink with abhorrence from a repetition of such of

### I WILL BE GOOD. "I will be good, dear mother,

"I will be good-now watch me: With a soft and pleasing smile: Then a mother's kiss was on her lip So pure and free from guile And when night came, that little one. In streetling down to pray, Said in a soft and whispering tone "Have I been good to-day?"

Oh, many, many bitter bears
'Torould save us, did we say,
Lake that dear child, with earnest heart, 'I will be good to-lay? Jesus can belp as to be good;

His grace alone can make us good Help us to hate all evil thoughts fol words and ways: And in thy service take delight Through all our curtally days.

### KEEP YOUR TROUBLES SACRED.

A WORTHY wife of forty years' standing, and whose life was not all made up of sunshine and peace, gives the following sensible and impressive advice to a married pair of her acquain-tance. The advice is so good, and so well suited to all married people; as well as those who intend entering that state, that we here publish it for the benefit of such persons: Preserve sacred the pri vacies of your own house, your married state, and your heart. Let no father or mother, sister or brother or any third person come in between you two, or to bare the joys and sorrows that belong to you two alone. With God's help, build your own quiet world, not allow ing your dearest earthly friend to be the confident of aught that concerns your domestic peace. Let moments of alien-ation, if they occur be bealed at once. Never let the morrow's sun still flud you at variance. Review and renew your vow; it will do you good, and thereby your sonls will grow together, cemented in that love which is stronger than death, and you will become truly one.-Sel.

## MOTHER

THE velvet moss may grow upon the sterile rock-the mistletoe flourish on the withered branch—the ivy cling to phose in his pulpis with the wrise bed his rightness indignation, but an observable under the properties of the problem of the

## The Brethren af Mork.

PUBLISHED WEEKLY. M. M. ESHELMAN, | EDITORS AND

### DESTRUMENT AT WORK Lazark, Carroll Co., Ill

LANABE, ILIan . JULY 10, 1879. Saxo us no move ten cent stamps. Three's

All orders for Minutes of A. M. bave now been filled. The Report is not yet ready to

In last week's issue we stated that the Report of A. M. by the dozen, would be \$2.00. It should be \$2.40 per dozen. Those ordering will please note this. Send in your orders.

Ir is as had to be with a grumbler as he to out on a many day. The one damps our clothing, the other our spirits. But a bright, sunny-fixed man or woman cheers us like a ray of saulight ecming into a dark room.

Brother J. E. Ockerman, of New Labourn, Ohio, has been elected one of the teachers of the Brethreu's Normal at Huntington, Pa., and is expected to enter upon his duties the coming

BEOTERN Peter S. Gasman, of Modesto, Cal. ris that the Brethren have organized a S day-school at the Jackson School-house with good prospects. They have raised means to se-cure 25 copies of the Children at Work.

BROTHER John Calvin Bright, who of late has been "schoing" from the Mismi Vulley is now at Huntington, Pa., attending school. We not biss at the Annual Meeting and was favorably impressed. May be continue to be a Bright ex

Wa are sorry for the mistake that occured in Sister Kelso's article on first ners, No. 25. In setting up the article one entire page was unin-tentionally missed. That the sister may have

THERE lately died in Adams County III , a six who was 92 years old, had been a member of the church 69 years, and had never witness what is known as the double mode of feet washing. She was the daughter of Elder George Wolfe, who left Penusylvania 79 years ago to make his home in what was then known as the

WE are informed that there is a woman, but it appears that her conduct and conversation are such as to warrant all to be cantious in to the needy, but to sid impostors and indulen people is not the work of God's children.

Tax Primitive Christian is right in reference to take any stock in Sunday-school libraries. It says: "We hereby inform all, that we do not propose to take any stock in such libraries as they now exist. Out of the hundreds and they now exist. Out of the hundreds and thousands of books published for this purpose we would consider it a very difficult matter to select a libeary that we would like to place in the hands of our children. A large percentage of them deserve no better name than religious

It is suggested that we do not make o per so much of a RAILBOAD GUIDE and HOTEL REGISTER by publishing on what roads our cor-RESETTIN by plantishing on what reads our cor-respondents reds and at what places they took their meals and lodging. It is thought no souls will be saved by knowing these things, and as the majority of our brethrou are not truesling ment, they consider that better matter might men, they consider that a better matter might take the place of these things to the aivantage of the anajority of the readers of the paper. Correspondents will therefore please omit these

### TO OUR CONTRIBUTORS

ROM the days when God wrote the ten co I mandments on two tables of stone and gave them to Moses, men have been busily engaged in writing. And indeed, if men of ages past had not written, we would be in great ig-Not only would we not have Bible, but many other books that now afford walnuble information smould not be within reach The writings of by-gone ages are the pictures of the human family in those times; and troly our present form of government and the political and religious liberties we enjoy may be traced to the fact that men of past ages have

left us a history of their forms of government By studying these, men of modern times were enabled to produce something better. But to our work. You are engaged in labor that will But be also tell in ages to some. Do not for a moment also tell in ages to come. Do not for amoraca-think that your contributions will not be a part of the great whole which will eventually shape the religious liberties of future generations Each noble thought, each ray of divine light sent forth in printed form, will produce an ef-

fect, and when these noble thoughts and sunams of truth are aggregated, if will produce an effect worthy of the racugnition of him who commanded his beloved servants to "scrite Writing is a gift; and woe is the man who doe not employ the gifts bestoned by the Lord God To oppose writing on things wherewith we may edify one another, is to oppose God, for God he stows the gift of thinking, and the shility to formulate and record thoughts. Be therefore encouraged to swife, not however simply to do yourself good but that others may been from

Write the things which thou bast seen the things which are, and the things which shall be hereafter.—Rev. 1:19. So we also remest our contributors. Write the things which you see, such as the prophets, apostle and boly men of old did. Luke tells of the meet ng at Jermalem, how many were haptized, who sched, and something of what was said. He also writes about Philip and the sunuch, tells of the place of meeting, what was said, who said it, what was done, and even who did it. Matthew, Mark, Luke and John with other Nev Testament writers have written "the things hich they saw, thongs that were, and were ne, and these to us are the busis of our faith

No kind act will be lost. No one can be injured by learning what good work was done. Send us, therefore, the news of the mercase ong the children of God. Does a sinner turn from serving Satsa to trust in Jesus Make the people rejoice as the children of Isemies. "Good news" should be desired by all

lovers of Jesus. Mere personal matters, relating to domestic affairs, need not be hearalded Who cares how much you ate, what you ate the kind of house you slept in, what hour you "stepped aboard the train" or "get off," the usue of the conductor, the size of ear &c.; n of these edify in a religious paper. If you But snything that will cheer the saints, the one body," and make them bolier and happier will be acceptable. The godly things that you e, the things that are, and the things that are to come, the great things of God as revealed to us by the Word, are topics which interest the ecole of God

Will you please make your articles as short The editors frequently re-writeand shorten their articles before they go before public; would it not be better for the public if all were to study brevity? Short articles are generally read while only one in about five road long articles. "Here a little and there a little" is the motto of not a few, hence the shorler articles are sought after. We would regard it as a great favor if you would write in a plain hand, with good black ink. Matter written with a pencil cau not be used. Boil down your contributions and make them weighty in able, and in this we reserve the lib rty to abrulge as reay seem best for the good of Christianity.

to pay postage. Then send us such things as to prepare a place for the smute. How he is will please God, such things as will make for peace, such thing as will unite us more firmly in the bonds of christian love. Do not reply to any one, but give your meres upon the sub ject, and back them with all the truth you can find. Truth we want: truth we can have, and trath we must have. The press is a power for good, and the church may be greatly benefitted by the press; it may also be greatly injurd by the press, but we have confidence that all are striving to make the church better, not worse God help us to act wisely and firmly in the right.

## THE WORK OF AGENTS

T being impossible for us to visit all the churches to solicit people to subscribe, and ing more convenient in many instances for members and others to place their subscriptions in the hands of one person to forward, we employ agents to attend to this work. And hard the work of an agent is, many as the difficulties may be, numerous as his losses frequently are people will envy the work of an agent. It makes to difference how much he may be disappoint ed, how often he must advance the money for his patrons, how many times he loses fifty cents, one or five dollars, still he will be looked apon with suspicion—will be regarded as a very highly favored mau. Favored! He carws he gets even when every one of his subscribers pays the cash. But suppose he sends in twenby names, and three out of the twenty fails to pay, what then? Well, he pays pretty dearly for his paper, for one thing, and feels that in trying to do some one good, he has been not a little imposed upon. "O well," remarks one, "the publishers can lose that." How many do you suppose it will take of the non-paying kind to prevent any paper going out at all? G estly, and not regard the publishers of our pa pers so mines of gold and silver from which a large portion of the people may draw without

But we started out to tolk to our agents. We ing the circulation of the Barrusen at Work Much depends upon your activity and energy in strengthening and maintaining the poper.-You can help along the work. You have done rell heretofore, and while your trials, with ours have been severe, let us look to God for rest and reward. Each sacrifice in behalf of truth will be noticed by our heavenly Father. not be discouraged, though men take advant of you, and fail to fulfill their obligations. God will take care of such in due time. Many of you have had a blessing for the good you have

me, and many more will have their bright hopes realized in " the beautiful beyond," when God shall bestow the actual crown. Then do what you can for truth; send for sample cop and give to those who may be profited by reading a religious naper.

## THE ONLY INFALLIBLE CREED WORSHIPPING a croed instead of w

shipping Gcd, is not genuine love to God, od through the erord, God first, last and all the time. The thing by which we learn to know God and believe in him, is not the thing to be worshipped, but God himself. The creed, the only infallible creed, is the means appoint ed by the Lord to make himself and his wishes known unto us. Knowledge, therefore ou our part, precedes faith. First to know, second to believe, third to obey is the divine arrangement God is no less the anthor of knowledge than of "The Lord is a God of knowledge, and by him actions are weighed."-1 Sam. 2: 3.

Should we know God? Must we know his demands before we can comply? Certainly, the everlusting God, the Lord, the Creator of That we may believe in him, the Supreme Ruthe ends of the earth?" "I am that I am " ler of the universe, and have our characters the author of the only infallible creed to which formed after the divine mould, we must have all people, nations and tongues are invited to techniony. "Faith is the belief of testimony," subscribe. None are invited to yield to Gold and "without faith it is impossible to please" creed to honor the creed, but to honor God.— News from the churchs is designed. He testimony be false, the faith will be infallible ersed in order to do the creed server. false; like fastimony, like fath. Testimony is erence, but to reverence God. It is not in the Your articles will not be put away so you may never essential to faith. We believe Jesus just as far world for us to worship if, but that by it we may or know their fate, but will be examined soon as a Jesus speaks; where he caused the last fact worship God. It is not here to make men mir-Theore must take our will be recommend count of a galaxy appears where he totaled to the last fact yearship field. It is not here to suith men mixed to the recommendation of the property of the property of the last results of

proparing that place he never revealed unto a bence we can have no faith in the manner of that preparation. Our faith goes only as far as the evidence or testimony goes, viz: that he is preparing a place. Here it stops, because the evidence stops. Where the Lord begins to speak there our faith begins, and where he ceases there our faith ceases. Our faith not teach and record, but on what he said and recorded. Neither can our faith rest on free than he taught. The New Testament, there fore, is the length and breadth, the heighth and depth-the full measure of our faith in the Lord Jesus. If the testimony be true and val-id, if it he backed by the proper authority, our faith will be strong. "If," says the apostle John, "we receive the testimony of men, the testimony of God is greater,-more truthful and stronger, hence in every report worthy of

Our love for Christ is us our respect for his seehing. If we respect all, the whole testim my, our love will be complete for him. On the other hand if we respect some portions more than others, if we respect certain parts as not necessary to our subjugation to his authority, then our love for him is imperfect. So soon as we lose some of our love for Christ, we bestow that lost love upon something else. For instance if we should select Calvin as a partisan leader, bestow much of our affections upon him, we would lose sume of our love for Christ, for un less we make him our sole Leader and Instructor we cannot fully and completely bestow our affectious upon him. The covetons man can not love Christ supremely; much of his affection: are upon the cains and wealth of this world ence Christ is neglected. The object of law is obedience, to hold in

subjection, while that of testimony is to produce fight. Without law there can be no dience, neither can there be any faith without testimony. Peter's testimony was to as many facts as he stated. Paul's testimony is so many facts verified. We believe Paul just so far as be facts verified. We occure a many mester for us weeks; we believe Peter's testimous factor for us be records it. The fact of Jesus' both is no less true than that of his death. The testimomy is equally credible, and the farth just as The certainty of these facts which we are to believe, are dependent upon the testimo-ny. The testimony being true, the faith must be right. About this there can be no, doubts,

no weakness, no leaning over.
The only infallible creed, the Bible, the whole of it, all of its parts combined, must be the busis of the firsth that is infallibly correct. to our spiritual and sooral natures what the sam

one best Book," there can be no hope of eterual life, no joy in prospect, no divine fellow ship, no communion, no prayer, ne glorying in the Lord. From it we learn what God has done for us and what he will do. From it we learn what man is, what he ought to he, moral-ly and religiously. It addresses itself to our intellect and our affections. There it seeks to mould and fashion. It forms character-makes man what God wants him to be. It makes white character, and before God gives men white the only great Book of facts, grand and sub lime facts. It shows what man is, what he cours ic if he would escape the doors of wicked. sents to him all the essential rules of picty and righteourness, and warms him of the awful danger of continuing incin. It is not a collection of opinions and theories of beings no higher ourselves, but a volume of facts revealed by the Supreme Ruler himself. It is from him who says, "Do I not fill braven and earth?

the intellect and sudue the nobler affections. but to expend the mend of mean and enrich his en rights and enjoyments of man, but to bring every unholy thought into subjection anto Christ. Point out a creed prepared by man, or a band of mon, that aproaches near an to the only infullable ereed, the Book of God. As well smeak of the filth of the street imparting splendor to the son, or the machinations of Satum hestowing eternal glory upon the saints. Are you walking by the only infallible creed?

### THE HOLY GHOST AND CORNELIUS.

Physic give your views on Acts 10, 47, which runs as follows: "Can any forbid water, that here should not be keptired, which have received he Hely Ghest as well as we." I wich to know if his touches that the heliever receives remission of

THIS verse does not leach the remission of sins before kaptism. Cornelius receiving the Holy Ghost was no proof to him or any body clse present that his sins were pardoned. It was needful that a miracle take place to convince the Jews that God is no respector of person.

Cornelius was told to send men to Joppa and to call for Simon, whose earname was Peter, Who shall tell thre words, whereby thou and thy knows shall be saved." Acts 11: 14 Peter came and preached, telling Cornelius what he should do in order to be saved, and among

these words was baptism. ed in the 8th, 9th and 10th chapters of Acts: viz: the conversion of the sunuch, and of Paul and of Cernelius. In some particulars they are precisely alike; in others, there are some points of difference. The points in which they differ are not essential to genuine conversion, but are merely accidental circumstances peculiar to the ndividual case with which they are connected To accertain what is merely accidental, among the cases on record, we must be guided by the "Whatever is common to all following rule: eases is necessary to a scriptual conversion; but the individual cases in which it occurs." The normits in which all recorded cases agree are points in which all after cases must agree, but on points in which they differ subsequent cases may differ with equal propriety. Hence we will take up three cares which are

fresh in our memory and examine their dif-

Figure In the conversion of Paul the Lord Jews appeared and spoke in person to him, but not so in the cases of Cornelius and the cunuch hence it follows that this circumstance in Psul's conversion was peculiar to that case and there-

was baptized; not so with the other two; they the same day they heard the word preached, hence the delaying of baptism is not essential to conversion. FOURTH. An angel appeared to Cornelins,

but not to Paul or the sunuch, therefore a man can be converted without seeing an angel. FIGURE. The Holy Ghost was poured out or Cornelius before his baptism, but nothing of the kind occurred in the couversions of Paul and the sunuch. The Holy Ghost was not poured out on them before baptism, hence it follows that what thus occurred with Cornelius was not essential to a genuine conversion, but a circumstance peculiar to that peculiar case. The

noture of the case demanded some extraordinary manifestation, not to convert Cornelius, but to convince the Jews that come with Peter. J. H. Moore

SAYS our worthy Brother Landon West: "I have spent the time since Annual Meeting plessantly in preaching through Augusta, Nelson, Amberst, and Roanoke counties Va. It is truly the harvest time. Our opinion of Vir-ginia is most favorable. We have now been in gains it now forceals. We have now teen up word, when we alse this med in the holling stat. They were not more assessment to the word, when we alse this med in the holling stat. They were not now previous the threat, at their house, and in public wording. From our recel we overlooked the region of I have seen on the parties on the Wat, tail metald without, whose testimony was now a contained they are problem. They are problem to a word house the term, called in question, to the original words and have not reduced the true. Called in question, to the original words and have the contained to return from Palsa Aron, and where I Arong the truther we recognized four dell productions of this country.

DISPOSITION OF COPY

ACCEPTED. "The Committe to the Bess Creek Church Ohio," by R. H. Miller. "Blood and Things Strangled," by R. R. Moon. "Inconsistency," by John Forney. " Immortality, by Jennie Wilson. "Praise ye the Lord," by

P. Brinkworth RESECTED. "Behold I come quickly," by H. P. Brinkworth. Too peorly written. "Correspondence," by Anna M. S. Written illegibly, and very much a cattered.

Contributors wishing their articles returned will please send stamps to pay nostage

the dress question. This subject has been pret-ty thoroughly discussed in Anunal Meeting. District Meetings, our periodscals, and in private circles. Would it not be well to turn our spec ial efforts in other directions? Why not rath or practice the truth we have learned, and turn our attention to sounding out the word of the Lord more generally in the regions round abou the churches and in the States where our faith and practice are unknown? However we do not intend to turn our faces against the doctrio of non-conformity to the world in all unhaufe things. There is the sin of covetousness, the warring against; will some of our writers give should you forget the fornicator, who uproofs the divise plant of purity; let him buve his pormeans least in degrading and pulling down ciety, is the false-witness. He may be found in the courts of the land, in business, among families and churches and society in general. needs checking, and our pages are open totl who are fearless in telling him of his sin. Only make it look just us it is, holeous, degrading deforming, and then perhaps he will absorbed it may burt, but Jesus says, "I come not to send peace, but a sword." Then let the Sword do it:

Saz column outitled "Gospel Succe list page. Whenever the Lord gives "the in-crease" in your observable put the facts on a pos-tal card addressed to us, and we shall do our part towards making that department interest-ing. It would be quite advantageous if you would mail news on Monday or Tuesday each week. Observe brevity, give the facts, fore not essential to conversion and personally deling under accounts on the conversion the rate of the Lord.

I a world of good claver is not given them to a world of good claver is not given them to be received by the property of the Lord. Sirozin. Paul was struck literally blind, but the way. We wish to arge them forward in their way. We wish to arge them forward in their noble work in every lawful manner. Paul follous that literal blindness is not essential to says he was nauke "glad" by "the coming of examine conversion. for they have refreshed my sport and yours Turny. Paul mourned three days before he and of Timothers he declared to the church of Corinth, "he worketh the work of the Lo His writing of these brethren in commendatery terms was not unlawful. They land d good, and why should it not be known. the joyful news to the church.

ing flame. Then let us strike at eval with the

WE have on hand a lot of Brother Hone's Danone wishing some of them will please address this office. Will you send for some, Brethren ad put them to work? We do not like to se them lie here idle. Perhaps by a little effort some subscribers might be obtained. No com-missions to agents. The reward will be given missions to agents. The reward will "over there" when the Lord shall c great power and glory to gather his elect.

## FROM PALESTINE

(Continued from last week.)

At noon, that day, Thursday the 24th, w again took lunch under "the shadow of a great rook in a weary land," and we remembered its cool shade with a sigh on several ocossions after-

he built booths for his cattle, to protect them Kentucky accquaintances, the yellow honeysocials, the red poppy, the hollyhock, and from the great heat to which they were not ac-customed (Gen. 33; 17). Our route during the the dog fennel. The poppy we have seen everymorning had skirted the southern edge of this plain, and I had ridden several miles out of the way to examine the mounds of three ancient sties. I crossed irrigating channels in every direction, nearly all of them dry, but a few con taining running streams, drawn from the Jalobok where it leaves the mountains. If all of these channels were in good repair, and enterprising farmers were scattered over this plan there is scarcely an acre of it that would not yield a most abundant harvest. As it is, there re several square miles of promising wheat and almost the entire plain is covered with ver-Its former wealth and importance is at sted by the mins of not less than six towns of considerable size, which lie within a few miles of each other, the mass of crumbles building material in some of them being forty ir fifty feet above the level of the plain. We were on our way to Jeresh, the nuclent

Sergesa; and from our lunching place on the

dge of the plain of Succoth, we were led by our Sheik across mountain spurs fit only for goats and Belouin footmen to climb, into Wady Rajib, where our tents were pitched on a bench high up the mountain side, near a village which gives name to the Wady. Every ravine among the mountains, whether it contains a stream or not, is called by the Arabs a Wady; and the stream, where it runs through a plain, has the same name. Of Wady Rajib T had obtained no previous information at all, except that I had seen it in Dr. Merril's report. I was not therefore, at all prepared to see, as I did, the that I have ever beheld. Wooded mountain tops, with a naked crag here and there, rose a thousand feet above our camp in every direc-tion except to the west. In that direction the sloping sides of the deep Wady, covered with small bushes and patches of growing grain, de mended two thousand feet to the Jordan plain while through the opening could be seen a parrow strip of that plain, with alternate secti of green and yellow grain; and beyond this the mountains west of Jordan, piled one above another in the distance, and made to stand out with great distinction by the nost light of the ecting sun. I climbed to a rocky eminence above our tents, to enjoy the scene. It was enlivened by the merry voices of many children in the adjacent village; by the rush of water a the stream near by dashed over the rocks; he the barking of does and the neighing of horses and, as the twilight drew on, by the bleating of goals, the tinkling of small hells, the lowing of sittle, and the calls of shepherd boys, as the flocks and hends come in plant the mountain A little later, the camp fires of wander ng Bodouin sprang up in various directions or the mountain sides, and the moon, with the oversing star close by her side, becam to close in the western sky. I sat on a projecting rock almost entranced, and said to myself, Could I only have home and the Bible College where these tents are, how I would love to live and die in this place! I lingered till the increasing darkness made my step uncertain in descending the rocky steep, then eame to the tent and sat in front of its door till the hour of worship J. W. McGARVEY

### FROM PALESTINE

STREET ST Ruins, Fountains, and Mountains Bewond the lordan.

ROM Wady Rajib, where my last letter clos ed, we traveled in one day to Jerash, the cended the Wady in which we had camped, pass ing through some dense forests abounding oak trees of several varieties, a few pines, wild olives, and other less familiar trees; and crossing many small fields of wheat and of freshly ploughed ground. We saw some fresh clear-ings of the wooded slopes, and other evidences of increasing attention to agriculture. Flowers of many varieties bloomed on every side .-

where, from Jopon to the Jordan and beyonds and in many places it grows so thick as to cover the ground with red. The honeysuckle was a surprise to us, and especially when we saw it in the wild woods clambering over the tops of the scrubby oaks. While speaking of forest trees I may as well say here, that only on a few mountain ridges, and in the vicinity of streams are any to be seen in this country; and the most of those you do see are of a scrubby growth; yet I measured a wild clive tree in Wa-dy Rajib that was 16 Sect 7 mehrs in circumrence; I lunched to-day under an English walnut, the spread of whose branches were nearly 40 feet, and I measured an oak on Jabel Owshe the diameter of whose foliage was 66 feet in two directions at right angles to each other. I never saw, in a country, a handsomer shade tree, or one which cast a denser shade. These specsoons serve to show what the primitive forests of this country were, when idelatrous Israel of fered sacrifics and burnt incense "under cake and poplars and sims, because the shadow thereof was good "(Home 4:13). By the by, the large oak which I have just mentioned close by the tomb of Hoses, whose words I have just quoted. Inside of an old Mahamma dan praying place, the Arabs showed as a lone stone trough thirty-ove fest long, and three feet deep by three wide, which they call the prophets coffin. It is overhung with a pall of old and dirty woolen cloth with alternate stripes of blue and red. Our Arabs kissed it reverently as they approached it. The mountain on which

it stands is called Jebel Owsha, Mount Hosea,

and it is the highest mountain of Israel cost

of Jordan, being 3,370 feet above the sea level.

I had read something of the ruise at Jerash.

and felt a deep interest in seeing them, but I

was by no means prepared to see them so grand, so extensive, and so well preserved. Standing where we could take them all at a single view. we were forced to say, here stood a city reater magnificence than Jerusalem in the day of its greatest glory. The whole of the wall is distinctly traceable, and it inclosed a space not the middle of the northern wall a splendid spring bursts forth from under a surpendicular edge of rock, and ross through the city to the southern walk hidden by a perfect jungle anders twenty feet high and just ready to bloom The city rises on the slopes leading from this stream, the larger part being on the west orn slope. Parallel with the stream, a street runs from the northern gate nearly a mile toward the southern, whose pavement in many places is still preserved, and along each side of which there is a continuous row of Ionic colamns with richly curved entablatures resting on their tops. About a hundred of these are still standing, the pedestals of nearly all are in place, and you make your way with difficulty among the fallen blocks of the others. About half way this street is intersected, at a double archway, like one of the triamphal arches of the Romans, by another street with similar rows of columns, which decends the western slope and crosses the stream on a stone bridge. first named street terminates, before reaching the southern gate, in a grand forum in the shape of an ellipse, and surrounded by similar columns, 55 of which are still standing. Farther up the western slope are the rains of sevsend magnificent heathen temples, and of two amphitheaters, with their stone seats preserved almost entire, the larger of the two baving

seats for 5,000 spectators. The western side of the city, at the time of its destruction, seems

to have been chiefly heathen, and the

eastern, ch.efly if not entriely Christ

inu; for all the beathen temples are on the western sole, and on the eastern we count-

ed the ruins of five churches inside the walls,

and one outside. Almost the entire space with-

in the walls is covered with heaps of building

stones and prostrate columns, and all around

the walls outside are emptied and broken sar

copbagi, and rock-herrn sepulchers, the burial places of Jews, heathen and Christians. It

would fill this letter to eyen briefly describe all

that we saw there; let me close the description

## Our Bible (flass.

"The Worth of Truth no Tougue Can Tell." This department is designed for asking and su-swering questions, drawn from the Bible. In or-der to present the Truth, all questions, should be beief, and clothed in sample integrange. We shall using questions to our ventrishedra to nativer, but this does not exclude any others writing upon

Will some one explain Heb. 2: 17 " And of the angels he suith, Who maketh his angels spirits, and his ministers a flume of fire." R. T. CROOK. Will some one please explain John 10:0? In particular the phrase, "And shall go in and out and find pusture." M. M. Dietz.

Some one phenos explain Mutt. 5:41. "And if ye slute your brethran only, what do ye more than thers? do not oven the publicans us?"

ETA DVE.

## PREACHER, SPIRITS, PRISON.

Will some one please explain 1 Pct. 3, 102. It reads as follows; "By which also he went and presched unto the spirats in prison," Who is the prescher? Who are the spirits Whire is the prison? J. W. BARNIAULT.

CHRIST is the preacher. The antediluvian world are the spirits, i.e., those who died in the days of Noah. "For, for this cause was the gospel preached also to them that are drad, they might be judged according to men in that was ever in the world. He was "a lamb slam from the foundation of the world," and "tasted death for every man;" hence the deal and the living heard him.

Some say the prison is (bades) hell, or grave as some would have it. Some say when "Christ was three days and nights in the heart of the earth," "then was when he preached to the spirits in prison." The Bible does not tell where the prison is, and where the Bible is 

### DAVID REPROACHED BY ONE NOT HIS ENEMY.

Will the BRETHEEN AT WORK please explain Padelt 55 - 12 - For it was not an enemy that re-procedul one; then I could have borne its settler was it be that hated use that did magnify himself against me; then I would have but myself on him." Who is referred to? Israel Person. In the verse following we read: "But it was thou, a man mine equal, my guide, and mine acquisitance." From the language in verse thirteen we must conclude that King David was personally acquainted with this man; and regarded him his equal. David says he was also his counsellor, and that they had walked unto the house of God in company,

Sam. 17: 23, we read: "And the cour sel of Abithophel which he counselled in those days, was as if a man had inquired of the oracle f God. So was all the counsel of Abithophel oth with David and Absalom." In 2 Sam. 15 12, we read: "And Absolom sent for Ahith-ophel, the Gilonite, David's counsellor." Al this time Absolom, King David's von, had a conspiracy against his father; and by fina speeches and courtesies, had won the hearts of the men of Israel after himself: and also turned Ahithophel, David's coansellor, a conspirator.
When King David heard this he said: "O Lord. I pray thee, turn the comusel of Ahithophel into foolishness." After that Ahithophel I pray trace, turn the counsed of Austropaes into Solishness. After that Abilthophel counselfed Abushom to alay his father with an army of men. Then said Abushom, "Call now Hashni, the Archite, and let us hear likevise what he saith," see. And Hundani said: "The counsel which Abithophel hath counselded at this time is not good." And Abushom and all the men of Israel raid the counsel of Husbni is better than that of Ahithophel. When Ahith ophel saw that his counsel was not followed, he went home to his native city, which was Giloh, in the hill country of Judes. There he put his house in order and then hanged himself.

We have given this brief history in order to show who David referred to as his equal, his counsel, and one who brought repreach upon him, but was not his enemy. Because David still had compassion on Absalom, and Ahith-ophel was the counsellor of both Absalom and David, is probably the reason why David did David, is provided to the my.

JOSEAN F. CCLEAR

CONTINUED shocks of earthquake, which are

AT Buffalo Lake, Dakota, there is a Presbyoccurred near Santa Venere and Guardia. Seroccurred near Santa Venere and Guardia. Seroccurred near Santa Venere and Guardia. Seroccurred near Santa Venere are in danger of
falling, and there has been some loss of life.

canayama, or Iron Thunder, as pustor.

WHAT a world of meaning in this small word of only four setters Paul calls it "the anchor of the soul." Why are anchors used with ships on the broad occur? They are for the purpose of holding the slap where it is wanted, to save it from being driven upon the rocks, and wrecked. So each person is out on a great ocean, the "ocean of life," and no one can hire some one else to steer his boat for him,

will likely mass bis landing point. but not least, he has

authout which he would surely be driven upon the high and dangerous rocks of despair. that upholds the warrior in his mad cureer in the hope that he may win fame and glory, which, after all are but bubbles that soon pass away.

search of wealth in the hope that he may fill b s purse and enjoy life, but how great the deception: great riches have no pleasure for their possessor. It is this that inspires the student to greater exertion in the hope that he may some day stand in the ranks of the wise and learned. And his hope is not all in vain, for knowledge is never one very little good unless used properly. It is hope that helps the Christian to hear the hardships of life. It helps has to bear, fliuching, the frowns of a wicked world. He hopes some time to obtain glory, riches, and eternal life; all the glories of eternity; all the riches which heaven can bestow; and eterna

life which can only be obtained by steady per-severance. And the Christian's hope is not in vain. With Jesus as his leader, his word as his guide, hope as his anchor, heaven his landhis guisse, hope as his anchor, heaven his land-ing place, he is secure in any storm of affect-ion or distress. He may sometimes be driven upon the recks of despair, but his anchor should be strong eacugh to hold him away. Let none despair and think his lot harder than that of any one else. Let every one push forward with his utusest power for "the mark of the price of the high colling of God in Ohrest Josus;" because it is a good and great work and a great

deal is at stake. It is life or death, happeternal or everlasting misery and despair. It is life or death, happiness one condition hope is not needed in the other choose between the two conditions.

THE SHIP IS STILL SARE

BY E. P. LINER.

O NCE more have we safely passed Charibdan and Scylla without shipwreck or suffering the loss of anchor or compass, though for a while past the wind seemed to bl dark forebodings filled the breast of many a tender-hearted sailor as well as passenger in the gospel ship of our great Captain and Pilot Jesus Christ. It appeared for a while as if the ship's crew had mutined and were determined to wreck the vessel, but sh! when it came the question, who is to contrive the ship? a sober second thought prevniled. Thank you,

my dear brethren, both old and young for be-ing outspoken though it grieves sometimes; but it was needful, so as not to forget it very soon Many a sharp cut was given, but the ncknowledgement made, I trust, will soon have bealed

I trust we that may have been rather aland they that were some too fast, have been brought closer together. Now jet us endeavor to keep in company for one year, and when we come together again at A. M. try and do the most important work first and not have it for the last as has been the case last two Annual Meetings. I entertain the brightest hope that those few fault-finders that left the ranks, and oven those that may not have been dealt with altogether justly will all make up their minds and say," I will come back and do say part of the service atording to the gospel." All the hands are useded to carry the glad tidings to

the waste places "Unsted we star Divided we fall. Bloomingdale, Mich.

## Hopics of the May.

Tire United States sends 400 missionaries to nign fields, and Germany more than 500, and Great Britism 1,660,

AN exchange says that in Calcutta there are 199 Hindoo temples, 117 Mahometan mosqes 31 Christian churches, and two Jewish sym-A MINISTERIAL crisis is at hand in Turkey.

In consequence of the circulation of thre ing documents against the sultan, numerous pr rests have been made

The membership of Spurgeon's charch a amounts to 5,166. During the past year new members were received, and 57 died.

INFORMATION reserved by the the Indian Bu-reau reports that 500 ledges of Sitting Bull's Indians are south of the British line. No are hostility is yet reported.

Tue Mississippi planters have issued a circ

DESTRUCTIVE floods are now reported in Low-sedy. Thousands of acres of vines and grain are rained. At Melara below Matua, the P has formed a lake, and the inhabitants of floor ed districts are encamped on embankments The French government has submitted to be Chambers a ball regulating the details of the return of the Chambers to Paris. It fixes the

morting of the Legislature in Paris the third of NECUSITE, commanding general of the Mex scon army, has pronounced against Diaz, and has left the city of Mexico, followed by 3,000

adherents of Dian Chief Justice Vallarte is act ing president, and congress has dishanded. FRESH inundations in Galicia, Silesia, Funnit inundations in Galicia, Salessa, and Hungary. Half the town of Troppan, in Austrian Silesia, is under water. The Danube is still rising, the hay crop is destroyed, and ser-en from bridges have demolished.

A YOUNG Polish Jew of Bultimore, named Stern has been converted to Christianity, and is preaching the Gospel with success among his autrymen and coreligionists in this city and ber parts of Marytand.

A HARLSTORM SIX miles wide passed from eas west near Germantown, Columbia Co., N. Y. about midnight, June 15. The halbstones were as large as hickory nuts, and broke panes of glass in every farm-house, killed poultry, destroyed fruit, uprooted trees, blew down fences, and near Clermont nurcofed several bouses.

U. S. MARSHALL SHAUGHNESSY and a er unmed McCermick, at Salt Lake City, Utab have been appointed receivers of the late Brig ham Young's estate, on application of Amel A. Young, who clams that the executors have improperly made way with \$1,000,000 of the \$2,500,000 at which the estate was valued.

Four thousand nine hundred and fifty-thr persons were killed during the last year in the north-wast provinces of India and in Oude by wild beasts and snakes, and of these 3, 871 ow ed their death to snake bites. No less than 10 513 head of cattle were also destroyed, mostly by leopards in the vast grazing plains of the Tersi. Rewards to the extent of 10,000 rapes of 3,910 wild saimals.

THE New York Wetness says: " Crime is un THE New York Witness says: "Crime is un-creasing fearfully in German. In 1871 the number of offences legally investigated was \$2, 500; in 1870 it swelled to 133,700. Perjuries increased from 491 to 800; offences against morality rose from 1.672 to 2.609, and hodily injuries from 7,900 to 15,400. In six years the num ber of offenders, under eighteen years of age increased nearly 2,000. This increase in crime has kept pace with the growth of infidelity

JOSEPH NEHIMA, the Japanese Evangelist who is now doing a noble work among his countrymen, found, when a boy, two tracts— one about America, the other on Christianity. On reading these he was filled with the de to go to America and become a Christian. This was at a period when any notive was chught leaving Japan, was put to death. The Japanese boy, undeterred by the the danger, secreted binself on a vessel and escaped to China, and from theore to Boston. He was educated at Amherst College, and on his return to his native land was offered a lucrative position as interpreter. This he declined in order to preach the Gospei. He has now hity/preaching places, three churches, and eighty-four thousand stu-dents in College, half of whom are studying for the minutry

## Fallen Asleep.

BOYER.-In Union District, Muraball County Indiana, Sarah M., wife of Brother John Boyer, departed this life April 28th, 1879. aged 21 years, 11 months, and 40 days. Dis-case, dropsy. Funeral services by Elder case, dropsy. Funeral service John Knisely and Brother M A

from Heb, 13: 14. PLOWMAN.-In the Maple Grove Church Norton County, Kansas, Sister Mary Ann Plowman, wife of Noah Plowman, died June 13th, 1879, aged 53 years, 8 months, and 23 days. Services by the writer, from Amos 4:

12, in the school-house, at Norton, Kausus.
N. C. Workman.

CROWNOVER -Sister Mary E. Crownover departed this life June 7th, aged 35 years, 3 Sister Crownover was a danehter of Eld-Sister Crownover was a dainghter of Elser Joseph R. Honawalt, (horsased) of Millitia County, Pennsylvania. She joined the body of Christ in her fifteenth year, and was a worthy and consistent member of the charth for twenty

ROYER.—In the Grashopper Congregation, Jefferson County, Kaneas, Brother John and Sister Phebe Royer. Brother Royer died March 12th, 1879, aged 64 years, 11 months,

and 18 days. Suter Royer, his companion daed April 20th, agod 66 years, and 9 days Disease, lung fever. Funeral services by the Brethren. J. A. ROYER. (Primitive Christian, please copy.)

(Primure corresum, preserveys,)

HETRICK.—In the Red Bank Congregation,
Armstrong County, Pa., May 11th Alice
Belle, daughter of Joseph A and Marths E.

Hetrick, aged 9 years, 7 months and, 3 days. Functof discourse by J. W. Smouse, from Luke 8, 52 A BROTHER.

Pa. June 19th, 1879, after a brief illness,
John W. Sheemaker, aged 18 years, 8 months,
and 24 days. L. J. Shekmaker. HAPFER. — In Falls City Church, Richard-son County, Neb., May 28th, Rimms May Shaffer, infant daughter of Brother F. and Suter I. Shaffer, aged 1 year, 6 months, and 28 days. Services by Joseph D, Johnston

and Henry P. Brinkworth MILLER —In the Sugar Creek Congregation, Allen County, Ohio, May 19th, 1879, Elder Daniel Miller, aged 62 years, 8 months, and 1

By the death of Brother Miller the church By the deats of Brother Miller was course has lost anoble counsellor, the children a kind father, and the write a dear husband; but we hope their loss is his eternal gain. Funeral innerowed by the Brethren, from Rev. 14: 13. SAMUEL METZI

MSAD.—Brother Albert B. Meal was born in Tomkins County, New York, August 7th, 1814. He was one of the old pioneers of Elkhart County, where he moved to with his parents in 1815. In 1817 he united with the parents in 1885 - In 1817 he united with the church of the Brethren, in which belief he spent many bappy hours. He departed this life May 11th, 1870. Age, 64 years, 0 months, and 4 days.

A. A. Wise.

SMITH .- In the West Fork Congregation Ployd County, Virginia, May 30th, Sister Mary Smith, wile of Bartley Smith, (drossed) aged 47 years. Disease, consumption. The subject of this notice had been a con-

sistent member of our fraterarty for many years. She sarvived her husband about ein years, during which time she fought the bat ties of life with great vigor, ever looking to the widow's God. She leaves a family of twelve their loss, but we trust her energial gain. When we sat by her helside and listened to her, telling her children not to forget her children, our bearts were made to bleed. how can children forget so true a friend as a mother when sho is dead? I trust these chilmother when sho is denot: I want to me dren will not forget her, but prepare to me C. D. Hyllon.

CROFT .- In the Oakland Church, Darks County, Ohio, May 6th, 1879, Sister Cath-arise Croft, daughter of Friend George and

aruse Cruft, daughter of Friend George and Sister Mary Croft, aged 25 years, 8 months, and 1 day. Sitter Catharine was a consistent member of the church. Herdisease was consumption. She how her selficition with much phatines, looking formand for the crown of right-counsess, which the righteour judies shall give to them that love him. Funeral services by the Brethren, from Thess 41.3. Januarum Kathimskan.

or Roothness

## Correspondence.

### From P. R Wrightsman.

Thills may inform you that I left home in South Bend, Indiana, May 20th, Western bound, in search of health, and to look at the country. I caim direct to Lincoln, the Capitol of this State; remained there one week, looking and This city has from 6,000 to 8,000 They are a good class of society,-mostly A icans. Everything here in the shaps of real really ought to be, and eventually these rate really ought to be, and eventually these rands will flatten out. Here is an artesian well be-tween 1,100, 1,200 fast deep, which down strong salt water that obts and flows with the ocean

tide. When it obbs the pure salt can be scroped up by the handful. The well water is of rackish nature, and at a certain depth sait.

From Lincoln went West to Hastings, 154 Here we found Sister Spanogle, her two daughters, con and his wife, and a young man, all members of the church. Sister Span-ogle and her deaghters are living near Hastings. and the other members live some twenty-f

had one appointment in Hastings, in the Cou-gregational Church. We had a pleasant meet with good attention. ing, with good attention.

This is a fine country, good level land, radging in price from 810 to 840 per sore. After spending a few days here I went farther west to Lowell, Kearney County. This is a newer untry, and not much settled up yet. South st of Lowell is a railroad station, on Burifucton and Missouri River R. B. in Nebres Go seven miles south-west, and from southward is the best country I ever saw. Land is level and rich. Here the bouss-tenders are flading homes of 160 acres for 816. The gov-erament land is pretty well taken. Here one can get milroad hand all they want from 83 to \$4 per acre, as good land as any one need wash but not a stone, then or switch to be seen as far as your eyes one behold, except what has been planted here. Everything crows in the richest abundance. The soil only needs to be tickled with the plow, and it will laugh a large Plenty of ram; people kind and soush society very good for a new country; besith

very good, many who have next cover contentials, and are now well, rejoicing in their new province homes. I have found a few members here, for whom I prosched twice, and attended their union Subbabb-achool. These members seemed to be satisfied with the Bible and its beachings, without any nobilitions. May God bless his whole church, and es ially the seattered ones in the far West, who

are without a shenherd. From here I go to Denver, Colorado. My

calth is emproving.

Lowell, Kearnen County, Neb., June 16. Notes by the Way.

Jour Beethren:

EFF beene May 30th. Took the train at
Mechanicsburg, at 2: 10 P. M. At Carlnie met Brother J. P. Lerow and daughter
Mollte, with Sesters Margaret Desardorf, M
Brown, C. Troutle. Had a pleasant ride over the valley, arriving at Hagerstown 5: 25, met by Cousin A. Condry and Friend at the Washington House the night previou

How and to learn the narrow escapes and deaths from this reishap. How thunkful we should be to God that our lives are cast an May 31st. Took the train for Browlway Virginia Changed care at Weaverton and Harper's Ferry. Enjoyed the trip very much. Met brethren and sisters at every station, some assistance. At Brownsville we met Elder Moses Miller and David Long, from the Muson

Clurch, Moryland, striving at Broadway 3.13 1. M. Here we were met by Bretiren who conveyed us to their homes. We stopped at the home of Elder John Klim, (deceased.) We are now having our home at Brother John Ziglers, formerly owned by Brother Peter Nead, (de-

May 31st. Visited ground, etc. of A. M. and think it a delightful place. As this is the first Annual Meeting that I ever attended, I was very much interested and esjeyed the first meal on the grounds very much. From here was very much interested and enjoyed the mission of the grounds vary much. From here we attended meeting in the house of Brother L Kline. Brother Sammel Kinsey, editor of the l'ambientor, spake from the words "Walk in the light." Brother Stump followed.

June 1st. Through the kindness of Brother M. Zigler we had the pleasure of attending meeting at Thuberille. This is in the Flat Rock District. They have erected a very large church, and dedicated it the second Sunday in May. Our company was Brother Quinter, S. C. Kein and wiss. We all sajoyed our three multes right through the Shreamdooh Valley.

The balmy siror a clear morning and the heau-tiful fields of clover custing forth their odors tiful fields of clover casting forth toest coors of sweetness all added to our pleasure. People at ten were addressed by Brother Quinter, from 1 John 5: 5. While sitting in the house I cast a look through the open window by my side, and a beautiful view of the river greeted my eyes. I was made to exclaim. "How wonal are thy works and thy ways past fit

t<sup>†</sup> Attended afternoon services conducted Brother J. Coffman, S. C. Keim and D. K. Saylor. Hope we may be profited by their

In the evening attended services at Broad-way, in the Presbyterian Church. Brother

way, in the Presbyterian Church. Brother Quinter preached.

June 2. Monday morning met on the grounds for breakhast. Preaching on the ground by Brother Ridenour and Strigis. Having heard of Brothren D. N. Workman, C. G. Lud S. Z. Shore, Long Calvard, J. H. G. Lint, S. Z. Shurp, Jesse Calvert, J. H. Moore, P. J. Brown, we were glad to meet them and are happy to say we met many more whose names we could not give, as the list would be ing brethren and sisters, for which they have our thanks. We found warm bearts and will-

too long. omewhat unpleas can truly say I was happy to see so kind and loving spirit exist among the Brethren. All the queries were ably discussed and we hope desires may meet the approbation of all Tuesday evening. Mosting at Brother M. ligler's. Brother H. R. Holsinger spoke from the words "With all they learn to be idlers and

Attended council, and listened to an able ermon by Brother S. H. Bushor at the church.

June 5. brethren and sisters are taking their leave for home. Council closed at 3 P. M. Here counts the parting. How sad to say farewell, perhaps n meet no moral. Should it please find in his all wise providence that we should no more meet at Annual Meeting, may we all be so hap-py as to meet at home in our Father's House eternal in the heavens. We took a last look at place of A. M. In company with Sisters Annie Bechtel, Wealthy A. Clark, Namie Wolf, Laura Miller, and Lixrie and Julia Long we took a walk to Brother S. Kline's. Remain-

In the evening attended preaching at Broadway. Brother H. R. Hoisinger preached very inter-

d there all nucht. Friday, at 10 o'clock, we set out for Broadvay; took the train at Harper's Ferry, arriving there at 5 P. M. Here the last good-bye to some whom we shall fondly remember.

Harper's Ferry is a place of more than ordi-Harper's Ferry as a lone of more than ordi-many interest. I enjoyed the ugast of the beautiful rivers and lotty mountains. From there to Weaverton. Here we had to wait on the train full faller 8 elochs. Weaverton is lo-cated on the lamks of the Potomac, and the scenery wa grand. Took the train for Hager-town. At Breathedwille we had to part with Sisters Longs, Wolf, and Miller. My travel-ing companion now is Sister Emma Stoner.

Arrived at Hagaretown at 10:30. all night at Sister Miller's Saturday morning, took the S o'clock train for home. At the depot we met a sad sight— that of a man from New York who was bodly

Arrived at Mechanicsburg at 11:30; and with all thir, has been one of the grandest trips I have ever taken. Thanking the brethren and

LEAR T. CORDEY.

To District Meeting and back again. Dear Buthrens

Dear Betthreas.—

EFT Downgine May 7th, on the Michigan
Central R. R for Kalamanno, in company
with Brother Cornelins Vorbees. Arrived at
Kalamanno about 2 o'clock in the morning. Task Indiana & Grand Inspira is i. ii. iii morejing for the Hydyd. Arriven should be desident, missing in Whash Gonship, we fifth the of Jone.

Task the train on the Defpris & Milwanker H. Blad a Love-Foott indied. The heave very near.

R for Lewell, a which place we teed by privately full of generation and design the convigance to did Brocker George Long's, by

which we now received and kindly evitoritized, required, thanking Go. Once jo con quarterly

whom we were received and kindly evitoritized; required, thanking to compare to our quarterly

By a mistake had to lay over there one day. Had a very pleasant visit with the old brother and family. Attended meeting on the evening of May 8. Next day assembled for District Meeting, which was held in the Brethren's new meeting-house, in the Thornapple Congre which was held in the Brethren's

gotton, Iona County, Michigam, on the 9th of May. Mel-ling opened by singing and praver. After which a portion of scripture was read. Old Brother Isaac Miller chosen Moderator, young Brother Isaac Miller, Writing Clerk, old Brother Long Reading Clerk. Congregations called seven out of ten represented. Papers were then called for; there was but one presented, and that was in the form of a request, asking District Meeting to petition Annual Meeting for a committee to settle some diffi-

culties existing in a complicated form in seven al congregations, which was discussed some length of time, leaving the request ungranted After this the assistionary question was dis-cussed, but no definite steps taken in that di-rection, farther than that we were to talk the matter up and do what we could until there should be a united effort made. Dismissed by singing and proper. Met again in the evening for public worship. Went home with Brother Repner, who took us to the train at Lowell which we boarded about 5 e'clock, for home, at which place we arrived on the evening of th Found all well, for which we try to be 10tb. thankful. We were kindly entertained by lov-

ing hands, in evidence of which I here state what they told me, that five brethren built that five brothren built their meeting-house last year, which is 40x50, and a commodises house it is, too. It being the time of the year of corn-planting, I found my plow standing in the field where I left it my plow stanning in the field where I left it about one week before, but I found warm hearts and willing bands at home on my return, for some of my benthern who had been boay at home m my absence, won't to work and beliped me, and we soon had the corn in the ground. Now I make this statement, that other brethren msy go and do likewise, for by so doing they

will gladden many hearts, more than could by giving money. Finally brethren, let is try and help hear one noother's hurden's as Juch as we may be enabled. W. CLARK.

From Samuel Murray

MAY 14th went to Wakash, 15th, to Peru 16th to White County, 17th to Legans porr, 18th prenthed twice in a school-l Evenings of 19th and 20th at the same 21st went to Carroll County. Met with the hrethren of the Buchelor Run District, where G. W. Cruse addressed the andience May 23rd, the church met in con All went off pleasantly. In the evening I dressed the audience. On the 24th had t the Deer Creek District. Preached in M. E. Church on Saturday evening and Sunday at 10:30, to a house full of attentive hearers. A Bantist minister present, he was saked forward on the stand, and if he had anything to say he should say it. He sad, "This is the first time I have met this old brother; and this is the first minister I ever mot on the stand that preached my sentiment." He agreed with us that all God's commands were essential, and that he never found a non-essential in the Bi

ble. He wants us to preach in their church. We will do so as soon as we can. In the evening and Monday evening we preached in the Brethreu's Meeting-house to ery attentive andiences.

Tuesday 27th, went to Bacheler Run again, where the church met to hold a choice for three and four descons. May the Lord help them to

In the evening I addressed a large congrega-tion of attentive heavers. After preaching sev-eral came forward. Next morning met at the unterside and saw eight persons bapticed. This sarely was a pleasant meeting. Only nine dis-courses preached. Two by A. Miller, five by G. W. Cripe, and two by myself. The result one 32 haptired, and one reclamed. From here we went to a Commonion in Howard Co. Ministry strong. From here we went to a Com-minion, in Cass County, May 30. Had a very numion, in Cass Coauty, May 20. Had a very good meeting. Not so large a congregation. Mimi-try not sostrong. From here we went to Miana County to a Communion. Had a very good meeting. From here we went to a Com-numion in Wabsah County, on 7th the of June.

council meeting; not much business. to hold our communion on the 29th of Ser

7

ber.
On the 13th, went to a Communion in the
Clear Creek District, Huntington County,
Next day went to the communion in the Ogan's
Creek Congregation, Wabash County. All of these communions were well attended, and sure ly they were feasts of joy.

On Sunday afternoon we met with the mem-ers of the Squirrel Crock District, to assist in organizing a Sunday-school. May the Lord help them to make it a good school.

I am writing at my son's near Peru. Am on my way to Carroll County, to hold a series of moetings. My address will be Bossville till the 24th of June.

From Minnesots.

WE have no established church here, and I

pray God that the time will soon come when ministers will preach the glorious gosphere. I am pleased to know that we can it vestigate divine matters in a courtrous manner take no plessure in controversy or disputction, I take no pressure in conservant. Truth is never injured by sincere investigation, but rather brightened and established by it. I do not wish to discoun any one on account of opinions. mless the opinious are set up against God's aw. Opinions regarded as opinions, are harmless, but when they control either faith or practice are injurious and ruinous. To maintain that the pious un-immersed can be saved by the gospel, or that men may be saved withit being bastized into the one body, may ruin

Ministers should fear to tell any one such

things as lead to disobedience. Opinionism is the cause of all the division in Christianity. If all were to take the word of God as given, there would soon be an end of strife. All, in an humble spirit, would do the country of God. God says we shall sine with the spirit and the understanding, but opinion steps in and says, "Sang with the organ." This is the thing not commanded, and therefore divides us. thing not commenced, and therefore crunes us.
And then what is more pittable than the giggling, uprear, or laughter? Solemen says, "As
the crackling of thorms under a pot so in the
laughter of fools." I do not say that it is
wrong to be mirchful, for laughing is undural, but I do maintain that it is wrong to laugh at vulgarity and foolishness. Joans says, "every idle word that men speak, they shall give an secount thereof in the day of judgment y when we must render an account for the ime speut foolishly, in order to gratify our armaitty we should take heed. When opin-

ons lead professors of religion to circuses heatres, horse-races, then the opinions do harm "Love not the world, neither the things that are in the world. "All things whatsoever ve do in word or deed, do all in the name of our Lo d Jerus." Cun going to shows, theatres rice to done in the name of the Lord Jesus? We may engage in the legitimate purenits of life, to the honor and glory of God, but no man life, to see nones managers of vain amusement out do so by going to places of vain amusement Many C. Nonean.

Sharon, Minn

From Central Point, Cal.

BROTHER Stephen Broodhurst came here and commenced meeting May 24th, and presched fourteen sermons. First subject, "Search the scriptures, for in them ye think ye have eternal life. Second, "Ask and ye shall "Search the scripings, for in them ye think ye have eternal life. Second, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened." Many things, both old and new were brought to the minds of the people. Had good congregations all the time. On Fri-day night an invitation was given to any who wanted to make application for membership, wanter to make application for membership, and we rejoiced to see one arise and demand buptism. On Saturday night another one re-solved to enlist in King Jesus' army. On Mon-day night the third one came. All these dear day might the thind one came. All those dear brethren are seemingly trying to persuale oth-ers to come to Jesus and live. Pray that all may labor and hive in the fear of the Lond. Will the Garat Pracher please copy the above. Gronor W. Powella.

### Danish Mission Report

A Sister, Pa 9 1.00
Milledgaville Church, Ill 34.00
Pine Creek Church, Ind 2.00
Coon River Church, Iowa 2.00
Panther Creek Church, Iowa 2.00
Tipperance Church, Ind
A Sister, Ashland, Ohio 1,00
Samuel Ream, Dak, Ter
C. P. HOWLAND, Treasurer.
Lanark, Ill., June 28th, 1879.
(P. C., please copy.)

## Gospel Success,

Lift the voice and sound the trumpet Watcher on the mountain bright; Roll the clarion notes around thee, Short as these the passing night. Lift the voice in words of warning; Crying aloud, "Bebook the dawning Rouse and gird to meet the fee!"

FROM SUGAR RIDGE CHURCH, ORIG. Two were recently added to the church by haptism. One was a bright youth of Sister Pringle, the other my daughter of twelve years. Our comvas held on the 13th of June. Had a time. J. A. TRACELER. pleasant time.

FROM BEAVES DAM CHURCH, IND.-We are are still realing progress in the cause of beavenly Master. Seven precious souls added to the church, making fifty-two since the last of March. May the Lord help them near him.

D. Browtzelheines.

FROM NORTH MISSOURI MISSION.—Held two meetings near Carrollton. One received letter, two applicants for restoration, and two haptized. Was accompanied by Brethren S. B. Shirley, David Moore and A. Brock. Quite an inquiry here after the doctrine as it is the n inquiry here after one was not meeting for the Brethren.

D. B. Girson.

FROM CLINTON Co., PA.—Gur community meeting was held June 7-10. Soven sermons presched, and sin-tired souts turned to serve the Lord. Sinners trembled and saints rejoiced. About eighty persons communed; pleasant time

indeed. A. Shinoyer. FROM HUDSON CHURCH, ILL.—Our Sundayschool is in a flourishing condition, and well attended. Had a good communion meeting June 5th. O how I would have enjoyed my-self at the Annual Meeting? I have an extenacquaintance where it was held, and often visit, in my dreams, those large mountains and

T D LYON FROM JESSE CALVERT.—I left home June 18th, to go to Pigeon River Church Dekalb County, Indiana, where Elder M. Shotts presides; arrived at the place at sunset; enjoyed a pleasant rest during the shades of the night. On the 26th met at their new brick church for On the 20th mest at their new briefs church for the purpose of holding dedicatory services. Took up a donation for the purpose of paying what was yet doe on their house. The donation amounted to \$502. I then delivered my ded-ication sermon. At the close of it I invited sinners to some and dedicate thereafters to God. Five came, and I had the privilege of dedicating them to God by baptism. In the evening met for communion; had a pleasast feast. June 27th. Had services again; a good meeting; four more were added to the church by baptism. Meeting at night; two more prom by suptame. Assitung at might; two more promised they would come. June 28th. Has a pleasant meeting this morning. Subject, "Prayer-meetings and Sunday-schools." Then had to leave to attend the funeral. Thanks to the brothrem, sisters, and friends for their kind-

BROTHER G. B. Reirigh, of Peabody, Kansus writes: We were lately made glad to see a man seventy-five years old, and his communion,

seventy-five years old, and his companion, turn to the Lord for salvation.

EIGHT persons were received into the church by haptism at the Welty Meeting-Loose, Franktin Country, Pennsylvania, June 18th. The Lord be praised for the increase, and hisse the data rome who have field from their evil ways and put on Christ.

I was permitted to haptize two persons wh We made an I came home a few weeks ago. We more an attempt to elect a manister but fuiled. A preacher is very much needed here in the Alnena (Michigan) Church. Will the Brethren lesse remember us. F. P. Lezen, please remember us. F. P. Lozen.
The communion of the Elk Creek Church

Nebraska, was held June 15th. Good order, good attendance; word preached with power. Held an election for minister and descon. Two ministers were chosen, there being a tie-vote Jacob Craft and Lomax Miller, ministers, and Jonathan Souders deacon. The Lord Leip Jonathan Souders descon. The Lo them to perform their duties faithfully. PELINA MILLER

THE Brethren of Winons County, Minn., enjoyed their Love-Seast June 7th and 8th. Brethren William Hipss and William Denry labored faithfully and effectively white with us. The church was strongthesed and sinners were made to feel the need of a Savier. God bless all Love-Seast in No. 26 it reads that the meeting the dear brethren and sisters every-wh Jacon Wise

Church is past, so far as the work is concerned, but the effects we feel still remain. Large attendance and good order. Quite a number of ministers present. Brother Calvert remain with us over Sunday, and inhored hard in tellmg t he good old story of the crose. The Lord his good work. W. C. Prany. bless his good work.

### From Elk Lick, Pa.

HAVE just returned from Bear Creek Congregation, Garret County, Maryland. On Saturday evening they held their Lovicast. Meeting next day at 9 o'clock. The congregation held a selection for a minister: ot falling on Brother Hochstetler, being present was not installed. At 10:30 met for public worship; in the evening also, at three different places in the vicinity. The meeting was well attended, especially by the minister brethren, there being twelve from other con-gregotions, besides all of their own. Among them were S. H. Bashor and Landon West from Ohio, Brother Glenn and others, from W Va., and our old father in Israel, Jacob M. Thomas, from Brandonville, W. Va., who is now eighty-five years old, and is widely known for his labors in the church. The meeting

was one of good interest. Brother Bashor has been holding a series nectings at this place, with some additions.

During the night and Sunday morning they During the night and Samday morning they had fine rains, which were very much needed. I was surprised on reaching home that it had rained so little. For want of rain cur erops will be short. S. C. KERW.

### Special Notice.

CROM the report of the proceedings of District Meeting of Northern Missouri, givthe evangelists of said district, with Brother George Shamberger as substitute. Now I will say Brother Shamberger was accepted as my substitute, provided I deemed it not best or proper for me to sater the field, etc. have done some work in the district, at such times as I could conveniently do so, but not at the expense of the district, and will do still a little more; after which I will, if it be the will of the Lord, continue my work as a general evangelist, as I have enough of that kind of la-

bor to perform to occupy the most of my time I expect to visit Central Illinois early in the Fall, and will only give private notice to such congregations where I contemplate to labor.
D. B. Grasov. Norborne, Mo., June 30,

## Announcements.

We expect, the Lord willing, to hold our communion meeting in the Pine Creek Church St. Joseph County, Indiana, on the second day of October, commencing at four o'clock P. M We, the members of the Bethel Church, lo cated in Theyer and Fillmore Counties, Nebnas ka, expect, the Lord willing, to hold our Love-feast on the 26th and 27th of September. All Brethren are cordially invited, and especially

ministering brethress.

LEVI BEANELOISOM.

The Brethren of the Antioch Church intend holding their communion at Antioch, Hunting-ton County, Indiana, September 27th. Meeting to commence at 9 P. M. Usual invitati
to all. J. M. Southwoon to all

to all. J. M. SOTTIMOON.
We, the members of the Maple Grove
Church, Montgomery County, Iowa, will have
our communion August 25rd. A general uvitation to all, and especially ministering
brethren. Place of meeting ten miles north of witation to any fraction that the miles north of white. Those coming by roil will be conveyed to place of meeting by notifying the writer at Sciola, Mostgomery County, form.

Ground W. WOREMAN.

We expect, the Lord willing, to hold ou communion meeting in the Libertyville Church Jefferson County, Iowa, September 26th am 27th. A general invitation is extended. Meeting to commonce at 10 A. M. and continue over Sunday.

In the notice of the Desmoines Valley (Iowa) Love feast in No. 26 it reads that the meeting will commence at 7 P. M. It should be 1 P. M. will be on the 29th of July. It should be July 26th. Jacon Beauxy.

Both, Familit. Trait. sta, for the st his office.

The Gergel Frencher Val. 1.—A book of twenty web prepared serious. By Bergians Frenches 2 and prepared serious.

By Bergians Frenches 2 and serious.

By Bergians Frenches 2 and serious. Oct ficates of Kemberchip in Book-Ferm. They aroned

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cock Reynoldsburg Behate —An emi debate between Benjo-sins franklin, of the Barapter, and John, A. Tracapter, sins franklin, of the Barapter, and John, A. Tracapter, and the Barapter of the Barapter of the Barapter of the anison feet in our warts on the deeping of language, werk-ing of the Balap Speti, the, then any other heek of the same size in our ringages. 20 35. Bayakines. —45 was 22 Angelly of Galda in Christian Suppliers. —45 was Debatery of Pallatin, or The Belly Land By Sh. Razanil.

LL D' To ceas.

The Sortice of the Brethren Defendad.—The Divisity of Christ and the Holy Spiril, Innovation Statistics, Christ and the Holy Spiril, Innovation to Affection, Title Innovation, Excessioning, the Holy Kies, Son-tendermary, or Principles of the Holy Kies, Son-tendermary, or Principles of the Holy Kies, Son-tendermary, or Principles of the Holy Kies, Son-tendermary, and the series of the Affective Spiril Sp

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## W. U. R. R. TIME TABLE

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 16.

Vol. IV.

Lanark, Ill., July 17, 1879.

No. 29

## The Brethren at Mark. ...

EGITED AND PUBLISHED WEEKLY ESHELMAN & HARRISON

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mer Parte—The Committee to the Brut Creek Church, Ohio; R. H. Miller; Throughts on Anuu-ai Meeting—Enoch Ety.—Metive.

THER PARK—The Tip of the Finger.—C. H. Hals bough; Ignorance of Futurity; The Pres of Gor on Lattle Folks; Scolding.

POLITH PAGE-EDITORIAL; A Church Organ What we Write, and What Others Write; Firm Paon-Edifordal; Secrecy; Cure and Ef-fort-Figur Palestine.-J. W. McGarvey. Sixtu Pace—Spirits in Prison—J. W. Southwood: Go in and out.—J. W. Southwood; Bual Stones Would Cry Out.—J. S. Mobler: The Brethren of

SEXEMI PAON—Schoes from Huntington—John Chivis Birght, Aspeal to the Brotherbood—C-Hope; From Orwikis, Kassus, J. A. Boot; From South Suctive Church, Ionn—Jasob A. Murray; From the Hopewell Church, Pa.—Lyé-nt Clupper; From Walls Walls, Wahnington Territory—O. W Hartacev; From Lynch's Sa-tlon, Via—Thomas C. Wood; The Publice—Pater Darabot; From Demantin—C. Hope.

Eights Paue-A Nice Lot; Sample Copies Free

### STEIN AND RAY DEBATE The copy from the Flag office did not reach

us in time for this issue. I-ros

THE COMMITTEE TO THE BEAR CREEK CHURCH, OHIO.

A S it was requested that it should meet as soon as convenient, to settle the troubles there, we made arrangements to meet them on the 18th of June. Two of the committee were not present; Brother David Bowman, and Jacob Rife did not get there. Brother Rife writes us that he did not get home from A. M. in time. have not learned why Brother Bowman was not present; but three of us, Brethren J. P. Ebersole. Daniel Brower, and self, met and were acchurch, but between a few members; some of them of other arms of the church. The Bear Creek Church became a little involved in it, by taking up the matter after it had been left to arhitrators. It is a little dangerous for a church to take up a matter, after it has once been left to a committee, or to arbitrators; because to ion, on account of now evidence, is making two decisions: better let the committee, or arbitration, consider the new idence, thou it changes its own decision; but for a church to change the decision of committees or arbitrators, without their consent, and the consent of the parties, is running risk of getting into trouble. But we have never been e impressed with feelings of synapathy for old brethren than we were for the elders of this church; though they were not specially in the But they have the control, or overright and are so old and feeble that they can hardly tend to the business at all; and when they do make any mistakes, younger brethren see it to the first table, not ones to dain't the youngstoon, and then they sometimes hear a little too hard on the elders. We are inclined to think cause I don't like he old and young separated into the hands of younger berlines. We do stated out to give second of our labors on the lab printings. And out the shades of the most because it this course of the containing of the printings of the printing hand part is recognited as you for printing to do, but they hand plant is the Box Cross Cherch. We do for ear most superior, and the success of the closely to either in the success of the closely to either in the printing to other printing or do, but they hand plant is successed.

in body and mind, that they gave up all their financial business to their children; yet they seem to hold on to the oversight of a church, a though they were stril as able as ever to man are its affairs. We think it better for them to have younger ones put forward; so while they are yet where they may train them to the work th their advice. It is the counsels of the old with the young in church matters that gives us assurance that the work will be well done when we

are gone. And this assurance we can only have when we give the work into their hands, and see them take its responsibilities and labor; while the older brethren assist them with the

ter of training and building up the younger brothers in the work of the church, than some of our old brothren seem to be. In a few year every thing must be committed into their hands all our hopes of victory for the church, is God and the younger members. Our duty to the wounger members rises above all other dutie to our church. In it is more of our power for good than any other one thing. If we are neg-ligent in any one thing; if we fall behind our privilege and duty, in any one matter, it is in the work for the spiritual interest and welfare of the vonne

The idea among us of a distinction bet the old brethren and the young brethren should be banished only so far as between a father and his sons; their interests are identical. When old the sons take care of the father; in middle are they counsel much together. So it ought to be in the church, when young, all the core fare in the proper training of them; when oldrespect and kindness to them, as dutiful some to a father: in middle age their counsels should be heard in every matter. But the care for the

rogner grows in importance above every other; capre on it depends their worth in council when they arrive at middle age; and their h the as examples, when they become old. The beautiful bright example of old age is one of the greatest blessings the Christian enjoys. The vening shades of life easting its rays of Chri tian love and kindness, like the setting sun, beam its beautiful light behind it. So the aged Christian goes down and leaves a shining light, that lingers in the hourt while memory lasts. the blemings of old age to the church depende much upon a middle life well spent in the work of the Master. And all this founded on the preparation when young; if that is wenting there follows a lifetime of lack somewhere How many older brothren coold we find tel-day: who, if they could again have the privilege of

ual things, as they once had when young would price it higher than any earthly gain? We tle like Solomon, want wisdom, and we must manuly look to our younger days to get it; for the memory then is strong as the experience of the old will prove, for they can vividly remem her many circumstances of childhood, while those of late years are dim or gone. This shows some of our seal for the interest and improve ment of the young; but a little more in the change in the manner of holding A. M wanted white tickets to admit the old brethren

when brethren get old and feeble in body and in that manner. The more respect you show to and, they had better make some arrangements the young, the more they will show in return. But we have got clear off our subject.

much so as could be expected. This probably have more latitude for his selection seems to be catching, and others work in the sunderator first taking the yeas, and afterward the mays, not premiscous as herefolder. but if he be saild and calm in his manner, kind

and pleasant in his speaking, others are likely to district and Annual Meetings, has been rec so too. This principle rens through all ohdreh business; and we hope all our elders will try the mild and calm style in such matters. We are off the subject again. Thus we can lone: but in a parrative it does not matter much. provided we fill up the meandering with some thing good. Though, when we take up a subjest to write upon it is best to stick to it; and that is not a hoż plan in preaching. But every one cannot well do that, and we do not blame too far away from the subject, and some stay

is some difference in the natural gifts, some get too close to it, going over the same thing too often. But who is perfect? If we could find him we would say then, but not till then, we had found one that had a right to grumble at others. who are doing the best they can, in writing and preaching. We hope all will continue to work the best they can, -improve some if possible. You need not call it progression if you don't want, for I fear that means too much sometimes Weil we did not get back to the subject that

time; we will try it again, by felling you that when the committee mule its moort on the sec ond day, it was received by all except one; and we hope he will reconsider the matter, and take the advice given him by the committee. The report was also strongly sanctioned by some other brothren present from the adjoining churches. When the committee's work was done we hastened home because we had been there but little for sometime; but we felt a little out of the common order because we had no preaching white on this trip, such is not com mon with us and we feel like our work was not fally done when there is no preaching, but we hope to visit them for that purpose during the ming Fail.

## THOUGHTS ON ANNUAL

BY ENOUR ERY

FOR several years my mind has been much I impressed with the necessity of some at our Annual Conference; and at our late Annual Meeting that impression was much strengtheacd; hence I offer a few thoughts for consider-

Friday morning at mue o'clock, before the A M , each delegate bringing the papers of his diswith him; and let the committee do its work hef se the general assembly meets. The advantage of this course would be no loss of sleep which is so much needed in transacting such important business. The congre gation would not be weared waiting on the Standing Committee. There would be no necessity of Standing Committee horrying busi mittee go outside of their own body to select young or inexperienced brothren: experience

under the committee. And we would we labor for a unanimous vote which is very dehere say a little more: nearly always the spirit simble, but when that cannot be obtained and manner of speaking and acting shown by a should we defer or table a neither because one or followed in the rest of the congregation. This is true even up to the moderator at A. M. If reason would all dictate to let the large majorihe is hasty, hards, and arhiteary, the same spirit by rule; and that can easily be obtained by the

Third. Frequent change of delegation, both ognized; and I much approve of it for several reasons we might name, but will forhear, only so the good of the cause be kept in view, and the proper gifts be used in their proper place se one of the ways of making an article too To make many changes simply for the sake of change, is not gospel, or else the Savior would sometimes have taken Bartholomers, Matthew. and Thomas, instead of Peter, James, and John; and why did he always take the latter? Bo cause they seemed to be pillars of the church standing not pillars of the church; but we have pillars who will hold up the church in all her distinctive features and necularities, who have but little ability to preach or do much else They give good solid counsel, such brethren are needed on the Standard Committee. There are defferent wifts and 'all of the same voirit, and ean be used to edification if they are in their proper place. Delegates at District Meeting in their choice should always keep that thought Annual Meeting is not the place to dispose of

individual cases, and should receive no complaints against a member, nor try editors, &c. Such troubles should be settled at home or through committees as other difficulties are

### MOTIVE

I T is pretty generally understood that in the asidered, rather than the apparent result If therefore a good work is done with a view to main would be homor or even become had with out the love of doing good, there is no good in it on the part of the doer; for there is not in him the love which constitutes heaven and the Lord's kingdom. And on the other hand a per-son, in his zeal and love for righteogeness, may and yet not be guilty in the sight of God to the extent of the armong done; become his motive was not to do wrong.

often finds it difficult to know what it may be best to do with evil-doers. Without considering his own interest, he wants to do that which is best for those evil persons; for their spiritual good. Since they are disposed to do wrong he may be convinced that their eternal good m-First. Let Standing Committee meet on ply this themselves, he may even feel that if must be applied by others; but in what way and how far may be difficult for him to decide. Here his love for the restoration of the fallen must man, and according to the degree in which it

Here comes the importance of every person knowing his own true motive; the true classic-ter of his love. A constant, close and impartial self examination, with the most pr ness through, as they would have ample time desire to do no wrong in the sight of God, lets to do its work well. Again, let Standing Comin the heavenly heat and light, or love and wisdom; and this reveals the evits of his own heart a moderator as well as clerks. Sometimes the enables him to remove them; and an proportion committee may be composed principally of as falsities and evils are removed from his own heart, will be be enabled to see clearly the in that case has taught us we would be glad for ter way to assist others. "First cast out the the privilege. And as the daties of the modera- beam of thine own eye; and then shall thou see

## THE LONELY GRAVE

HE was once young and bloomed in youth As many in the present day,

ecorded in the truth That heaven and earth must pass away. le sought a place—a resting place— A place beyond this vale of tears, Fibre he might see his l'ather's face

Where he might soothe his present fears He called aloud with tears of love. To seek a resting place above,

For here and there would join his hand. hile passing through this wilders While Satan peoglet him hand to hand, To drive him back in sad distress.

ough troubles here and trials there ailed him as they massed along: Yet he would cry without despair,
"Oh, sinner, come and join our throng.
He often crossed the mountains high, And often journeyed prairies through To warn the flock of danger nigh, And tell them what they ought to do.

He nobly fought to win the prize That he might can the mercy seat: But lo, he fell no more to rise, Or stand upon his mortal feet. While others died upon their hed. With sighing friends who'd weep around,

distant grove lay dead, On neight but leaves, and stone, and ground A sudden blow took life and sen While possing through that lonely grov But he wise lines in heaven above loss is great I feel with pain,

### ope my loss bis great gain, When he shall walk that hanny shore CHAPLAIN McCABE'S DREAM OF INGERSOLI VILLE

the following we publish by request.-Ens HAD a dream which was not all a dream. I thought I was on a long journey through a beautiful country then suddenly I came to a great cit with walls fifteen feet high. At the mor effected back the rays of the set ting sun. As I was about to salute him. and pass into the city, he stopped me and said: Do you believe in the Lord Jesus

I answered, "Yes, with all my heart.

'Theo," said he, "you cannot enter here. No man or woman who acknowl edges that name can pass in here. "Stand aside," said be, "they are coming."

I looked down the road and saw a vast multitude approaching. It was led by a military offic "Who is that?" I asked the sentinel.

"That," replied be, "Is the great Col onel Robert I—the founder of the city of Ingersollville."

"Who is he?" I ventured to inquire. "He is the great and mighty warrior. who fought in many bloody battles for the Union during the great war." I felt ashamed of my ignorance of his

tory, and stood silently watching the procession. I had heard of a Colonel I

—,who resigned in presence of the enemy, but of course this could not be the

The procession came near enough for me to recognize some of the faces. I noted two iofidel editors of national celehrity, followed by great wagons containing steam presses. There were also five mbers of Coursess

All the noted infidels and scoffers of the country seemed to be there. Most of then passed is unchallenged by the control of them passed is unchallenged by the control, but at last a new looking in the different passed in the control of the second passed in the

it was a well known "liberal" preacher them. I thought I was in one meeting good or evil it must abide forever. If of New York Christ?" said the sentinel. Not much!" said the do

Everybody laughed, and he was al-There were artists there, with glorious pictures; singers with ravishing voices;

tragedians and comedians, whose name have a world-wide fame. Then came another division of the in

fidel host-saloon-keepers by thousan proprietors of gambling hells, brothels Still another division swept by-burg lars, thieves, thugs, inceadiaries, high

waymen, murderers all marching in My vision grew keener. I beheld, and o! Satan himself brought up the rear. High afloat above the mass was a ban r on which was inscribed, "What has Christianity done!" and another, on which was inscribed. "Down with the churches! Away with Christianity-it nterferes with our happiness!" then came a murmur of voices that grew louder and louder until a shout went up like the rost of Niagara: "Away with him! crucify him, crucify him!" I felt

ao desire uow to enter Ingersollville.

As the last of the procession entered a few men and women with broad-brimmed hats and plain bonnets made their appearance, and wanted to go in as misonaries, but they were rudely sursed away. One zealous young Methodist ex borter, with a Bible under his arm, ask ed permission to enter, but the sentinel swore at him awfully. Then I thought I saw Brother Moody applying for admission, but he was refused. I could not

help smiling to hear Moody say, as be turned sadly away: "Well! they let me live and work in Chicago; it is very strange they won't let me into Ingersollville

The sentinel went inside the gate and shut it with a bang; and I thought, a soon as it was closed, a mighty angel came down with a great iron bar, and barred the gate on the outside, and rote upon it in letters of fire: "Doom ed to live together six months." Then he went away, and all was silent, except the noise of revelry and shouting that came from within the city walls. I went away, and as I journeyed through the land I could not believe my

eyes. Peace and plenty smiled every where. The jails were all empty and the penitentiaries were without pants. The police in great cities were idle. Judges satin court rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals, were turned into manufacturing establishments. Justahout this time the President of the United States called for a Day of Thanksgiving. I attended services in a Presbyterian church. The preacher dwelt upon the changed co dition of affairs. As he went on, and de picted the great prosperity that had o to the country, and gave reasons for de vout thanksgiving, I saw one old dencon clap his bankerchief over his mouth to keep from shouting right out. An an cicut spinster who never did like the Methodists, coulde't hold in. She expressed the thought of every heart shouting with all her might "Glory to God for Ingersollville!" The country was almost delirious with joy. Great

ocessions of children swept along the highways, singiog, "We'll not give up the Bible,

where Bishop Simpson made an address, "Do you believe in the Lord Jeans and as he closed it a mighty shout went up till the earth rang agaic. O, it was wonderful! And then we all stood up and sang with tears of joy,

"All hall the power of Jeurs n Let angels prostrate fall; And crown him Lord of all."

The sixth months had well eigh gone

I made my way back again to the gate of Ingersollville. A dreadful silence reigned over the city, broken only b the sharp crack of a revolver now and then. I saw a busy man trying to get in the gate, and I said to him, "Myfriend, where are you from?"

"I lived in Chicago," said he, "and they've taxed us to death there; and I've heard of this city, and I want to go in and buy some real estate in this new and

growing place.' He failed utterly to remove the bar

but by some means he got a ladder about twelve feet long, and with its aid he climed up upon the wall. With an eye to business, he shouted to the first per-"Hallo, there,-what's the price of

real estate in Ingersollville?" "Nothing!" shouted a voice; "y have all you want if you'll just take it

and pay the taxes." "What made your taxes so high?" ask d the Chicago man. I noted the an wer carefully; I shall never forget it. "We've had to build forty new jails and fourteen new penitentiaries-a luna tic asylum, and an orphan asylum in o ery ward; we've had to dishaud the pub he schools, and it takes all of the renue of the city to keep up the police

"Where's my old friend, I---?" asked the Chicago man. "O, he is going about to-day with a subscription paper to build a church

They have gotten up a petition to send out for a lot of preachers to come and hold revival services. If we can only get them over the wall we hop there's a future for Ingersollville, yet. The six months ended Instead of

opening the door, however, a tunnel was dug under the wall hig enough for one person to crawl through at a time. First came the bankrupt editors, followed by Col. I himself; and then the whole population crawled through. Then I thought, somehow, that great crowds of Christians surrounded the city. was Moody, and Hammond, and Earle hundreds of other preachers and exhorters, and they struck up singing all togother:

"Come ye sinuers, poor and needy." A needler crowd never was seen on earth I conversed with some of the inhabi

tauts of the abandoned city, and asked a few of them this question: "Do you believe in hell?" I cannot record the answers; they

vere so terribly orthodox. One old man said, "I've heen there on probation for six months, and I don't want to join.

slider. The sequel of it all was a great revival that gathered in a mighty har vest from the ruined city of Ingersoll ville.-Harrisburg Independent.

OBSERVATIONS ON THE A. M. BY D. C. MOUMA

THE great Pentecostal gathering of

for evil, like the Media-Persian laws. is irrevocable, but like them we can take measures to counteract it

It behooves us now to take a retro pective view of the work of our late A. M. for the purpose of amending what is

wrong and confirming what is right. In the first place we will say we are more firmly established in favor of the

policy of holding Annual Meetings than we ever were. 1. Because it brings the servants of the church together frequently, and enables them to become acquainted with

each other and to converse together, and thus to cement that union that should exist among bretbren 2. It is indispensible to preserve that unity in practice and modes of life, &c .; and it greatly assists in preserving that

unity of faith and doctrine so essential to the success of the church When persons are separated by long distances they almost inevitably grow apart, and these annual gatherings serve

to counteract such baneful influences. Again, it is painful to say, persons, destitute of the grace of God, saw discord among us, and these meetings are a powerful agency is eliminating all ad

verse elements and dissipating the dark clouds of error that otherwise would fix their destructive pangs in the heart of our faith. 3. The balance wheel in the machinery of church government that preserves

that harmony of action between all of its departments which is necessary to the perpetuation of peace and union. Were not for its aid in such matters, offtimes serious conflicts would arise between the officials and laity of our congregations. to the great injury of religion.

Its system of transacting basins probably defective, and we should assist in making it more efficient.

We now submit the following obserrations on our late A. M.: A gratifying improvement in the character of the meeting. Our church

legislation has heretofore not been altogether such as to commend us to the faorable consideration of those without A church that consumes its energies and its time in tritles about incidental questions; such for example, as are subject to those mutations which are the inevitable concomitants of our diversity of tastes, and changing of times and seasons canno succeed in maintaining its hold on the affections of intelligent Christians. mean by intelligent Christians, those who do and believe a thing because it is taught in the Bible, and not because somebody else did and believed it.

We are now emerging from the wilderness and all the world will challenge our claims, pretensions, and doctrines, and nothing but pure, unadulterated Bi-ble doctrine will be able to bear the rigid criticisms to which they will be sub jected.

Customs that have no other merit but their age will pass for left hand ciphers in the warfare which we are waging against the errors of modern Christen-I knew by that he was an old backdom; and we should not hesitate to pub-

lish the attitude our church maintains relative to such matters. I do not mean to reflect against the peculiarties of our fraternity, but I mean to advocate the paramount importance of things more essential to the life and progress of our cause, than the mint, anise, and cummin of customs.

Discordant elements, in close conflict, have agritated our church for several months past as it has never been agitat ed before, and many brethren justly fear ed a disruption. By the grace of God, however, the representatives of these di verse views were able to meet in harmo cious council and in a christian spirit to adjust all differences on a basis which was acceptable to all.

It appears to me now that we are mo firmly united on the basis principles of church than we were before, as well

3. The obnoxious distinctions of "old brethren" and "young brethren" were

now conspicuously absent. That is also a favorable sigo and augurs well for the Gray bairs are only honorable when they are the emblems of wisdom and ex-

perience. They are the inevitable result of the flight of time, and not of wisdom, and hence are not meritorious in Men whose lives have been devoted

to the accumulation of true wisdom, and who, from their long experience, have learned valuable lessons concerning the problem of life and the future of the soul are entitled to, and will always receive that homage due their merits. St. Pant, who illustrated the most sub-

lime virtues of the Bible, left as a rich legacy of mutual love and confidence between the old and young in his choice of "his son Timothy" to a most impor-tsut official station. Let our dear old fathers copy his illustrious example. The brightest spiritual luminaries of

the past were the youth of the church. David's youth was the golden period of his life. Solomon's youth was embellished with the loftiest and holiest of heaven's virtues. His old age was marred with the most degrading apostasy. Josiah, the beardless champiou of Israel's departed glory, put to shame the men who bowed their hoary heads beneath the billows of popular superstition and beresy. The youthful and fervent Timothy was choseo as the bosom friend of Paul the aged, in preference to his cotemporaries in age. Let there be no strife between the brethren, but each esteem others better than themselves.

4. The absence of the question of missions formed a pegative feature of the meeting.

The question of concerted action on the part of the church in making our cause known to the world has not received that support from the A. M. that would he desirable, and we think we should take a more unequivocal position ou that subject. Concert of action is essertial to success in every cause, and while our districts are enlisted in the work of evangelism, yet there are large fields which lie outside of the jurisdiction of the districts which should be worked up through the young of the general Broth

The subject of spreading the gospel should be dear to every lover of Jesus, and we ought to go forth now and pos sess the land that is opening up to the shoresh

The last great commandment is in a great measure ignored or neglected by the church. The ministry is probably doing a fair share of work, but their efforts are much crippled through the want of the co operation of the laity.

This could be corrected if our A. M in this life spars Rev. 22: 17.

old approve of the organization of Faith is never parched with thirs.

This was a constant and the constant would approve of the organization of

were represented at the meeting was very the order of apostolic missions. May be me and drick." Not only does vital con when the great investigation is made it

what we could." 5. It was pleasant to observe that the unanimity on the subject of dress was llustrated in such an emphatic manner. It is known to those who are acquainted with us that we have adopted an order of dress to distinguish us from the world. and to enable us to identify each other and we were pleased to see that our lead ing brethren respected that order and were in cooformity thereto. Especially was that the case with our young breth as on the policy that should control us rep who are supposed sometimes to be unsound on that question. There were very few brethren who could not be rec ogaized as such by their dress. This is just as it ought to be. While we might not succeed in producing "the chapter and verse" requiring uniformity in dress yet it is the order of the church, and cannot be changed without producing con vulsions. There are some who think the uniformity policy is not Scriptural or proper, but if they cannot give us a polcy in lieu thereof that will protect from the correding and permicious influences of the "current fashions" they

> keeps the church free from fatal results of worldly customs. Some brethree doubtless unduly reverence "the order. but that is no reason why we should set it at oaught. Let us educate the church to a true comprehension of its necessity as a policy, and thus place it in its proper position as a factor in the work of assisting Christians to the cause of true

should "let us have peace." We regard

subject as the great break-water which

the position of the church on the d

On the whole, the meeting was a hap-

py one. The kindliest feelings seemed to prevail, and the best evidence of frateroal affection refreshed the hearts of the assembled multitudes

## THE TIP OF THE PINGER

BY C. B. BALSBAUGH.

A few months ago I received a sweetly-chris ian letter from New Albany, Floyd Co., Ind., out could not satisfactorily decipher the name of the writer. The chirography indicates ad-I adressed her as "A Mother in Israel," and sent the letter to the above office, which was returned to me in due course. I now transmit to Eds-BRATHRAN AT WORK in the hone that it may reach the right serson.1

To a Mother in Irrael FOR your drop from Jacob's well, I

will return you a drop from the Crystal River. The body has its wants as well as the soul, and the water at the foot of Gerizim has a Divine origia ua less that the River that "proceeds out of the Throne of God and the Lamb." God fills all space, and is the essence of all life, whether it be a moss or mollusk, or man, or angel, or devil. There is no "spontaneous generation" as Hechel the germao atheist maiotains. All life em agates from the Upcreated. Only one drop. This was all the rich

can petitioned for when "tormented in this flame." The boon was impossible One drop would have been a promise of the whole Ocean of Divine fullness. Not God's mercy only, but the integrity of the entire Trinity, in all its attributes, was concerned in that coveted drop. No rivulet from the fathomless Fountain Head has ever trickled its way into the Sahara of outer darkness. Eternal, unqueochable thirst is the doom of all who

tact with the Godman opco a fountsin will not be said of us that "we have done within us "springing up unto everlast ing life," but "rivers of water" flow from our persons for the irrigation of a sioblasted world. "The well is deep and thou hast oothing to draw with," language of uobelief. If we have weith er bucket nor pitcher nor golden ewer the tip of our finger will bring us a drop fresh from the Love-fount of Jehovah Jesus. Faith always bingers at "the well of salvation," always draws, always drinks, always thirsty, always satisfied A great paradox is faith; always empty slways full, always in "the valley Achor," always on the summit of Pisgah. It touches the hem of Emmanuel's robe, and feels the thrill of Divinity in every fibre of body and soul. The issue of corruption is stancehed, and the glow of cternal youth pulsates through our immortality. It dips the tip of its finger into the crystal spring of John 14: 19 last clause, and knows by blessed expe rience what it is to be a christian. God more than lives; He lives as God; "as He is so are we in this world." The very life of God incarnate, is the life of the elect. The devil also lives, and yet lives not. The more intensely and large ly the sincer lives as a sinner, the more utterly and wofully is he dead. Eterna death is the perversion of eternal life not the extinction of being. "Because I I live, ye shall live also," is both the realization and pledge of endless bliss. God not only is, but is thus; even so the Chris tiao. This makes the saiot the photograph of God, and earth the vestibule of Heaven The Incarnation and Pentecost arcthe Divine guarantee of what we may be; our radical acceptance and co operation determine the issue. We are the clay, Christ the Pattern, the Holy Ghost the Potter. O that we would more gloriously reflect the finish and the polish of the Divine Artist.

## IGNORANCE OF FUTURITY VOU know as much as is good for

you. For it is with the mind as it is with the senses. A greater degree of bearing would terrify us. If we saw things microscopially we should be afraid to move. Thus our knowledge is suited to our situation and circumstances. Were we informed beforehand of the good things provided for us by Providence. from that moment we should cease to enjoy the blessings we possess, become different to present duties, and be filled with restless impatience. Or suppose the things forekoown were gloomy and adverse, what dismay and despondency would be the consequence of the discovery! And how many times should we suffer io imagination what we now only endure but once in reality! Who would wish to draw back a veil which saves them from so many disquietudes?-Sel.

A mau should never be eshamed to wo he has been in the wrong, which is but saying in other words that be is wiser to-day than he was vesterday

inculented at home be the safeguards of ciety. Children's morals cannot be safely entrusted to other people.

It matters not how small the cot, How scant the crust, how hard the lot If there we find our fondest hope, Tis "home, sweet home," our on

## home and Family.

## THE EYES OF GOD ON LITTLE

"Never do a wicked action Speak no sinful word; When you think there is no danger You'll be seen or heard. God's eye ever is upon you He is adways near

Knowing every word and action Ceases that eye to fear?"

THE eyes of God are everywhere, in

every house, field, room, company, slone or in a crowd-always upon you; and they are eyes that read hearts as well as actions Recollect you have to do with an all

seiog God, who never slumbereth oor sleepeth, who understandeth your thoughts afar off, and with whom the night shines as the day. You may lock the door, draw the blind, shut the shutters, put out the candle-it makes no difference. God sees you. You may go away, like the prodigal, into afar country, and think that there is anhody to watch your conduct; but the eye and ear of God are there before you. You may deceive your parents or employers, tell them falsehoods, be one thing before their faces, and another behind their backs, but you cannot deceive God. He knows you through and through. He heard what you said to-day. He knows what you are thinking of at this minute. He has set your most secret sine in the light of his countenance, and they will one day come out before the world to yourshame, except you take beed, repent, put away your sins. God never sleeps ever slumbers. "His eyes behold, his his cyclids try the children of men God looks from heaven, his high and ho ly habitation, and beholds the evil and the good, even afar off. Read the one bundred and thirty-ninth Psalm. Every thought is known to him. Beware how you sin in thought, word, or deed,

### SCOLDING

WITH some, scolding is chronic. Life VV is one long fret. The flesh is fe-verish, the nerves mostruog, the spirit perturbed and io a state of unrest. physical condition and the material surroundings may have a strong tendency to disturb our equasimity and to exasperate our feelings; but we are apt to perate our feelings; but we are apt to bar in mind that the soolling rever did anyhody any good, and withd grows to be very unconficiable to the parry who indulges in it. Inappropriate to any-body, solding approare much tacked larger of the properties of the party sool of the party of the party whom they are more expectally associat-ties of thindexs and love to those with whom they are more expectally associat-ties of the party of the demonstration of the party of the party of the demonstration of the party of the pa demonium, and a church into an inqui sition. Bear in mind that kindness an we not have been in the wrong, which is girlon. Bear in mind that lindners and the strong in other to-day than the war proceeding. The strong was the strong with the strong was the strong with the strong was a strong was the strong was a s

A little girl in Rewling, Pa., recently saw an old drunkenman lying on a doorstep, the perspiration pouring off his face, and a crox/d of children pre-paring to make fun of him. She took her little apren and wiped his fee, and then look dup so pittlelly and mule this remark: "Oh, asy, don't hurt him, he is somebody's grandley had been been and wiped to be somebody's grandley."

## The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, I EDITORS AND

The Editors will be responsible only for the cal boar of the paper, and the insection of an lesses not imply that they enderse every second of the writer.

BRETHREN AT WORK

Lamrk, Carroll Co., 10. - JULY 17, 1879.

DR. ADAN CLAREN hit the mark well when he said: "Strong drink is not the devil's way into a man, but man's way to the devil."

at should not neglect to return the statement with remittal or reply, as it will save us much THE BRETHREN AT WORK from August 1st

to January 1st, 1880, only sixty cents. By a little effort on the part of each, meany new names may be secured. He that is naturally given to anger, should

drinks, for it is but adding fire to fire. So long as we are among men, let us cherish humanity, and so live that no man may be either in ar or in danger of us.

It is said that the Bible is in greater deman than ever before, and that the publishers are taxed to their utmost to supply the orders.— This nucrease for the infallible Word, should increase love, piety, devotion and obedience to ward. Christ Jesus our Lord.

In our issue of 3rd upst, the word die should have is on placed at the end of the tenth line from the bottom of "Good Shepherd." This is another instance where it takes more to cor rect the error than to make it. So it is in near-ly all cases. It does not take much to make a inder, but a great deal to set it in order.

WHILF walking on the street the other day we overheard two little boys about seven or eight years old very earnestly conversing also eight years old very earnestly conversing about what each could do. Fundly the one said, "I cannot turn a hand-spring nuless I get mad I fell you when I get mad I'm unfol stout." Sare enough! There are "boys" a great deal older, even gray headed, who seem a

The Zint's Watchman says: "The more we live in unity with our brethren, the happier fit shall we derive as a church, or soriety, or na-tion. How unnatural it is for brethren to be snapping and snarling, debating and contendg, quarreling and brawling, cuvying and back biting, represelting and deriding, tearing and derouring one another. It is natural for a woll to kill a lamb; but very unnatural for lambs to kill or even wound cach other."

Is it any wonder that soher people hate hig uor? Why should we not hate it when we see this worst fiend casting its blight upon palace and cot, sowing seeds of discord, breeding anper, recking with human blood, making w of wives dragging virtue to the brothet, honor to the gutter, manhood to the mire; treading on human hearts, red-handed with blood of murder; separating families; plucking the from the mother; crushing the loveliest of humanity into the grave's obliviou; damning with its pollution all that is fair, noble or good upon the earth. Does any one wonder that man and woman should curse this infancous stuff with every drop of blood in their bodies?

"Why could we not have a general Conven ion of evangelists and missionaries for the inited States this fall or winter?"—Gaspet tion of evouselists and mit

early?:
"And all they that believed were together, and
I all thin, a common:" Acts 2: 44. Yes. had all thines common:" why not assemble and bring our love and holy counsels together, and have all things common counsels together, and have all tunings common, helpsus our another, exhorting one another, a sping and į raying together. Surely if any people ought to one together often for good rook it is the Lord's people. We second the motion for a real old fashioned evangelistic meeting, and more as an amendment that it be eld with the Brethren in Indiana

BROTHER MOORE is basily engaged on the Children at Work. He does not believe in doing things by halves, hence is hard at work for the youth. We hope that all who have children the half the hal The parent

dren will subscribe for his paper and thus both please and profit their offspring. The par who supplies his children with good so reading matter, finds them less inclined to a the trushy literature that is held out to them at nearly every crossing and public place in the land. Watch the reading mutter of your chil-dren as you would watch their health. morals,

THE Home and Family department affords an excellent opportunity for the aged sisters instruct as commanded by Paul to Titus 2: 5, and for younger sisters to exhort one another to faithfulness and Christian virtues. There are so many things wherein we can help each other, that no one should be at a loss to find good employment. The experience of the aged, blended with the seal and feverency of the young-er will very largely unite the hearts of God's "peculiar people." There is work for all, and " peculiar people." There is work for all, all should work. Then send something for family, nomething for the home; for we seek a home beyond the grave, full of bliss and enjoyment. May our earthly houses partake largely of the Spirit of the beautiful home above, then

broils, quarrels, and grievances with to mar the peace of the family.

So many measorials of the dead have reach or office of late that we must say, stop, cannot publish all unless we enlarge our pape onsiderably. This we cannot; and to publish ome and not others would be partiality. The BERTHERS AT WORE had a rule against pub-lishing "Memorials," but rome how it got "bent a little," so we must straighten it. True when the loved ones are taken kence by death's ruthless hand, we naturally forget their faults and praise their virtues, wishing that all people might know and feel our loss. This feeling we have experienced ourselves, but judgment teachthat we should not carry the matter to We sympathize with the bereaved every where, and would love to soothe their hearts, but Je-sus alone can heal the broken hearted. Go seek him in the midst of all your afflict

A mornen whom we very much love for his work in the Lord, having been requested prepare some matter for our paper writes: "It has long since been settled in my own judg-ment, that should I over appear before the pub in journalism, there would first need be or my part, a special reviewing up and sa increase in knowledge. To have my articles go before a criticizing world before being better prepared or the work, is, in my estimation, imp This, coming as it does from a young brother noted for his piety and zeal in the cause, and for his well trained mind may seem strange to some when we say that of al! our correspon ents he is the nextest writer, and the most clear and concise in his expressions. We have before as a letter of nine pages from him, full of sympathy and glowing love, which we won publish, but he feels that he is not yet qualifird to write. His copy needs no correction, and if we could only induce him to come forth from his hiding place, we are confident or readers would appreciate his instructions, shall not rest until we bring him out. I must not be hid while thousands are sto

for the want of wholesome food BEOTHER Esy's article, "Thoughts on As unl Meeting," was begun and nearly finished several weeks ago, when sickness interfered with ite completion. In the meantime, Brother R. H Miller gave us similar views. We trust that the suggestions which they offer may open up the suggestrons which they ofter may open up some reform in the manner of doing business at our Annual Conference. To do the work in the hest possible manner in order to preserve love, justice and followship, requires the laying saide of all selfashness, love of position, desire for show, and trust implicitly in the pr of God. If the work of the church be done by the church, for the church, in the name of sas our only Head, peace and prosperity will at-tend the labors. But if pride in its various forms, desire to be heard and to be rulers in-stead of servants, should possess even a few, stend of servants, should possess even a rew then look out for arrogance, nelfishness, divis-ions and factions, as characterizing the work. We fear no bad results so long as correct prin-ciples of church polity prevail; but should no and liberty, reason and justice he cast down, then the result would be fearful. We God will lead his people through safely.

### A CHURCH ORGAN

A T the United Meanonite Conference recent that the "printing establishment be the prop-erty of the church." The Gospel Banner now published monthly at Goshen, Ind., is to be is sued semi-monthly "after the expiration of the resent volume." D. Breuneman was chosen editor at a salary of \$50.00 per month. A com mittee of six, three from Canada, and three from the United States was chosen to assist in the work. All this looks business-like, and shows that the United Mennonites are not slow in seeing the utility of a church organ, com trolled by the church through its Conference. If a paper is to speak the sentiment of a church as expressed by it through its General Conference, then it should be owned and con trolled by the church. If a paper is designed to speak the sentiment of its owners and contributors on Gospel subjects, then it should be controlled by individuals. If a paper is design ed to criticise the acts of individuals and socie

antics. The support of presenting truth vary in papers as it does in preachers In "rightly dividing the word of truth, ossrbody must exercise his judgment. In the ministry, each individual is left to exercise his judgment as to the manner of rightly dividing the word. One is not allowed to force his mouner on snother, nor is any one permitted to demn his brother for dividing according to his best judgment. So it is with respect to relig-ious papers in the church. Each paper, if under the control of individuals, is left to prohaim the truth according to the judgment of its managers. But a church organ, a poper its Conference, should advocate the work and policy of the church as expressed by its Gener-

ord before a mixed assembly, and laboring in does not belong to us. Papers owned by indi church meeting in the adjustment of difficult viduals are often severely criticised for not taking up the work of General Conference and ad ies between members. In the one case the minvocating it. Do you want them to do what they are not empowered to do? Do you ask your preachers to publicly preach the decisions the manner of dividing the word, while in the other he is simply the servant of the church in rading her to execute her judgments. of the church? You do not; then why do you little as you would expect your minister to pubask the paper preachers to do what you do licly proclaim the decisions and judgments of your church in his public preaching, just that ask the living ministry to do? Wherein can a paper, unless backed by authority of General Conference, successfully advocate the judiciary little should you expect a paper under the comrol of individuals to proglaim the judgments of the church to the world at large. Just es ittle as you would insist on your preache teaching what Conference decides as matter of policy in executing the Law of the church, ast so little should you meist on your individual enterprises publicly teaching those decisions But if the church had an organ, a journal brough which it could give expression to its judicial acts, then no one would look to the papers under the control of individuals for such The Law was given by the Lord through the

Holy Spirit. No man, no assemblage of men can ever change that Law. Through the Law, power of judgment as given to the church. Power to execute the Law has been placed in the church. Judgment and execution are the only powers given to the church. What the judicia ry of our country is to the law made by the legislative body, our General Con the Law made by the Lord Jesus Christ indicisry of a country never makes laws, but interprets them. The church of Jesus Christ cannot make laws, but enforce these that are made. If we will remember this, it may aid us much in the solution of the paper problem. In cases of difficulty the church sets the part of a judge, and interprets the Law affecting that case. The violations being numerous, and each case being surrounded with peculiar circ stances, though similar in many respects, the decisions upon each will be different. This as counts for the immense number of deci Whether the Brethren need a paper unde the exclusive control of Conference, in order to

give expression to its judicul acts and principles of church government we make not b to any. This much, however, we venture to else our columns for that purpose. But any interpret the entire work of the Conference, for just as we use them. It is then clear that we strong confidence in him let us labor in peace and love with, and for, one another.

of Conference in his paper than in his public preaching. You do not insist on your miniers publicly proclaiming the judicial acts of General Conference, neither should you insist Conference, to advocate the executive and judigial acts of the General Council. As little as you desire the work of local councils to be night publicly by your ministers, so little should you desire your periodical preachers to such a you desire your periodical presents to publicly proclaim the judicial work of the Gen-eral Conference. It is one thing for a paper to claim the Gospel according to the ability which God gives, and quite another thing to interpret the indicial acts of the church. For our part we do not feel to do this work, not havng been set apart for that. We are willing to go so far in this as the church asks us to go the public ministry. There it does not ask us to discuss and advocate its judicial acts, but preach the word," and this far we led we at liberty to go in proclaiming through the pa-per. We do not choose this course for "policy uke," but because we will not assume t ties, then it should be owned and controlled by py a position whereunto we have never been called. Our paper has not been designated as the organ of the church. It has not been declured the medium for the discussion of to elating to the judiciary of the church. It has not been chosen as the exponent of all its ju dicial and executive acts. It is an any other prescher. It preaches on judicial work in general terms, as do sil other preachers. Its misson is not to point out what ought to be done with refractory members. Other preachers are not required to do so publicly, neither should apers that are not owned by, and under the mediate control of Conference. Just as for as you require your ministers to publish advoste and maintain the method of church gov rament and its judgment on individual just that far we feel like going with the BRETH REN AT WORK. We have no desire to ram ahead of our calling; no desire to assume what

> cts of the church. It cannot be done; for brother will assume to interpret and publish judicial acts. These views are respectfully sub mitted with the hope that the church may that no trother will assume what does not properly belong to him. We cannot take upon purselves a task so great as this, without feeling that we have run where we have not been iled. Most of us are possessed with a spirit to obtain positions whereunto we have not been chosen, and to take upon ourselves resnancibil itses that should rest on others, hence wisdo would dictate that the General Conference, if it wishes its work to be publicly taught, designate the means by which it may be done. The Lord bless us all with wisdom to do our work

### WHAT WE WRITE, AND WHAT OTHERS WRITE.

WE do hold ourselves responsible for what We do not claim superiority over our heethree and when they have an idea to express we allow them the same liberties which we take. Our only trouble is to get our readers to attrib ute merit and demerit to the place which it belongs. Now just in the proportion that see are responsible for what we write, just in that proportion is every our else responsible for what he writes. And just as usuch as you would write to us and approve or censure as for what are had written, just so you should do with any se else who writes for the paper. We do not intend to indulge in personal or

and matters ourselves, and shall deny any one assert; no one man will assume to advocate and hrother or sister is entitled to nee our columns he does not feel that he has been set apart for its proposed by the does not feel that he purpose. He should no more be expected would they should do be us i.e., me grant them to nirectle and interpret the judicial decisions all the privileges we sak for conselves.

CAUSE AND EFFECT. TPON whatever we look, conte flect enters the question of cause and ef-Whether we seek for lore in the spiriteal, moral, or physical realms our investigation and actile upon cause or effect. So plant is it that no effect exists without a conse that it is on of the first things we learn. On this all per of every age, profession, and nation agree. No difference how much they may vary in senti ment religion, and politics,—on this they are Much more and better work could be done if this principle were properly regarded By nealect of it much we do is in vain-When we should lament the cause it is often the effect. To illustrate: imagine ourselves or the bank of a small stream of water. Opposite us the stream is very muddy. We are thirst ty, but the water is too filthy to drink. Shall we blame the water? the filth? No. neither me; the water did not take the filth, nesther did the filth force itself into the water. Just above us were some hogs wallowing in the stream the best we can with what is. they were the course, the muddy water was the effect. If we desire to get water pure as it runbefore us, how shall we proceed? Thus is the vital question. Shall we take the moddy wa-ter and run it through a filter? Never; no one would do so. We would drive out the swin remove the come, and the element would parify itself. Thus should we proceed in exerything we do. If our church is out at order, apostatized, corrupted, there is a couse for st. unour long as the cause remains so long will the effect remain; for cause and effect are so united that they can never be reparated; the existence of the one necessitates the existence of the oth er. An effect must be caused or it would not be an effect; so a cause must produce an effect or it would not be a cause. Hence we see cause and effect are isseparably connected. In an article on draw a few weeks ago (No's 99 and 93) we made some allusion to this sub-We shall now refer to a few effects which ore the legitimate results of certain causes These things have caused commotion in man parts of our fraternity. We refer to our church periodicals, their number and character, Sun day Schools, missionary plans, protracted meet ings, support of ministers, and conformity of These things are smoon us not by chance, but as the product of a cause—the result of a principle as fixed as Deity himself and to complain about them is only to express dissatisfaction with God's eternal principles. A well might we try to beat the wind or crush the universe as to beat down or crush the things which we have mentioned. They are involuce able, founded upon laws potent enough both to create and bury worlds at a wink. the effects to which we have referred are good or bad this fact remains. They are the out-growth of things in the church. Then in proportion as the church has been pure and boly in that exact proportion will the effectsgrowths of the church be pure and holy and rice rerse. But now, supposing these effects are bad, shall we attach blame to them? No; as well might we blame a child for bring born!-These things have come of necessity; they are not self-existent. Well then if they are wrong what shall we blame? We should blame that which produces them. There is a time when opposition and oppression is an advantage to the opposed and oppressed. In a thousand years there is an overage, and an equilibrium cill by maintained. For proof of this we refe to revivals both religious and secular, to degray ity and virtue, to excess and temperance, to prosperity and adversity. If christian profesors would always do right there would be no infidels: but ecclesiastical societies of every name have more or less rottenness in them shen they start and they generally go from bad to worse-like one rotten apple imparts its disease to another and it to another until the whole lot are destroyed—until the whole church is baried beneath the atench waters of corrantion. Among those whom Christ chose to establish his church was one wicked, cor eart; and it was not long until the blackest deeds pictured on the pages of history were

committed by the authority of a professed hady of Christians. Wherever church author-

ity rises above and asserts itself superior to

binds him and casts him in that prison which knows no other equal than hell itself

When the roling element of a church be comes corrupt there is no hope of relief except in the break of the authority. To "break" any thing requires just so much power and if to break he the only source of relief, then the oner the necessary strain is made the sconer relief will come. There is no more certain way to defeat a purpose than to over do it. To my mind the church has lost more in every way from overdoing than from every oth cause. No difference what cause be advocated there are always some who push it beyond its limits, invelidating its authority and thereby destroying its power. In this I find the caus-

of the things in the church which should not Dear Brethren, let us not worry about what is et us go to work, search for the cause or so of our kroubles or wrongs and remove it, if it be in our nower to do so; and if it be beyond our power to remove, let us be content and do

### SECRECY

SECRECY and policy are full brothers. We Only keep secrets estensibly for the pur-pose of advantage. A great deal is said about "family secrets" —that all have some secrets.
We meanment collinave to be admitted that all do have secrets, but that is no more proof that we ught to have them than the fact that all have one is a proof that we ought all to be somers. There can be no other purpose of a secret than to obtus an advantage which could not be mined were the matter not concealed. A good thing cannot suffer from publicity. But error "A city to be hated only needs to be seen. that as set on a hill cannot be hid. Neither do this is set on a hin cannot so no. Retire at norm light a candle and put it under a bushel, but on a candle-stick. " " Let your light so shine before men that they may SEE your good works " " Matt. 5: 14, 15, 16. Jerespondence, so far as the weekly mailing of my but on a candle-stick. letter- is concerned. How it has been in regard to their reception I have no informati not having heard from America since March sus makes this matter very plann; he tells just 19th, though it is now the 6th day of May. schy men want things kept sceret, concealed, in darkness \* \* \* " Men love darkness rathdarkness \* \* \* " Men love darkness rath-se than light, because their deeds were essl. For again, going in a south-easterly direction every one that doeth evil hateth the light, neither comets to the light, lest his deeds should be reproved. But we that DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST, that they are wrought in God." It does not make any difference what our own coceptions, impressions, and opic are on this subject, here is the word of God who cannot lie, and to offer as policy, "expedisucy" our own feeble ideas against that by which we shall be judged "in the last day," is a species of ignorance so deplorable for which, in our limited vocabulary, we cannot find strong condemnatory terms.

### DISPOSITION OF COPY

ACCEPTED. "Go In and Out," by J. W. Southwood. "Behoes from Huntingdon," by John Calvin Bright. "Spirits In Pricen," by J. W. Southwood. "The Marty's Mirror on Baptism," by C. F. Detwoller. "James Chrystal and Infant Beptism," by C. Hope. "The Debuts," by Peter Deardorf, "Appeal To the tal and Infant Beptium," by C. Hope. "The Debats," by Peter Deardoril. "Appeal To the Brotherhood," by C. Hope. "Love," by F. E. Zengue. "Conversation Between a Shephic and a Christian," by J. H. Peck. "Life and Death," by A. W. Vaniman. "Help the Church at Burr Oak Kassas," by order of the Church. REJECTED. "A Hint to Ministers," by Jacob Kurtz. If you will permit us to the title, and improve the phraseology a little,

Some of the churches in the world have sub wine at the Communion, but it remained for the Pleasant-street church, of Newburyport to outdo all this. It recently celebrated, (or tried to) the death of Christ without material bread or wine, as a purely spiritual rite. They sim-ply thought they were eating the bread and drinking the wine, and thus tried to show the Lord's death till he come. We have now had, bantism with a little water, bantism without any water, the Communion without bread and wine, and parhaps these discarders of the ordicommon sense then it ceares to be a benefit to make all perhaps these discarders of the ordi-tionaction; it becomes his enemy, the enemy to will meet the Lord in the six, and only think that they will meet the Lord in the six, and only think circlination and all that elevates or emobile; that they will thus be forever with him. What man. It takes away from him his mashood, it bent?

### THE MONEY WANTED

A LL the papers and pledges relating to the City Massion, have been torned over to S. T. Bosserman, Dunkirk, Ohio, to whom the money should be sent at once. Therefore those who have pledged money to send ministers to preach in cities will now come forward and enable the committee to inaugurate the work at

### FROM PALESTINE

NUMBER XIII

### Ruins, Fountains, and Mountains Beyoud the Jordan.

FROM Jerash went southward to Es-Salt I the Ramoth-gilead of the Bible where Ahab was slain in buttle, where his son Jeho ram was wounded, and where Jehu was ancent ed. This is the only city now populated on the east of the Jordan. It contains 12,000 inhabitants, and there is evidence of a more vigorous ffort at agricu where in Gulead. It is the only region in which the vine is still cultivated extensively, and its raisins, of which our dragoman bought some for our table, are very good, except that they are deficient in sweetness. This city is the seat of the subordinate Turkish governor, who rales this region, and he has at command a garrison of two or three hundred Turkish soldiers; but, notwithstanding this fact, and the large popu lation of the place, there is no provision of any kind for forwarding mail matter. The nearest post office is at Jerosalem, forty miles distant ver a very had road. My inability to mail a letter there, caused the first break of this cor-

From Es-Sult we crossed the land of Gilead

Ammau, the ancient Rubbuth Ammon, con ly called Rabbab in the Old Testament. It was scene of Josh's military operations at the time of David's great sin. See 2 Sam. 10, 11, 12. It rums are scarcely less massive and extensive than those of Jeroch, and we spent five or six hours riding and walking among them. Its amphitheater, with stone sents for 6 000 specta tors, is a magnificent rain, and the various phases of the city's history are suggested by the fact that the rains of a heathen temple, a Christian church and a Mohammedan mosque all messive and grand, stand on the some street and not very far apart. I was particularly anxious to see whether the present remains would throw any light on Josb's message to David, in which he used this language: "I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together and encamp against the city and take it" (2. Sam. 12: 27, 28). It was explained at once, as soon as we rade into the rains .-The city is divided into two-a lower city ing slong the western bank of the river Ja bok, with only the amphithenter and a few other ruins on the oustern bank, and an upper city on a hill almost perpendicular and not less than three hundred feet high, above the lower city. This upper city covered the entire surface of the hill, which is pracipitous on every side, and it was almost unassailable; but it had no supply of water except in cisterns, of which a great number still remain, and consequently its fall was only a question of time when the

As I have said, Rabbah was situated on the western bank of the river Jabbok, which here flows to the north, but hends around between Jerush and Es-Salt, and finally flows westware into the Jordan. Its head is about a mile and a half south of Rabbah, where it rises out of the ground in full size, almost as large as at any place in its course at this season of the year. It is a perennial stream, and one of no little importance. At Rabbah it contains multitudes of fith from six to eight inches long, and many swimming pools from three to four feet deep. We took a fine swim, as we do wherever we find water deep enough, and tried

lower city, "the city of waters," had been tak-

to catch some fish by extemporizing a seize out of the large pieces of matting used on the pack mules. We expected to catch a husbel or so in alf an honr, and we went so far as to take one of the servants along to bring the first mess to the tents to be cooked for supper, intending the others for breakfast and lunch the next day; but after toiling in the hot san for an our, we gave up in despuir without a single

5

fish. Our seine was not open enough to drag freely through the water. The mention of swimming reminds me that the Arabs and other untives of this country seldem go into the water, and seem rather afraid of it. One day we took a fine shower-bath in a brantiful case cade near our camp, and so our dragoman was not very well, we personded him to take one for his health. He finally consented; but so seriom was the undertaking that he went with trepidation, and when he returned to the samp he remarked with great solemnity, "I aid my prayers before I got under the water." From Rabbab we came to Ain Fleshon, and ther splendid spring which bursts out nder a mountain side a full grown mill stream The rains of three mills are seen within a mile below the spring. Here we camped in the midst of eight or ten camps of Bedoin Araba, moving northward for better grazing, and camping like ourselves near this spring for the sake of water. We had seen many encump-

ments of these people during the previous two

days, and we were surprised at the amount of stock in their possession. In one day's ride we

our herds of camels amounting to four or five

hundred heads, and flocks of sheep and goats

Some two or three miles south of the spring

called Ain Hosbon, are the ruins of

numbering four or five thousand

ancient city of Heshbon, called by the Arabs Tell Hashon. They are situated on two high hills, one of them is the highest hill in the vicinity, and crowned with the ruins of a very ancient castle. Old King Silson, standing on its lofty battlement, could see the approach ing millious of Israelites for twenty miles or more, as they murched up to seek a passage through his territory; and doubtless the of cloud which led them was in view for doub-le that distance. He could look around also, over the entire area of his own fair dominion. and the sun does not shine upon a country nat-urally finer than much of it is. The Arabi call it the Belka, and it is a saying among them, "There is no finer country than the Belks. Then every hilltop was once erowned with a city as it now is with a rain; and it is not surprising that in the pride of his power he should deny Israel a passage to the Jordan, and should march his armies out to meet them in battle.-Retween his canital and the head of the Dead Sea, just six miles in an sir line almost due west, the passage into the Jordan Valley had to be found, and on that line about four miles dissprings of Moses under its northern ride, and the hill of Piscah constituting its most weak-seard spar. Space will not allow me to say in this letter what I feel to say of this mountain, one of the most holy of all the boly mountains in this holy land; so I will make it the chief subject of another letter. Let me say this that I have now seen, near by or at a distance, nearly every square mile of the ancie dom of Sihon, the territory of Gad and of Reuben, and that although it is crowded more thickly with the ruins of important towns and mag nificent cities than almost any district in world is to-day with living towns and cities, there is not, in all this region, outside of Es-Salt, a house that a decent white man would live in. The rains attest the greatest of the country when God's blessing was upon it; and they speak with mournful eloquence of the hesom of destruction which swept over it who God's protection was withdrawn. Compare the with the magnificent palaces baside whose ruins these tents are now pitched; and the ig norset, ragged, filthy, half-envage Bedouin themselves, with the men who built these cities; and you have at once the contrast between land that God has blessed and the land he has curred. Yet as far as the land itself is concern-

ed, here it still lies with its rich soil, and its

ca, nere it sum has with its meaning and ma-abundant fountains of purest water, waiting only the hand of industry and enterrise, to blossom again like the rece, and to flow once more with milk and honey. J. W. McGanver.

## One Rible Class.

"The Worth of Truth no Tongue Can Tell."

Will some one explain Reb. 1:17. "And of the angels he suith, Who maketh his angels spirits, and his ministers a fiame of fire." R. T. Chook. Some one please explain Matt. 5: 47. "And if y salute your brothron only, what do ye more that others? do not even the publicans so?"

EVA DVE. [Will Brothes J. S. Mohler please answer Eva 1767 question.y-Eo.]

Will some one please tell us, through the BELYINER AT WORK who wrote the latter part of the si chapter of Denderonomy, from fifth chapter entitle verse?

A. E. M. Will some one please explain Matt. 8: 229 "But gaus said mate ham, Follow me; and let the dead ary their dead."

H. STEWART.

Will some one please explain Diniel 7: 13, 14
"I saw the might visions, and behold, one like the
Son of man came with the clouds of heaven, and Sol of miss came with the clouds of neaven, and canne to the Antient of days, and they beought him near before him. And there was given him dominates, and a kungdom, but all people, matons, and languages should rerve him: My dominuo is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be

## SPIRITS IN PRISON.

Will some one please explain 1 Pet. 3: 10 ? It reads as follows: "By which also be went and preached unto the spirits in prison." Who is the preache? Who are the spirits? Where is the prison? J. W. BAUNHARZ.

WE understand by the preceding verse, that W the spirit of Christ was the preacher, as se was the just one who suffered for the unjust. He also was the one who was put to death in the firsh, but quickened by the spirit. By this spirit be went and preached. By reading verse 20th in connection with the we learn the spirits were those of the dis-

Just where this prison is, is not known Some claim in the heart of the earth. Joseshus in his discourse to the Greeks, conce Hades, seems to give some light on this prison (Works of Flavius Josephus.) Also refer the word "hell" in Smith's Bible Dictionary. J. W. SCUTHBOOD.

### GO IN AND OUT.

Will some one please explain John 10:07 In particular the phruse, "And shall go in and out and find pasture." M. M. Dietz.

THE verse reads: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. We understand Christ to be the door of the church, and those that enter the church according to his gospel shall be saved, and go in and out and find pasture. Some claim that the going in means going into the church militant, that is, the church here below in which we find pasture, and then when we go out of the church militant and into the church triumpinut, we then

We rather hold the idea that when we en the church as Christ has taught that we will find pasture—spiritual food, blessings, and Christian enjoyment—whenever we go up and down in this word, wherever our different call ings or avocations may require us to go; that is, we will not be left comfortless: the comfortis, we will not believe common high.

er will feed our soule from on high.

J. W. Southwood

## REAL STONES WOULD CRY OUT

REAL STATUTE.

Flexin explain through your paper the inclining of Luke 19: 57, 40. "And when he was come sign, for Luke 19: 57, 40. "And when he was come sign, the whole the desired of the mount, of Olives, the whole the desired of the mount, of Olives, the whole the desired of the mount, of Olives, the work of the whole with a load week to be all the unighty works that they had seen. And he unight yours that they had seen and the waveful and shin the treat Lell point. Intelligent would be about he do their peece, the 1 stoors would but productive or you considerate or you can be a seen to be a seen THERE is no doubt that in the Scriptures

pured to stones, but it is soldom that stones are compared to people's hearts. We should never spiritualize any thing literal, when the thing spirituanize any tining interns, when the thing liberal makes a good application. John said to the self exteemed Jews, who prided themselves in their noble sneestry, that God was able of their stones, (stones along the banks of Jordan)

to raise up children unto Abraham —real stones. To show our nothingness compared with God, and God's sovereignty and power things are referred to in the Scriptures, that seem to us impossible; but we should remember that, wi

God, all things are possible. This is done to make the greater impression on our mine At the crucifixion of Christ the earth did quake and the rocks rent—literal rocks. When Christ mid, "If these should hold their peace the stones would immediately cry out." He

means literal states, to confound those self-righteous phansees who manted Christ to rebuke his disciples for the praise they offered him for the mighty works he had done. Christ refers to one of the last, and most impossible things in anture, capable of offering vecal praise. But it is no harder for God to make the stones cry out, than to make the dumb ass

speak, or the hand to write upon the wall at Belshazzar's feast. God is the creator of stones, as much as of human beings, and if he caused the rocks to read in attestation of Christ's Christ to refer to literal stones as being mad capable of offering praise, when such praise is unjustly withheld by those who should be the first to offer it? The reference is a very proper

one, and a sovere rebuke to the nelf-esteemed pharisee. J. S. Mont.co. THE BRETHREN AT WORK, FY MARY M. GEISON.

THIS may seem to some an odd subject to write upon, but if we will study for awhile

my find much contained in this subject. I think for one our paper has a good and appro-priate name. All Brethren, as well as our editors, ought to be very realous in the course of Christ, enough so to be brethren that are We can work for the cause of Christ in many

various ways. Much good can be accomplished by visiting the poor in their poverty and see for ourselves what is needed or most needful for them, and then we should not shut up our bow els of mercy from them, but administer their wants, and it assuredly would be acceptshie to them and our God. We are commanded to visit the sick, the widows and orphans in their affliction, and by so doing we are at work for Christ. Brethran, do you really believe there is enough of this done? I, for one, hardly

believe there is, for people professing Christian-ity as we feel ourselves to be, all should be interested enough to be lively stones, always resty to do some kind act, especially for the sin-rich soul. If we will work in the right we may be ans of bringing one soul to repentance we will receive manifold blessing from God the

forms lia The BESTHREN AT WORK is a very wel The BRETHER AT WORK is a very welcome visitor to me. I feel very much disappointed if I do not receive it every Saturday afternoom, (as that is the time it reiches un.) It is food for the hungry soul that is longing for the good will of our Lord and Savier Jesus Christ.

The BRETHERN AT WORK should watch their daily walk and conversation much more than any of us do if we want to be true followers of the meek and lowly Savier Jesus Christ. If we happen to make one misstep it is noticed much score by those that are not in the church, I be-lieve, than our brethren, for our brethren are olways ready to forgive our missteps if we are willing to ask pardon, and how easy that is to whing so as paraon, and sow easy that is to to do if we have the spirit of Christ, and the Scriptures say "If we have not the spirit of Christ we are none of his." How careful and watchful and prayerful we all ought to be. Those that are not surrounded with those that are not members hardly know how the mem are not memora manufy know how the mem-bers are watched. We should be very careful in our dealings with them; be sure that we deal rightly and honestly with all mem. The Scriptures say, "Owe no man anything." Brethren, we can work wonderfully in this Do not prefert it through carelessness

way. Do not neglect it through carelessness, but deal as we should, and use all the influence we possibly can. We should be prompt in be-ing at work in this way for the sake of our own soul and other also. Let us all seek to be at all the work we possibly can, so as to be worthy brethren and sisters.

FROM the lowest step there is a path to the oftiest bright.

THERE is always room for a man of force and he makes room for many Serino much, and suffering much, a studying much, are three pillars of learning-

CENSURE is the tax that man pays to the

## Honics of the Man.

A TERRUSE storm visited parts of Minnesot isconsia, Dakota, and Iowa on the 3rd inst causing great destruction to persons and prop

ONLY forty years ago Fiji Islanders fo on numer fiesh. Now no less than 40,000 children attend Sunday-school, and thousands of people are carnest Christians.

The oldest church in India, still standing, is Jerusalem: Church at Tranqueiur. It was built in a very solid mouner, and was dedicated

October 11th, 1718, by Missionary Ziegenbalg who is buried in the church. Recently a new RECENTLY six teachers appointed by the Lon-don Missionary Society to labor on the South-

con austronary Society to incor on the South-east Cape, New Guinea, were landed there by the steemer John Williams, but the whole number were poisened by the natives, who placed upon wood in their drinking water. Of twenty men landed in the district, only five a main, the rest having died of poison or fever. A DISPATCH from Janina states that, pending

the result of the meeting of ambassadors at Constantinople, the Turks have prepared every thing for war. Re-inforcements of six battalions of unfunity and three batteries of artillery have arrived at Voic. Large hodies of Hushi-Bazouks are essembling in Albania, ready to march into Epirus and Thessaly. News were received in Paris, June 20th, of the death of the Prince Imperial of France, at the hands of the Zulus. The sentiment of the

Puris press is divided as to its probable effect on he political situation, some of them regarding the event as the virtual end of Imperialist while others favor the idea of putting forward another claimant to the throne in the person of Prince Victor. The ex-empress Eugenie is said to be prestrated by the news

An Episcopalian elergyman of San Franci so has visited Arisona. In a lecture on that Territory he said: "If I were in the Cubmet, I rise that the Governor turn the Te tory over to the Inchans and the cayotes. The former are fat and thrifty, and the latter don't slink away, and have'nt the sneaking side-long ook they wear other places. I think animals who have lived in a country like Arizoa for a dozen generations and are still fat and igorous, ought to be left to enjoy it in peace

ALETT'S from an English missionary in Mogadore, Morocco, gives a harrowing ac-count of the miseries caused by the fam-ine in that unhappy country. In Mogadore alone over 13,000 persons have perished from hunger, and all the cattle, camels, horses, sheep, and other domestic animals. Only the d have survived, and these, finding no food Only the does the towns, are rounding over the country is bands of from twenty to lifty, sometimes at tscking and devouring every person they meet. In their hunger these animals have also dog up the buried bodies of the dead and stripped th

A YOUNG French woman was swept over Ningara Falls June 21st, infore the eyes of her bushand, who was unable to render the least assistance, and through inability to speak say language but the French, could not, for some time, make known his terrible loss. The pain had been traveling around the world, and were to embark for home this week. On taking a last view of the Falls from Gost Island the woman stooped to dry a cup of water, lost her lance and was swept away to her fate

MR. GRUDE, a maker of wax images in New York, has constructed what is claimed to be the largest globe in the world, showing the ranges of monatana and other production of the surface of the earth in relief, now in exist-ance. Its diameter is four feet and about one inch, the scale bring one in 10,000,000. The globe is made of wood. The relief is formed by wax. Mr. Grude has been two years in perfecting his globe, and Caief Justice Daly and other geographers have lately been giving at-tention to it.

Lake Minnetonka, Minnesota. About 12:30 P. M., as the May Qoren, one of the plassan steamers plying on the lake, was puiling out from Rockwell's Island the boiler explosed, blowing the host to atoms, not a vestige being seen thereafter. The boiler was thrown down some three hundred feet away, breaking down follow her to her last reshing place, follow her to her last reshing place, follow were injured, some of whom will die.

## Fallen Anleen.

RBODES.—In the Wakanda Congregation, Ray County, Missouri, Walter Eurnet, only child of Friend Samuel and Sister Laura

Rhodes, aged 1 year, 3 mouths, and 23 days Funeral services by the writer, from Matt 18: 4, to a large and sympathizing congrega-tion. D. B. Girson.

SUGEMAKER.—Brother Jeremiah Shoemak-er died June 10th, 1879, aged 26 years, 7 months, and 5 days. The subject of this notice was born in Arm

ong County, Pennsylvania, November 5th, 52. In the year 1871 he was haptized into the Brethren Church; and since that time unti decease he saw many trying hours, but in all his dark hours he was what might be term ed a model young mean. His deportment in life was that of a meek and tender-hearted me and always ready to assist those who needed aid. In February of 1878, he loft for the West, and made his home in Carroll Carrol County,

Illinois. At the time of his death and prior to it he was with Brother William Herrington. He bore his althritions with fortitude, and unan-ifested a desire to be about from the body and be present with the Lord. He availed himself of the means of grace, and was anoisted with oil as directed by St. James. The funeral ser-ter has been been also been also been also been also been also the Basil. mon was preached at Red Bank, in the Breth-ren's Meeting-house on the 29th of June, by J. W. Sacouse, assisted by R. T. Pollard, from Rev. 13: 14, to a large congruencion although the weather was inclement.

NEWCOMER.—In Union Center District, Elkhart County, Indiana, July 3rd, 1879, Amanda Newcomer, aged 4 years and 10

se died at the residence of John Anglemyer Within the last year Amanda had the measles and small-pox. She died of congestion of the lungs. Her mother, Rebecca Newcomer, died one year ago in the State of Kansas.

HOOVER.-In the same district, Semuel Hoover, aged 50 years.

Hoover, aged 15 years.

Be suffered very much of some internal disease not fully understood by the physicians.

He was received into the Meanonite Church
about one hour before he died. His wife died twenty years ago. He leaves four children, all of whom are of age. F. Anglemyre.

FARTIC.-In the Upper Fall Creek Church Henry County, Indiana, June 29th, Brother Andrew Fartic, aged 86 years, 4 months and 10 days. He was in the second degree of the Grosse Hooven

SHANK -In the Mureau Creek Church, Morgan County, Missouri, June 26th, 1879, Sally Shunk, wife of David Shank, aged 33 years, 3 months, and 6 days. Disease, dropsy of

The subject of this notice joined the church the first visit of the hawthren to this county. She lived an exemplary life to the time death. She leaves a bushand and three children ter Shank was the daughter of Daniel Sally Bowman, of Rockingham County, Vir-ginia. F. K. Bowman. GUMP .- In Picasant Hill Church, Allen

County, Indiana, May 8th, of scarlet fewer, Mary Ann Gump, daughter of Brother John and Sister Jane Gump, aged 12 years, 5 months, and 24 days. Funeral by the writer to a large and sympathizing and JESSE CALVERY.

YODER -In the English Prairie Congrega ODER—In the English Private Congrega-tion, near La Grange, Indiano, June 20th, Ida, daughter of Brother Eli and Sister Ar-nos Yober, aged 5 years, 3 mouths, and 12 days. Funeral services by Brother David Traby and Brother Peter Long. NOAR H. SHUTT.

MOURER.-Near Upton, Frenklin County, Pa., Merch 14th, Miss Rannah Francis Mourer, aged 17 years, 8 month., and 28

In the death of dear Francie we have anothvidence of the stealthiness of the ruthless hand of drath. She was one of those mainble, hand and lovely children verging into the beauty of womanhood, and being last of a fam-ily of seven children and a mother that predeared to a fond surviving Christian father and relations. In the short time of six days disease done its work, and we were colled to

## Correspondence.

Schoon from Huntingdon

Huntingdon Church-Going to School-Wan-dering Thoughts-Meetings-Church Meet-Communion Meetings

ne to Huntingdon from the Annual W Meeting, intending to attend the Nor-mal School. We have formed a limited ac-quantance with the Brethren here. They quantance with the present and the last were organized into a separate church last Fall. Brethren James Quinter, H. B. Brom-bungh, and W. J. Swigart are the ministers. The church has secured quite a footing, and is increasing in members, and we hope in "grac and in the knowledge of our Lord Jesus Christ. We started to school on the 9th of June Found the school in a flourishing condition An able and polite corps of Professors lead the inquiring mind step after step up the rounds of science. The students all seem to pursue their stodies with pleasure, and have a commendable sect for their recurations

We thought back when we first started We thought back when we hast started to school some kwesty old years ag, and what a contrast! The old log-house, with its dingy and clumy furniture, ventilated by the aper-tures in the wall, and its only apparatus of illustration, a circular instrument, whose clucidation was of a painful and unpleasant cherac-ter. Verily the world moves and we move

with it.

We thought also how little we accomplished during this score of years, and how much might have been done if we had performed, with our might, that which our head tound to do. Then there are the great changes that have taken place within this little cycle. Our below-ed land has been deepched with fraternal blood, and in every work of it was see some of its of-fects. Slavery, the curse of the union, has been removed, but its foundations stand as firm ambition, "the root of all evil." selfish

ness. Nation has risen against unition, govern-nents have been subverted, thrones have been numbled to the dust. The broad scroll of sci-nce has been unrolled until we are startled ad asteunded at the truths stamped upon it by the hand of the Everisting. Again we recollect the gradual uninterrupted

change going ou with the human race day after day, year after year. In the decade we notice a generation has gone, and in their stend we have another. Who cannot point to the grave of some loved one, who in this short period has gout the way of all flesh? We thought, par-ticularly, of one, who, in the glow and flush of youth, gave her heart and hand to one she lovwho faded as an Autumn leaf, followed by the lovely fougile flower, given us by the Band Divine. Such is life.

The Brethren hold meeting twice every lood's Day in the Normal Chapel. We give a synopsis of two of Brother James Quinter's

The proper cause of rejoicing, (1) Not attaining wealth, health, fame or any other worldly project. (2) Not even our success as ministers of the gospel in being ouc-cessful in calling many to Christ. Success in these various pursuits may be followed by a degree of rejoicing. (3) But we should rejoice that our names are written in the Book of Life. Because on such the second death has no pow-er, and consequently we will not have to take to our shode with the fifth and off-ecouring of ges in the pit.

"The highway of the saints." Prov. 16: "The highway of the saints," Prov. 16.
 A highway is a way leading from one point to another, between which there is considerable travel. It is open and unobstructed.
 Other ways are by paths. We all have our ther ways are by paths. We all have our ents! highway, which we frequently travel. named highway, which we frequently travel. Thus the more chamber is mind on speculation, the warrior, on strategy, etc. This is their highway. But the highway of the aint is 'to depart from evil.'" His inquiry is how he may would be contominating and degenerating inconces. He abbors it and flees from it. He departs from it—he obtains a better control of his passions, appetites, etc., "And if he keeps

The Brethren held a church meeting on the ening of the 11th of June. The principal thject of the meeting was to reason together on the subject of non-conformity. The ministers

dou. The meeting opened at 4 o'clock P. M.
Three Brumkaugh brothers, Brethren J. Quinter, Lane, Spanogle, and Holsinger were the ministers present. Brother Spanogle officiated.

It was an orderly meeting.

It was an orderly meeting.
On the evening of the 28th inst., the Hautingdon Church held its first communion.
Brither Quinter officiated. He was assisted in the ministry by three Brumbough herbren. About one hundred communed. It was held in the Normal Chapel. The order was excellent—the best we ever witnessed. The chapel was filled by the citizens of fluntingsion. The was filled by the citizens of Huntingdon. The different ordinances were ably, though briefly discussed by Brother Quinter. The meeting closes at an early bour—half past nior. It will long be remembered by the Brethren. So ses our first three weeks sojourn with the Huntingdon Brethren

JOHN CALVIN BRIGHT. Appeal to the Brotherhood.

Data Brethren:—

ANY of you live very close to, if not maning Dahas and Norwegians. I suppose they number millions throughout the United States, and yet only a few are among your an amenders of the church. This is not because they want to be, because they know you not. I remember well yet that I was hunting the Brethren for years all in vain. Many others may be looking anxiously for years and never find you. True you have been cut off from working among them because your not speak to them. But now you can. V send every month a small paper several huf-dred copies to M. M. Eshelman, Lamark, Carroll County, Illinois. These are for you to use. Please, brethren and sisters, send for some and me them. If you can not sell them, give them away. We must pay about the same amount whether we get 500 copies from the printer or wassure we get not copies from the printer of 1,000 copies; hence we take 1,000, presuming that you will help us to spread them through-out your great land. The Sunday-school chil-dren can help us, too. In fact, any one who dren can help us, too. In fact, any one who can hand a paper over to some one is just the we need; and by and by we assure you it mand we need; and by and by we assure you it will do good. Some may come to you and swell your mumbers o much that you can say, "Who have begotten me those?" Especially do we desire to have the address of avery Norwegma or Danish brother or sister, that we may become acquesiated with each other and

work together among our people.

Please forget not our request, but help us do good to all men, and let us soon hear through cour periodicals that you have commenced to How many there are in the churche work. How many there are in the churches who like to do something for the salvation of soals, but are also. Please use this little chance and commence, and you may soon see your-self involved in a great and good work. Visit our country people and take the paper along: speak to those who can talk your language Sing and pray with them if they desire it. that way be like the first apostolic church, where both men and women went out and spoke about their Savior. It is said of them, the Lord blessed their efforts and, many were brought to Christ

You may rest assured that our small paper shall not cause strife. We will only work for unity, peace, and good will among Brethren. We feel too much the necessity of daily con-versation in what is essential to salvation. We never yet got time to speak about non-e And when any one does, we think because he wants something hetter to do. Keep the horses at work, and they will not bite one another, even when they eat out of one manger.
Yours least in Christ,
C. Hore.

From Ozawkie, Kansas.

the Stephane. Hemility, simplicity, and courage to fight the good hight, he as shining plainest as required in the Stephane. And lighth that other may be contributed by their Ongon, stating that he was still leaving the requirements in a start, when we after help with all controlled in the Stephane and the start of the start of

are trying to conduct it true to its name. This we do by not admitting any relating matter in-to the school, save the Bible. Our object is to try to get our young people and children famil-lar with the Bible, and we feel that our efforts, so far, have not been in vain. We believe, yes we know, that God will add his blessings when his people are willing to look after the little lambs, to instruct them in the way of holiness. I was a stronger to Bible Schools as conducted by the Brethren until of late years, but after a little experience I am now of the opinion that it would be difficult to give sufficient good reason for opposing Christian people to assemble every hest day with their own and their neigh-bors' children, singing cops and poslins, mek-ing melody in their hearts, their bowing together with the tender lambs in proper im-ploring God for mercy and his blessings upon them. Go on Brethren, organize Bible Schools; don't wait for conventions or long-consult-ed plans; the Bible is all we want, with Christ-

isn teachers and the right object in view, suc-

From South Waterloo Church, Iowa

Our Brethren:—

O UR Love-feast, which was appointed June
28th and 29th is now among the things
of the past, and we feel that we enjoyed
a refreshing season from the Lord, The
meeting was largely attended, and the order was excellent. There were a number of speak ees present from the adjoining churches, which

On the 20th as the Breth services the audience was disturbed by a mea-senger coming in, and requesting the writes to come in baste to the house of Brother Christ-ian Mishler. We went immediately, taking to come in haste to the house of trother Unrus-ian Mishler. We went immediately, taking with as Brother Thomas G. Snyder, of Linn County. When we arrived at his house we found the cold death sweat lying upon the found the cold death sweat lying upon the face of Brother Mishler, and we soon learned

that death was already working upon his vitals. The doctor soon came, and did for him what he could; but all that could be done, could not stay the hand of death. Fifteen minutes after 12 o'clock, Brother Mishler died, his direase be-12 o'clock, Brother Mithler died, his direcase here cramp in the stomach and howels. The funeral, which took place on the 30th, was largely attended, and the occasion was improved by the writer and Brother Snyler, from Rev. 14:13. In the death of Brother Mithler loving father, the church one of her faithful deacons, and the church one or ner manner occurs, ...
the community a highly respected citizen.

Jacon A. Munaay.

From the Hopewell Church, Ps.

WE organized a Bible Class one year ago.
Brother John B. Fluke was chosen to uperintend it. Our cless was a grand success, superincipal. Our class was agread ascen-inder. We have our pupils formed little class-ca and ione made instruct in the realing. We have been been been been been been as and superincipal to the contract of the anatomy of the lord, and institu in their tender than the Bilds reballs. The arrange affects as the anatomy of the lord, and institu in their tender than new been chained by mother chueck their letter, as his lader we much needed there the con-traction of the contract of the contract of the con-traction of the contraction of the con-traction of the con-traction of the contract of the con-traction of the contraction of the contraction of the con-tr ims should be.

From Walls Walls, Washington Ter,

A SI have no place of worship in my reach, that I can worship with some Christian people. I thought to write you that you might still see that the harvest is great and the la-borers few in this part of the country. We

this country is improving, and that the pres-prets for a large grain and fruit crop in this valley are better than we have ever had since

the first settling of the country From your friend, O. W. HARTNESS

From Lynch's Station, Va

BE BRETBREN AT WORK COMES to US PERularly. We meet it on Saturday morning at Lynch's. It is a welcome visitor to us. We love to look over its pages and read the good news it brings to us. We are used encouraged by it. It tells us of so many coming to Christ. We love to coul the letters it contains, and to know that there is so much love and union among the Brethren. May the Lord keep us among the bretters. Buy the host keep us in love and union, and help us to let our light shine, that others also may glorify his name. We ought to love one another, for Jesus loves us, and died to save us. If we are faithful he will take us home to his kingdom, when he is done with us here in this world of trouble.

The Brethren were with us the second Sun-day at our school-house. Had a large congre-gation, and we hope some good was done. We saw the team in the eyes of some in the house. Yes, Jesus was with us and he was knocking at the door of some hearts. O may they soon at the door of some hearts. O may they some let him in! We hope to have some good news soon to write. A good many have told us they would come to the church soon, and we believe they will come, for Jessus in knocking at the door of their hearts. Brothren, pray for us, and pray the Lord to send us help

TROMAS C. WOOD

The Debate

OWING to the one-sidedness of the de-U bate, it has become somewhat irksome to me. The weights seem to all hang on one side. Brother Stein goes straight forward to the work, as one that was impelled by a sense of duty, and the doors seem to swing open be-fore him, thus inviting him on. While on the other hand, Ray twists, squirms, and dodges as a man in the heat of a battle, fearing if be

a mean in the heat of a battle, fearing it be dedges this way a kull singlit hit him, and if that way, a shell might strike him. He seems to have faillen on the plan of many of our larg-pers when they have got hold of the wrong and of a case, the last and only remedy is simply to carry it through with ridicule. He is certainly a man of great perseverance; for most men a man or great perseverance; for more mon would have given up the chase long ago under such adverse circumstances. Nevertheless we have the strong consolation of knowing that he carries with him another internal evidence of the truthfulness of our religion; for a re-ligion is proved to be strong only by the entire ingion as proved to be streng only by the countries failures of the opposing powers and elements against it to destroy it. Like our Bible and the whole infield even, their entire failures more on it have proved it to be built upon the eternal word of God.

Press Deannoner.

PETER DEARDORFE

From Denmark

Hear Beshren:—

O'Be mesting were well attended in North
O'Demandz. We had four have. Berother
formens preched, and one dates you'd requested to be haptized. Will get some subscribers
for our paper, and many dotien mestings in
their houses. The privat in Scagen has
gathred many people around him, and
he and they have wept, saying our doctrine
is wrong, and that be be hepther deeping in this
er wrong, and that be be hepther deeping in the Dear Brethren:ming against the Holy Ghost. Our enters up there rejoice in their sufferings for Christ's sake. The Lord will make all our trials and temptations work for our good if we love him.

there of the meeting was to reason segulaters by the contribution of the contribution

## Goapel Success.

And they that be wise shall shine as the rightness of the firmament; and they that turn many to rightnessiness, as the stars forever an

Warsaw, Ind., July 5. - Three more v haptized last Sunday where I dedicated the church, making twelve in all. Shall go to Michigan next week. Jesse Calvert. Grundy Church, Iowa.—A young man, for-merly a member of the Methodist Church, was baptized June 29th. West eight miles to Iowa River to baptiles. He was a member of our Sunday-school.

H. P. Stalckers.

Union Bridge, Md.-We haptized two last Wednesday, and three a short time before that. Last year forty-five were haptized in this congregation, and one reclaimed. May the good work so on. E. W. STONER.

Monmonth, Kansas.—Our church is still moving forward. In the last month we haptized three precious souls, and others are counting the cost. Hope they may soon be able to erect the building. D. D. SHIYELY.

Manticelle Church, Ind .- The church is still as far as we know, getting along smoothly, and an interest by the people to hear the truth. Now and then a few are willing to join with us. Two were baptized on the fourth Sunday of June. Others, we think, are near the kingdom J. H. Snownganga.

From Progressive Christian.—The Brethren of the Newton Church, Minmi County, Ohio held their communion meeting May 26th and 27th. Three were added to the church by haptism. During the month preceding, seven were reclaimed and seventeen were hapticed. This church has had its cloudy day and nor rejoices in the dawn of brighter times. They have an interesting and well attended Sundayachool

Licke, Ind — This morning went to the brick meeting-house, Union Center. Large socheace present. Were addressed by J. Haute ough, D. Neff, and J. Anglemyer; after servi-ces one applicant for haptism, an old grandmather Landis, perhaps seventy-nine years old.

Much rejorcing among the saints. At half
past three met at the same place for Sundayschool. About 175 in attendance; a good school. About 110 m interest manifested by all present. J. R. M.

Longmont. Col .- In church matters we are moving along in the even temp of our way, striving to serve the Lord, and work for the glorious cause of our Master. Several additions glorious cause of our Master. Several additions to the fold recently by letter and two a shout time ago by baptism. More we trust are so near the kingdom as soon to enter in. At our quarterly church council pesterday, with cheerfulness, all willingly agreed to send our quote for the Danish Mission. Can it be possible that any one who loves the salvaoe postuse teast my one was loves the sava-tion of souls can say aught against this lauda-hle mission? Notwithstanding the unusual dry season we have a good crop, about ready for the harvest. J. S. Floar.

Deep River, Iowa. — To-day we held our regular quarterly conucil meeting. Had a lit-tle business to transact, which was done to the satisfaction of all. Love and harmony prevail ed. One was reclaimed. He had been standing out of the fold for several years. We all re-joice to see him return, and carmently pray hat he may hold out faithful unto the end. Since the last report to you from here, one more precious soul has been added to the church hy baptism. We, with the angels, rejoice to see sinners turn to God. Glad to say that we have an interesting Sunday-school. We think it is doing a good work. Officers and tenchers are alive to the work, and attend regularly. May God bless our school.

S. P. MELLER

other Pikes on the 4th of July, about 11 A M., and after our usual greetings, sat down to the table. Hymn 715 was sung, thanks were given, and then we partook of the food. After dinner we met to sing, pray and exhort. Hymn number 749 was first sung, followed by prayer. The third chapter of Hebrews was read, and then the brothen and sisters exhorted one anthen the benthron and univer exhorted one on-ther. I think all total party comes had been all to the property of the property meet with those we love, and in telling of our prospects for heaven and eternity? H. C. Lono.

N No. 23 of the Burrunen at Work is the

following: "Many of our readers have seen or heard the article shout the Brethren that was publi-cd in the New York Independent some we-ago. It appeared as an editorial, and show

the other passes to a personne to be a second of the control of th

in any way connected with the authorship of the article in question. Did I "misrepresent" "our people," or does some honest brother in Altogether it is a high-toned p Howard Miller

The above was in type before I retired from the office, but its appearance has been delayed till the present. In the item we published not a word was said about Howard Miller or any articular Miller, the Meyersdale Courses totwithstanding; it was simply "Mr. Mill We obtained our information from a broth while on the way to Annual Meeting, and pu from a brothe lished it just as he gave it to us. But lately we have received a letter from the editor of the Independent, stating that the article on "Han sheyism" was not written by any "Mr. Miller. "Har ut hy one of the editors of that paper.

We are of the impression that there is a m nderstanding at the bottom of this matter. It write to some one that the article on Harshey-ism was written by "a Mr. Miller," referring to the article written by Brother R. H. Miller and sublished in the Primitive Christian, which are ticle was afterwards condensed by the editor the Independent, and by him published in that paper. If this he true, which seems reasonable, then it is the wrong "Miller" that is feel-ing burt. J. H. Moons. ine burt.

### Sample Copies Free.

A LL who see this notice are hereby reto send us names of any who might per ibly be induced to read our paper, and we shall cheerfully sond them a specimen copy free. We should even try harder to get outside scribe for the paper than members; for members, who can said are true to the church always attend its services. Outsiders do not but they would read the paper and thus bro acquainted with, and interested in the faith and practice of the Brethren. The paper may therefore be the means of converting the sin-ner from the error of his way, and the Bible says, (Jas. 5:20) "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a

## Announcements.

Ocu rule is to give notice; but now insertion. They should be breef, and written on paper repairate, from all other butiness.

The Arnold's Grove Love-feast will be held optomber 6th and 7th. Services first day at

1 P. M. Usual invitation extended. The Love-feast at Shannon, Ill., will be held Wednesday and Thursday, October 1st and

2nd, commenting at 3:30. S H Sanor The Brethren in the Burr Oak Church, is The Brethren in the Burr Oak Church, in-tead bolding their Love-feast September 20th, at Brother E. P. Garman's, two miles south-wasted Burr Oak, Kassas. The usual invita-tion is extended. Those coming by rail can stop at Roi Clook, and inform the writer

at Burr Oak, and they will be met and conveyed to place of meeting. ESATAS P. GARRAN. (Primitive Christian, please copy.)

Congregation, three makes south-east of Jones-boro, Washington County, Teamessee. JORL SHERFY.

Books, Pamphleta, Tracto, etc., for Cale at this Office. The Gaspel Preacher Vol. 1 .- A book of twenty well prepared screeces for Zeolumin Franklin 27 do. Ortificates of Eunkership in Sock-Form. - They accusally of managers, No. 2, 50 comments of the France of the Ernor of David, or Three Fours in The Prince of the Ernor of Interes, giving a life of the Ernor of Interes, given being a series of Interes, and Interes, and Interes, and Interest of Interest

Wolte of the Saves Thunders; Or, Lectures on the Book of Birelation By J. L. Martin, 41 60 Mond's Theological Works, or a Vendonston of Print Christianity By Elder Peter Neud. \$1.25.

Resett and Erreintico-By R Mallagen. 2 abseld not only by read, but carefully studied minutes in the hootherhood. 92 50.

The "Gos Faith," Vindicated, -- By M. M. Esselv. 40 pages, prior 10 costs, 12 copus \$1 00 Advecate. uden's Construence to the Eible, -Best edit

comaw and Jorkson's Debate, on Wrice Immersis As, overess
Disk's Silveral Esavens. —The Sedercal Seasens, and oth
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Vol. IV.

## Lanark, Ill., July 24, 1879.

No. 30

## The Brethren af Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON

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### STEIN AND RAY DEBATE. Prop. 1st-Brethren (or Tunker) Churches po

year the Bible Characteristics which entitle them to be regarded as Churches of Jesus J. W. Strin, Affirms.

D. B. RAY, Deni-

J. W. STEIN'S 17TH APPERMATIVE.

WILL Mr. R. tell us what the promise to for give sins (James 5: 15) is conditioned on?

As he improvides my veracity with reference to the former practice of the Baptist church, we mote our authority. Mosticim says: 'They' Ecci. Hist., pp. 500, 501. treme unction. Coote says: 'The restoustrant, or General Bap-tists, were openly joined in 1747, by the learn-ed but eccentric Whiston, who was of the opinkingdom, both in doctrine and practice. with the practic

of a me of their congruentions of praying over the sick and anounting them with holy oil upon the confession of their sins.' Ibid p. 720. Ac-cording to this, they used 'holy oil' and held even 'extreme station,' while the Brothren use common oil, and often anoint patients for their recovery. We teach that it is God who heals and forgives sin, hence Mr. R's denunciation of Microbeney is based upon a fulse occus We are commanded to anoint the sick, but where did the 'apostles' 'command' the church to east out devile?

It is not true that I admitted that a subject of Christ's government may take onths. Christ says, 'swear not at all,' and all Brethren obey. We trust he will have no objections to the 'white robes and palms' for 'church uniform,' ofter a while.

Does not Paul plainly call a woman's fem-mering power on her head?' 1 Cor. II: 10

Unable to meet our arguments against the me of such clerical titles in 'Rev.' to, he rids' he is the head and founder of the Brethren's Brotherinous source than as to be, with the bless cutes it, as 'taking must and cummin'. Thus churches, It is true that the Swarteness Brethe d'Scara for its Louise? and why do we re he quakers, like the Brethren, reject three also, irm can call to far an administrator, it by no below or we cleve and oforeign upon our no

only shows that so farthey are right—and right is always and every where of God. Again I say it is and rue that the Brethren re gard 'every unbaptized man as an unregenerate child of Sstan,' ony more than they regard every one incapable of repentance and faith to be a 'child of Satan.' We believe that no one is fit for baptism until he is begotten of God, and to we teach. See this clearly brought out is

our 3d, 4th, 5th and 10th affirmative. Such a one is prepared to do God's will, Mr. R's ticology scens to have no intermediate transition of Satan' one who fights against God?' He ap prehends insignations where they are not to be He continues to assert that no Tanker church

existed prior to 1708. The spostolic churches were all Tunkers, (i. e., Dippers) in the seusthe Brethren are. Morgan Edward's accounthe Brethren arc. Morgan Edward's account of the Brethren, quoted by Brother Boyle, we only the original of Mr. Brown's quoted by Bro. Moore. It is the same Baytist document rehashed. Yet this Baptist historian, Morgan Edward's whom my friend puts in his line of church succession (see Baptist Succession, pp. 66, 67), supports our claims. Mr. Winchester author of 'Winebester's Lectures on Prophecy. says: "I remember the Rev. Morgan Edwar formerly minister of the Bantist church in Philadelphia, once said to me, 'God always wi'l have z visible people on earth, and these (Tunkers or German Baptists) are his people at present above any other in the world." (My italics) Winchester's Dialogues, pp. 190, 191. Thus we see that even Morgan Edwards, The Wilsi Baptist, whose statements Mr. R. has been pa-rading with so much confidence, considered the Barthven God's peculiar people 'above any other in the world," his own not excepted. Because Dr

missionary to Burmah, like our own Brother Kurtz and others evidently considered the Broth remas the descendants or proper successors of the ancient Waldenses and Albigenies. He says The primitive mode of baptizing was preserved smoug the Waldenses and Albigenses. as appears from the present practice of the Ger man Baptists (or Tunkers) in the State of Penn sylvania and other parts of the United States.

Judson on Bap. pp. 113, 114. If Bro. Mack was called a 'Presbyterian.' that would be no argument against him being a Waldensian, since Vandois and Waldenses involved in the movements of the reformation, regardless of their distinctive principles, were inducriminate by called 'Presbyterians,' 'Latherans' &c. See

Perrin's Hist. of the Waldenses, Albigenses, and Vandois, p. 478; Israel of the Alps, vol. 1, pp. 208-208, 11, 12. The name Presbyterian was a very indefinite index to one's views at that time. We regard the little church at Swartzenau, conof eight souls (the same number who repeopled the earth after the deluge) as the little the ancient faith of the gospel destined, like a witness rising from the dead, to revive those long despised and down-troddon truths, which, Head of the Church, and to the dismuy and as-

tonishment of the enemies of God's truth, will church strictly enforces. yet pervode this wide western continent, if the Lord tarry long, and flourish on her plaine; and thrive (though by persecution) and her me tein fastnesses, as God's ancient children did in the vales of Pardmont and Switzerland centu ries ago. The fact that no one can tell who the first administrator among the Brethren was is significant here. The Baptist historium call ed it a 'concealed' something, and Mr. R. attals utes it to 'conscious error and shame,' but perhaps it may one day be found that nomethrong else has been ynessed at. It is certain, however, that no one can point to any some and may

baptism before he baptized others Mr. R. asks if the Brethren eng afford to force n'history? Ans. No. They have a history

whose record is on high; hence they do not need to keep one here. We do not base our church chims upon human history, but upon Christ and his word. Those who hold the faith and seaction of the spostles, belong to the true chusch succession-I care not when, where, by whom, or under what circumstances they were organized into local congregations, or by what came men may call them. The Brethren do not concern themselves so much about the choss

nel as the fountain. The former may become The medium through which the cable truth reaches us may be variable. It is enough for us to know that God's word connects us with his throne, and that we are the teleg moulded in the buttery of truth, by the Holy Spirit, after the divine pattern. Men are not eccuntable for the medium through which God wods his trath to them; but they are accountable for its acceptance or rejection. Neither has he mote its acceptance and their church they counct control. 'Whose keepeth his word, in hun verily is the love of God perfected; here by know we that we are in him.' 1 John 2; 5 Mr. R's scripture relevences fall to show an inbroken osicanic connection from the anostles the present time through a people of like faith and practice. As long as Christ and his word exist and men obey that word, so long will be have an ecclesia or congregation existng: but this does not provisitate as unbroker connection of faithful men any more than the

horeh in former dispensations did. It only calls for the existence of furthful ones which Judson a Baptist bustorian and the distinguished proves that the gates of hell have not pre-The cudless increase of Christ's kingdom looks Mr. R. still scaras at the ghost of his own doctrine of charch succession, and efuses to give even the name of one denomination which proposes to trace an unbroken orgame connection to the sportles through a people just like themselves in fight and pro We ask him again for the scripture that requires it? If men must prove such councetions before they can find the church, justice requires To-morrow Mr. R. may be too late. Mr. R. says the Waldenses had but "two sagraments.

Do the Brethren claim to have swere? 7th characteristic continued. My second reason why the Brethren po

this characteristic, is that their rules of discipline are those contained in the last will and tes tamount of Christ. Bro. Kurtz says of the Brethren, "their sentiments and principles have been published over eighteen hundred years ago in that blessed book called the New Testament of our Lord and Savior, Jesus Christ. lump, permeated by the remaining leaven of er than this New Testament, the Brethren have

no written standard of faith, nor rule of prac-tice." Geopel Visitor, Vol. 2, p. 3. He says, witness manig frees the dead, to revive those tree, telepit visitor, Vol. 1, p. 3. He says, long despised and down-troddon truths, which, "Neither did they make law for others." Did under the superintending providence of the firm 1, p. 88. Matt. 18: 15-18, regulates their proceed-

LOVE.

BY F. R. TRAGUS.

Let brotherly love continue." Heb. 11: 1 OVE, a small and benetiful word, which can be made to coavey so much depth or be made to coavey so much depth or ately and too often unstisely, do we love, yes worship those who do not deserve our heart putest offerings. Why then can we not as deeply those who have united under such a charious ed Savior for its Leader? and why do we sot

ble Lender, when we are so well furnished with the power and means of doing so

I have often thought that our love for each other sometimes waxed cold instead of continu ing, and when we see the pleasure that it gives to one another, the brightening of the features and hearts speaking to hearts, as the doubles of our love is made known to them, either by words or deeds, why will we persist in withholding the "precious contment?" Are we anxions to treasure it up for ourselves, or are we too selfish to dispense with it where it might be as "brend cast upon the waters?"

Love, in the Brotherhood should consist in deeds of kindness and morey, kind inquiries after the spiritual and playsical welfare of one another; but too often we are so negligent in this matter. Many of us are so formal, we must ture to say, "God speed" to some hungry soul In this we are following the ways of the world. who consider it grossly violating the rules of stiquette, to speak to one another without a formal introduction. Let us have a good old-time handshaking all around and a word of love, for all, not excepting our friends and neighbors. outside the fold. Too often we are deemed selfish, and are we always guiltless of the term?

Will not kindness and fore shown to these and an inquiry after their welfare, be more apt to draw them within our circle, then a cold greeting, or perhaps a stare. We can direct and cultivate this procious of

n of love which God has given us if we will Then, O, let us ask help from Jesus to mid us in directing and in cultivating it in a proper man-ner. And furthermore, I beg that you may accept of this in love, and remember how many or souls are hesitating in a dangerous situation all for the want of a word of June mokes

## LARGE CONGREGATIONS

WHEN we properly consider the duties emjoined upon us as the children of God, and when the question presents itself to our minds, in what way can we accomplish the most good, we look around us, we see many large congregations, with much larger terratory, a great many apointments, and more preachers to fill them, long intervals between and the result, is, our ministers have but little opportunity to preach. Many of the members re too far away from the places of worship. They become careless; the young become judst ferent and go to other churches. Our meetings are too far between, and are therefore not what they ought to be, and the preaching will not have the desired effect. Should we not there fore divide all such congregations wherever practicable; and if the proper view is taken it is possible in every old congregation. We have experienced as a result in the two past years that our congregation has had more increases than there was within the same time while our three congregations were in one. We have added to our number of one hundred and fortyfive eighty-five by laudism. It was because of a good interest taken in our small territory; preaching more frequently, and better conveniences. It creates more real and a deener interest in the laity, more encouragement to the rs, more liberty in giving to the up-building of the caurch and the spreading of the gospel; and the result therefore more glorious Much more good can be done by taking a proper view of the motter, and trust that the good father, of our church will consider the matter

Love one human being purely and warmly and you will love all. The beart in this heav en, lake the wandering and, sees nothing, from the dewilrop to the orean, but a mirror which it warms and fills.

carefully and prayerfully.

WHEN mem'ry recalls the kindness of my They thrill through my heart like a voice from the dead;

No friendly salvice from the lips of another,

I think of the face with rev'rend emoti And that sanctified ballo which seemed to be there. As she came from the place of her sacred di

Where daily she went for communion and prayer.

mk of her manners, so faithful and loving Her smile of approval, her temper so mild, And the sad, earnest look which she gave while reproving.

The follies she checked in her too thoughtles

Ab, yes, dearest mother, thy look so endearing Thy nature so quiet, so patient and kind; The sweet voice so soothing, restraining or Are all photographed on my sensitive mind.

Forget thee; Ah, never! thou kindest of mothers Though long death-divided, thou still has And thy place in my heart can be filled by ne

others, 'Till I meet you at last in the mausions above Selected by NANOT J. BOCK.

### INCONSISTENCY

BY JOHN FORMEY. DEAR reader, I call your attention for a few moments to the meaning of the word at the head of this article.

1. Quality of being inconsistent such contrariety between two things that both cannot exist or be true together Webster. To be inconsistent in anything is something we should avoid. If we live inconsistent to the laws of nature what suffering and misery it effects in our body! If I would one day live so ber and the next day eat or drink to much, or work too hard, and bring on suffering of body and mind it would be consistent with the laws of nature.

Look at the man that becomes a drawk ard, oh, what a wretched man! I cannot pass him by uouoticed in this article. I want the reader's mind prepared, take un the idea of an inconsistent life; hope let us look at the picture of the drunk ard. Behold his faltering steps when be rises out of the mirey gutter, reeling his way home ward, his eyes inflamed his face swollen and bruised, his whole appearance indicates a state of wretched He now in part realizes his folly and his misery

Dear reader, you now see the incom sistency of a man becoming a lover of the intoxicating cup, and then preach and protest against it. And we cry tem perance! temperace!! to other mee with a warning voice; and to the brethren and sisters, by the advice of 2 Peter 1: 5, we say, "And besides this giving all dili gence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance," &c. But Dr. King says ver will temperance become a gen eral matter, until tobacco ceases to m article of daily consumption," and he adds, "Parents, guardinos, ministers, and all who feel an interest in the health happiness, and morals of the rising gen on I beseech you to take the ad vice of one whose long experience and extensive researches have fully convioc ed bim that this scourge of the human family is yearly creating disease, and dragging thousands to an untimely grave: panied by examples to prevent those ho are to watch over you, and who are o become your legislators when your

and your minds are tottering toward a of the body to almost half the natural second infacey, from becoming the slaves of this foul, unnatural, reientless tyrant—tucked to fit tightly in the very heat of tobseco." he consistent in eating and drinking, in plaint. adorning our bodies as becomes our pro-

It is very inconsistent for a man to ery "temperaoce!" and he intemperate himself; or to cry, "be ye not conformed to this world," and then conform himself to the world, or to preach Je sus and his humiliation, and live in so exalted state of life, and to follow the hurtful fashioos of the world io faring sumptuously every day, being adorned with costly array, or tight lacing, or any thing else that will prey upon the health If it is only to cat too much of high seasoned meats and drinks, all of which is ioconsistent with the laws of nature, and

the gospel; hence not only hurtful to life and health, but sinful in its character. And so I might go on to enumerate hun dreds of inconsistencies that infest the human mind, and are detrimental to the church and to boliness. I will not con fine myself only to one class of incon es in this article. I will name some "by words" which are inconsitent for us, and trouble the church, such as

'Sure as I live!" "Is that so?" "My pa tience!" "It is awful!" "My goodness "I never saw the like!" These, with many other hasty and careless express ions escape our lips too often. Christ said men must give an account for everidle word in the day of judgment. It is inconsistent to make excuses and

apologies for doing right, or to try to io his prayer he only uses the oam make wrong things appear plausible. It is inconsistent to build costly houses just because we can, or to paint them in va rious stripes just for the lust of the eye How about the grand carriage, the cost ly barness, fine cushions, silk curtains flying over the road as fast as the very fastest horses can carry them, while the poor mae yonder is almost starving The husband is very stylish, the wife must keep up with him, or perhaps the mother is dressed in the heights of fashion, hence the father must do so in order

to be of one piece, while the many suffering for the want of the bread of life. How about consistency when the son must have the latest style of buggy (the last years buggy was sold for \$40 costing from two to three hundred dol lars, while the poor neighbor's children are too poorly clad to go over the way to meeting? How about consistency when the daughter is adorned in the roy

al robes of fashion, while the poor old neighbor woman is perishing for the ant of food?

No matter what that fashion is, there will be some cause given for it to make it appear right. If it takes twenty yards to make a dress with a number of boops to spread it out, that the aisles in the house of worship are too narrow; and it you will say to the lady you are afraid the gate is too straight or the way too narrow that leadeth to heaven, for her I do not think that that will keep me one can truly rejoice that we are found out of heaven when I do it for my health." This, and many other like excuses the Jesus our Master, whom we serve in sin-writer had to hear not a score of years gleness of heart. And because we love But since that time the fashion

the one who controls the fashions in

male, so now she is able to be laced and

as the weak constitution of the same feand through the gates into the holy city locks shall have been silvered by rime, pressed around the chest and upper part Space is the statue of God

Io addition I will say, let us Summer, without a murmur or com

I hope that none of our sisters will be found by this article in any of the above named inconsistencies, much less should we, the brethren, be found guilty, who are called the head of the woman. Let as all go into a close examination and ee whether we live consistent with our professioo. We are bonod together by a soleme yow that we will tell our broth er his fault, that we will forgive him when he repents, that we will hear him when he tells us our fault, that we will not conform to the world, but be transformed by the recewing of the mind. Are we dead indeed unto sin? Are we alive unto righteousness? or are we acting out the ioconsistent part, to bind our brother to that which we will not do ourself, and not bear him when he tells as our faults when we demand of him to hear no? Do we as ministers show o selves as good eosamples to the flock with a godly walk and a chaste coover

sation? or do we conform to the world? In our prayers, we are strictly forbidden to use vain repetitions," Matt. 6: 7, and the next verse he gives us a sample of prayer in which the name Father, is only oce heard, and so every petition in the prayer is only once named by the Lord, and he tells us to pray after this man The example of Christ's prayers in which he addressed himself to the Father, he

Father once, see John 11: 42. And in his high priestly prayer only six times. John 17, and in the garden in his suffer ing he said, Father, three times in three prayers, and on the cross in each prayer he only said once, Father forgive them, Father rote thy hands I commit my spirit. It is God's will that we shall know that his ears are open to our prayers, that we need not repeat his name from ten to fifty times to have him hear and koow that it is him we are petitioning. He wants his children to know that is not a God like the one to whom the priests of Baal called, (1 Kings 18: 26 30) of which Elijah said he sleeps and must be wakened, he even mocked them at noontide, and told them to "cry alond. But we shall pray to the God to whom Elijah prayed in a few words, till fire ne down from heaven in answer to his prayer, because be did everything

isteot with the will of God; whil the priests of Baal were inconsistent in their doings, and suffered destruction for Therefore brethreo and sisters, us look to ourselves that we lose not what we have wrought, but that we re reive a full reward. If we abide in the doctrine of Christ, we have both the Father and the Son. The jufidel may dishelieve, the world persecute, and the debater brawl about your good work which you do in harmony with the word to go on it in that style, the excuse will of God, inconsistently called "solemn Oh, I am so delicate, and so easy mockery, heresy, blasphemy, and Roover-burdened with heat that I cannot manism." This only makes us Christ codure the pressure of the clothing, and like if we bear it patiently. And I for

worthy to suffer abame for the sake of bin we do keep his commandments of dress has changed, and it seems that and his commandments are not griev ous to us, but joyous because we are surdress, can also change the mind as well they will give us right to the tree of life

USURY

THE Free Discussion speaks thus on usury: They are all running a race, and the best man foremost. They never stop to inquire if they are on the wrong road; and even if you point them

to the floger-hoards and tell them they are off the track, they have no time to stop and quarrel on the way-"go shead boys, the hest man gets the crown. Hur rak hoys! renew your courage. Only believe and you will get along all right. Keep in the crowd and never stop to look at fieger-boards: what does God come to beaven, so you persevere and trust the balance to him? He will never inquire which road you case, but wheth-er you was a good honest man in collecting your usual amount of usury. No time to talk about the evil of usury or

you will lose the race God pity such folly and be merciful to their unrighteonsness. "No time to stop and inquire about the poor, they are away behind anyhow, with their usury, and can oever overtake us, we are sure of getting their crown too." "Did you hear any children crying for

bread and see them destitute of clothing co your way ! "Oh, no-had oo time to look, or els

we might lose the crown." You did not hear of any sheriff's sales and foreclosures of mortgages an

families thrown out of their houses in the cold winter without clothing or food or place to go to?" only uses the name, Father twice, in Matt. 25: 26. At the grave of Lazarus. "Oh, no! I was in a race for heaven

that holy and heavenly place you read so much about in the Bible; and I had to time to inquire about the poor- God is merciful and I will let him take care

"Well, did you take time to collect your usury on the way?"

"Oh,-oo! I left that for the sheriff to

"Well, how do you expect to get the benefit of it after you get to heaven?"
"Well, my dear sir, it will not do me my good over there, but it will give my children a good start of the poor, and thus you see they too will get through the race ahead and get the crown; so we

will get all the crowns." "But the Bible says the poor are the only people that the Lord will hear if they cry for food and raiment, and the only people that he will help.

my dear sir. I needed no heln: I have my pocket full of Bonds, and they belp me to all I need.'

Well, do you think they have boods in the other world too? Never thought of that. I was in

such a hurry to get there, that I did not take time to inquire about that."
"But the Bible says you must oot take

Well, I never inquired about that: I

was in too much of a hurry to get to beaven. I do not understand Greek, and as the Bible was written in that lan guage, I thought I could not understand it anyhow, and our church conocil de cided it was right-and it was composed of men that could read Greek-and they ought to know; so I will risk it anyhow for it's an easy way to get to heaven."

SHALL THE WOMEN BE TAUGHT THE USE OF TOBACCO

BY PROP EDWARD A LAWRENCE

WHY not? If smoking Havanas, or W chewing pigtail and caveodish does the mee good, it ought to do the womeo good. If the use of this socient

monopolize the benefit? Would it hot be well, if tobacco, in the moderate use-no one ever thinks he uses it immoderately - does so much good, that the board of health in our towns and cities should pass commendatory resolutions respecting it, in behalf of the female portion of our country? though, living in a land of Bibles, it is Should not the school committees or an established fact, that the pure gospe boards of education arrange that the girls may have the same opportunity of why? Because they have a lack of fidel learning the art of their teachers in ity to the Scripture. If faithfulness is school-since the mothers do not teach required in him who takes upon him them at home—that the boys have from the fathers and brothers out of school? Think of it, men of America. Think of it! You do not need to think of it. The idea of teaching chewing and spitting, or smoking and spitting, or souff ing and blowing, to the school girls shocks you. But if you would not have it taught your daughters, is it worth while to teach it to your sons? There is no teaching like example. If you smoke, they will. If you chew, they will.

And if smoking and chewing were to become as common among the women as they are among the men-if our wives and mothers, our blooming young women and bright-eyed girls, were to walk the streets, rolling pigtails as a sweet morsel under their tongues, ejecting its dark juice every few steps from their rosy lips, or puffing a large Havana of an old, filthy pipe that pollutes God's pure air for rods around, there is not a devotee of the weed who would not deplore it as a grievous calamity.

And why? Because of the losses in feminine cleanliness, sweetness and beauty, which would ensue. But if the evils of this habit be so great to one half the amunity, are they really less to the And can nothing be done ! Yes. Count the cost: "I have spent money enough for tobacco," said a venchurch member to his pastor, "to

Let every young woman make it a condition of accepting addresses from a man in the use of tobacco, that he abaodon it entirely. "That is the way my lady-love treated me," said an intelli-gent man. We loved. I smoked. She did not. She said 'I cannot consider our proposals till you give up tobacco. I gave it up. Then she considered and consented." "Therefore lay apart all filthiness and superfluity of naughti-

Ministers of the blessed gospel, what would you think if the Master had been so in the use of tobacco from his boyhood to his death that he could not dis pense with a luxury that costs so much and does such great harm to those whom he died to save. Can we, then, in this judulgence, be his true and faithful witnesses, and a safe example to those whom he has called us to lead, through self-de nial, to eternal life .- The Informer.

### MISSIONARY BY L. F. KELSO.

the subject of missionaries for publication, I shall endeavor to present a few brief statements, hoping my thoughts led on its crest. Not his estate, not his immortal souls. There are a few reasons dearest objects to him were the toys of for my inertness on this important top- his little child.

weed is such a substantial gain to phy . | ic. The principal one, is, my inabilit ical atrength, clearness of intellect, so take principal one, as, my manning ical atrength, clearness of intellect, so take the subject—if was excital refinement and morals, why should dowed with the ability to express my we, "the lords of creation," and the thoughts on paper as they pass through guardians of "the weaker" sex selfishly the mind. I might have written long the mind, I might have written long ago. Yet it has always been a persuasio of mine that we shall learn practical lessons experimentally, and those who have no clogs of antique prejudice, may be benefited by a spontaneous cessy, and may not be an obstruction to the sentimentalist or the most fastidious. Alself any secular care, can too great at

tention be given in performing that du ty which includes the salvation of souls Certainly not. An am bassador for Christ What a responsible calling! "Be not de ceived; God is not mocked: for whatso ever a man soweth, that shall he also reap." Gal. 6: 7. The congregation will follow the example set by the min ister, whether it be arrogauce or humil ity, superfluity or consistency. how important to choose one not glory ing in popular, Ton words, unscriptura rases and sentences for the sake of os tentation. "But he that glorieth, le him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor 10: 17, 18. Comparatively speaking how few are the ministers who can furnish thoroughly unobjectionable ser mons! How vast are the obligation and responsibilities of those who are sent

abroad over the world to proclaim the glad tidings. They may speak with the tongue of an angel, and print in letters of gold, yet if they have not charity it profits nothing. One whole souled as-sertion for the Christian religion has more influence over souls than all the unscriptural eloquence that ever has enraptured unconsecrated admiration. The divine commission directs; "Go ye therefore, and teach all nations, baptizbuy the best farm in the state, and stock ing them in the came of the Father, and of the Son, and of the Holy Ghost:

> whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 19. 20. This appointment and authority of God, with the nniversal consent of the Christian church in all ages, gives the ministry of reconciliation a pre-em inence that dare not be neglected no disregarded. Who possessing the pre requisites will refuse to work for the vation of souls that they may inherit the amaraothine bowers of eternal bliss

Hence the most important part is in the selection of ministers. O consistence where are thy jewels.

## A TOUCHING INCIDENT.

A NOBLEMAN, who died a few years since, had a chest all locked up, but marked, "To be removed first in When he died, his friead: ase of fire." opened that chest, supposing, of course at some valuable document or deed of property, rich jewely, or costly plate would be found in it. But what did they find? They found the toys of his HAVING been requested several little child, who had gone before him months since to give my views on richer to him were they than all the

world's wealth, richer than his coronet. brighter than all the jewels that spark will not be any impediment to the march jewels, not his equipage, nothing glori-belp them. I cannot shake it off. I repair all damages now, but if you once of human progress, or the salvation of our and great in this world; but the will co with you." ous and great in this world; but the w

ions on my part, a basket was filled with age cannot be repaired.

## Home and Family.

## TRUTHFULNESS TOWARD CHIL-

WHO of us, let us ask this question shamefacedely, from the Doctor of Divinity down, has not been guilty of deception toward a child? And do not forget, either to consider the wee things who begin to learn, not from the sheet of man's letter press, but from God's great volume whose first chapter is their mother's face. It is a common thing to give a child a pocket-knife to play with. The small toddler wants the shiolog blade as well as the dark handle, and, perhaps, noable to talk, brings it to mother or nurse with a gesture as intel ligible as the purest of King's English

To save the pain of a refusal, the re ply is to take the knife and pull at the blade with every appearance of desire to open saying, "Mamma cao't. See! so hard!" And the child goes away satisfied. Afterward, when the pencil is to be sharpened—the new magazine cut, he sees it come open without effort, and he has taken his first lesson, the culmination of which may be in what terrible dishonor!

Let every one resolve never to deceive or mislead a child in the slightest particular. Tell them, with such an earnest ness in your voice and tenderness in your eyes that they cannot choose but believe, that you would rather they spoiled all their new dresses; smashed their play things; tipped the ink-pot over your book with its delicate tiuted leaves; in short, committed any and every sin in hildhood, than for a moment decrive you by tone, word, or action. If such a mishap has occurred and been covered by a deception, forget the original fault, no matter how glaring, and fix the attention on the notruth, till the child feels all the dishonor and shame involved in Teaching them to observe all things

But the teaching must be supplemented and annotated by the life of the teacher. The child must daily feel the force of a character whose promises are in-violably kept, whose lips dare not utter current stories till the truth is known. who speaks atways as knowing he has an audieuce in the heavens as well as on the earth. The youth must feel about him an atmosphere of honesty and sincerity. Let him not be brought up in a house in which there is always thing to be concealed .- Sel.

## A TRUE NARRATIVE

ONE cold, stormy evening my children were io bed, and I seated myself with my work, when my husband came from his study, and said: "Mary, I want you to take a basket and fill it with food for Mrs. L.

"Why!" I exclaimed, "I shouldn't dare to; it would never do; they hav just moved here. She seems so proud and inclined to keep aloof from the neighbors; she would feel insulted. What could have put such an idea into your

bead? Said my husband: "As I sat reading, the impression came to me so strongly world to him. Needles and thread, soar that that woman was in oeed, I must suds and a good stock of patience, wil

bread, meat, tea, coffee, and such things as my pantry afforded. We went to the door, and as I had called on her with other neighbors, it seemed hest for me to go in. I had been repelled by her distant and haughty maoner, and Idreaded to go on this errand. In answering my knock, she led the way to the sit ting room, and, with much embarrassment, I put down the basket and said a few kindly words.

For a moment she stood still, white and trembling; then bursting into tears told me her situation. She was a widow with three little children and scanty means, and this Saturday night she had put the last food on the table for supper. Theo," said she, "I went on my keees to the Lord and told him all, aski ing him to help me in my desolation. My fath er was a good old minister, and I knew his God would not forsake me. While I was yet speaking I was helped."

American Messenaer.

## A RUM RUINED HOME, JOHN B. Gough tells the following:

"A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his con gregation came home for the first time in his life intoxicated, and his boy met him upon the door step, clapping his hands and exclaiming, 'Papa has come home!' He seized the hoy by the shoulder, swung bim around, staggered, and tell in the hall. That minister said to me, 'I spent the night in that house. went out, bared my brow, that the night air might fall upon it and cool it. I walked up and down the hill. There was his child, dead! there was his wife in strong convulsions, and he asleep, A man about thirty years of age, asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swungs him round, and a wife upon the brink of the grave! 'Mr. Gough,' said my friead, 'I cursed the drink.' He told me that I must remain until he awoke, and I did. When he awoke he passedhis hand over his face and exclaimed, "What is the matter? where am I? where is my boy? You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion, I took him to the child's bed. and as I turned down the sheet and showed him the corpse, he uttered a wild shrick, 'Ab, my child?' That minister said further to me, 'Oue year after hat he was brought from a lucatic asy lum to lay side by side with his wife is one grave, and I attended his funeral. The minister that told me that fact is today a drunked hostler in a stable in Boston. Now tell me what rum will not do? It will debase, degrade, imbrute, and dama everything that is noble bright, glorious, and God-like in a hu man being. There is nothing drink will not do that is vile, dastardly, coward sneaking, or hellish.—The Morning.

### KINDNESS IN REPROOF.

WAIT mother, before you speak barshly to the little chubby rogue who has torn his apron and soiled his Marseillesjacket. He is only a child, and "mother" is the sweetest word in the teach him to shrink from his mother and ill go with you." teach him to shriok from his mother an.
With many remonstraces and object- hide away his childish faults, that dam

## The Brethren af Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, | EDITORS AND

The Editors will be responsible only for the

BRETHREN AT WORK, Lumark, Carroll Co., III LANARK, D.L. . JULY 94, 1879 Onnsus for Minutes and Report of A. M.

now all been filled Waren the date of your paper opposite your

In the report of the Missionary Board of North-western Ohio as given in No. 27, the name. Daviel Brown, should have been Daviel

Wg have not yet heard from all to whom we sent Statements. We hope all will respond of once so that we may know what to do. have accounts to settle, and, in order to do ould have promptly paid to us all that is due In No. 28 we said Brother J. E. Ockerman of

New Letamon, Obio, has been chosen to fill a position in the Huntingdon Normal School. He is a resident of New Lexington, instead of We had copied from Primi-

The price of Brother Hope's paper is fifty cents a year. Have you may Danish Swedish, or Norwegian neighbors among whom you might distribute some apricumen copies? For samples send to this office. Subscriptions re-

WE have received a letter from Sotter Phebe We have received a letter from Source Fluence Powell, Oaktown, Knox County, Indiana, stat-ing that she is very sick and in need of help. We publish this in the hope that Brethren who live near her may took after her and give has that you that if due the more her that care that is due the poor.

BROTREE MOORE would like to know wheth notes. The book is now ready for the press and he would like to know immediately. Thos who led interested will please drop him a card

BROTHER James F. Davis, of Bruce, 18., me to hear from so many of the dear brethren and sisters. It comes like good news from a and siscers. It comes mee good news most a far counter, much to the confort of my heart I do hope that you may be spared to continue its publication for the constant of the children of Gol." We bless God for that hopeful

HEAR Brother David A. Norcross, of Martin and the glorious approxing of the great God

Mission is doing a grand work for the common people & Oenmark. The great day in which mile," and the successing labors of Brother Hope and his nouslants in bringing precious nonls to the knowledge of the truth. The Lord has given the increase, therefore prair

"he found into prace and honor and glory a the appearing of Jesus Christ," writes: "Som ary to me, "You have quite a library" I am I am inclined to answer, I discard tea, coffee and to acco with other unnecessary stimulants. The amount that would be unnecessarily spread brings food for my mind." No wonder such washing will be found anti-perior, and house and of sy when Jenneym s.

ALL the churches of Northern Histoius have ignified ther willingness that the District take the Annual Meeting in 1890. The Committee will meet soon to choose time and place for a special District Meeting.

THE A. C. Review talks out in the following ful and sensible manner on colleg-"It is not stone and brick and mortar, an-Rectural display, that makes a college. is brain, and moral stamius, independence of character, faith in God, reversuos for divine revelation, and genuine philanthropy, that constitue the elements of success."

THE Proprietors of the Mt. Morris Sea since issuing their circulars, have made arrang ments to heat their huildings with bot farnaces. This will afford their rooms more regular heat, better ventilation and freedo from danger, dust, trouble, etc., attending the use of stoves and wood. Female students, es-pecially, will appreciate this during severe win-

WE praise God for the many lette ing "good words and comfortable words, (Zech. 1: 13) which we have received since at saming the management of the BRETHERN AT Work. We are glad, too, that so far no one has scelded us. May God give us grace to per-form our part well, and that ue may never betray the trust and confidence reposed in us. Remember us when asking God for blessings.

wark, N. J., sad to a Christian people about bum just before the fatal hour, "If I had received one-half the attention and care from the good people in this city in early life that has been shown me since this trail commenced, I should have never been a nurderer." No one reached forth the helping hand, no words of sympathy cheered him until it was too late. Thousands went into the fishionable homes knelt in worship, sang and prayed, then return ed home, not so much as looking at the teamt on home, not so much as tooking at the tempted, the wratched and perfishing. And then when one poor soul is in the whirlpool of destruction thousands of hands go up in horror, and begin to pity. All begin in time; seek the outcast now and lead him to Jesus.

Tax Goopel Preacher comes to us this week ith Bro. J. H. Worst as junior editor. We extend to hum our hearty concratulations, not be e he will be an object of criticism for old and metriless, and a mark for evnice but cause he has cutered a great field of useful-May his pen be bathed in the blood of umb, and his affections clothed with the Spirst of truth to the end that God be glorified n darkness. We are glad to see our youngest brothren willing to brave the storms and oppositions of life for their Master's cause. If the older ones will give them their sympathies, and

THE abominable style of dresses and he gears now worn by women are too im-modest to mention, yet professing Christians run after them with the zeal of a turkey after If an angel from dresset in plain whate, without ruffles, flounces, trails, and ornamented head-cover, were suddealy to drop among some christian cougreg tions man-tenths would vote for its succiojectment, because it is not in the fashion. Very well, an angel will thrust in the sickle of death some of these times, and then these oted clothes-worshippers will send up a wail

Just six weeks from the close of General or table. It consists of fifty pages, twelve of chick (or about oue-fourth) are taken up with the trial of editors and writers. We must the trial of editors and writers. carn to be getter children, or other methods much

## GOD'S PURPOSES CONCERN

OUT of the abundant goodness of God, issued the universe. His unbounded wisan devised all things, and his all-powerful hand shaped them. The variety of beings with which he peopled the earth attest his goods wisdom and power. Infinite wisdom alone could devise, and infinite power alone execute such workmanship. Not a single act of God can be placed on the side of selfishness; everymade for man, and not man for religion. purpose of religion is to lift man out of his

thing be did, everything he does, everything he will do can be placed on the scale of benevo tried foundation. It is designed to bring man lence. "Abundant in goodness and truth," (Ex-(4: 6) all his motives were to hestow happi and enjoyment on the most extensive scale. All that be made he pronounced good, yen very good. This he could say of things oucontamipated with sin, but when sin entered into the world, the things that were "very good" longer enjoyed the bliss bestowed at their

We know nothing of the origin of "moral evil " in God's universe. When and where it first made man its slave is clearly and faithfully detailed in the Bible. More than that the wislom of God did not see fit to reveal to mankind. By one man sin entered into the world," (Rom. 5: 12) or as Moses says, "by one tempter sin enteredinto man." " Lust when it conceives brings forth sin, and sin when it is finished brings forth death "-James 1: 15 By these Scriptares we know all God wants us to know com cerning the introduction of sin into the world. Sin and its direful effects being in the world, possessing the souls of his noble men, he sets bout to limit its destructiveness and bring his creatures back to their "first estate." gospel, the Christian's guide, was the grand means by which God decreed to make man acquainted with the divine will, and to show him where he could obtain freedom from the blight

This scheme of retemption was arranged ing before the Jowish age, even from the formdation of the world. To Eve was given promise, from which dates the inauguration of the glorious conquest over the aubtle adversary of man. All the purposes of God are through Dod's purposes concerning man, to be fulfille could be realized through Abraham, Musee, or the prophets, but through Christ alone. Abraham, Moses, and the prophets were ply way-marks pointing to the purp nises of God through Christ. The works of Christ availed, but the works of Abraham, Moses, and the prophets did not remove sin. He " bath saved us, and called us with a holy lling, not according to our works, but according to his own purpose and grace, which was given us in Christ Josus before the world bewhole heart, the work will be done. Pray for gan, but is mor made manifest by the app

> "He hath chosen us in him before the foun dation of the world, that we should be holy and without blame before him in love." Eph 1: 4. Jerus himself says, "Come ye blessed of my Father, inherit the kingdom prepared for 25: 34 Bere we learn that God's purpose all his promises are centered in him. developments of the Christian system previous to Christ's coming in the flesh, were in harmo my with God's purposes to recomile the world unto himself through his beloved Son. Enoch. Noah, Abraham, Isane, Joseph, Jacob, Mon Auron, Joshua, David, Jeremiah &c , were called to high and noble stations as instruments of God to bestow his love and praise upon man-

kind in conquering sin through Christ. They were called ont and given particular work to do not for their own welfare aloue, but that the ble-rings of God might be bestowed upon the human family. We have not hands simply that the bands may administer to themselve

ly." This is God-like; but to force people to ac sept the water of life would be Satan-like. Prome as men is to evil, and easily as he is a duced into wrong, he may or may not, (as he will,) yield to seduction. Those who receive the word "with all readmess of mind," are cortainly more noble, more virtuous than th who, by physical and moral weakness, partake of the word with reluctance. It will therefore be seen that religion was

oral depravity, and set his feet on a true and

back to God-the prescribed recordy to cleanse of his impurities, and make him delight in his Maker. The primitive man, no doubt could, like angels, love, adors, and a being without the religion of Jesus but the spectate man needs a religion which will restore him to love, worship and admiration of God. God, therefore, sends him a religion by his Son, and gives him the system in order. 1. The things which he does for Ms. These are such as we can not do for ourselves. No man can redeem do that work. Nor can any man purelen him self, bestow spiritual gifts upon bimself, and add blessings to his spiritual nature. All these God can do and slid do. 2. Man can surrender. can accept, can return to God. Beaven does ertain things for us, and the very things we can not do for ourselves, and also proposes to us the things we shall do for ourselves. God of fers sacrifice, the Holy Spirit, the means of sauctification, eternal life, and proposes that we accept the sacrifice, accept purson, the Holy Spirit, the means of sanctification, and eterna It is in the "one body," the church of the true and the living God, like in nature. provides the soil, the seed, the rain, the heat, the sunshine, and then sake us to prepare the ground, to sow, cultivate and guther. the increase is given, do we merit anything by eating of that increase? Not anything. So is the kingdom of grace; the things we do by command of God does not obligate God to re ward us, but by doing them there is a neresult, just as there is a necessary result in ma ture when we sow, cultivate and resp. A sucrificed Son the cause, and an opened way to eternal life, the effect. Love on the part of God the cause, and eternal toys with him the effect.

own name will be glorified, and Satan subdeed.

## give him eternal life, and as a consequence his WHAT WE FIND IN THE "PRO GRESSIVE CHRISTIAN

The sujoyments, however, are obtainable only

on conditions. God does his part; we must de

ours. We cannot in d, teil speak of the things

which God has done for us, and what he re-

quires of us to be saved in heaven. We have

shown that God's purposes are to save man,

WE learn the following from the P. C. Jr., of Berlin, Pr. Berlin, Pa.

I. An article from Howard Miller entitled.

"The Clother Question." Brother Howard thinks "nine women out of ten look better in a Dunkard bonnet than a hat" We think just it is inconsistent for brethren who wear almost any kind of head-gear they please and carry usurous papers in their pockets to condemn a sister who does not wear the modest covering she should. He says, "plenty of time is found le comes from the everlusting and interminable far as their clothes go, are all wrong in every thing they ought to be." He is in favor miformity and has but little sympathy for those who get into trouble about it; for when they joined the church they knew what they were going into, as the church has no scerets He condemns the practice of impugning the

loan to be extra children, or other excludes conditions of the couple of the control of the couple o

recting the Brroog We copy a few of his very excellent remarks

sory measures never restors, but always destroy never unite but always tear down, let us try that other method, viz: the snirit of secolmen "Meckness means mildners, gentleness, hum bleness; being opposed to harshness, roughness

which usually enter into

"Now for the application: Let the elder be sa ensample to the flock (1st Peter 5: 3). In al things showing a pattern of good works. (Ti things showing a pattern or good works, (11 this 2: 7) by trying to lead a life worthy of imi-tation by all the members. Of course every other member should try to do the same; but as the elder has to officiate at council meetings and as he is generally looked upon as a spirit ual advisor, he should take special care not to paralyze his influence for good by improp

onduct on his part. alk the members meet with him is council, and don't forget to take your Bables along, and also your concordance if you have one. charge be plainly stated, without manifesting a disposition to mescuify the evil. Then ask the defendant of the statement is correct, if he amswers in the afficuative no farther investiga-tion is necessary. If he dears the charge tion is necessary. If he deeper the charge then produce such testimony as can be had in the case, giving the accused the hear-fit of every is considered innocent until he is proved weal-

ty, and by all means have the accusers but to face with the accused, and let nothing be done pertaining to his case, in his alsem When the church is fally satisfied that he is guilty, don't make him go out while the church up a dose that he annot take or leave the church; but let the elder proceed to give him a When he is through let any brother or sister in the house have the same privilege. Let all the Scripture, all the decisions of the Assaual Mestng and everything that has a bearing upon the case be brought out. Let it be shown to the erring one so plainly that a little child can not net me of his own accord and voluntarily no appeal to the brethren and staters to forgive he does this, it is enough, you have gamed your ed him out of the fire, and he will love all the numbers more than, he everdid. And when he goes home he will feel to thank God that he is connected with an association of men and

But suppose be he stubborn and nelf-willed and all your kind words and enruest admonitions don't move him, what then? Shall he le ompelled to make an acknowledgement sent is worse than no acknowledgement, hence low days, and in the meantime let all the men ith him when opportunity presents itself .-Make him feel that you love him still, and are

me, and you have gamed your brother.
"But suppose with all this he persists in his il ways and will not be restored, after the first and second admonition (Titus 3: 10), he must of course be rejected. But even then let it be ug assembled in conneil with this member nt (if you can get him there) an elder aris it says: "My dear brother, here we are have prayed for you and plead with you, we have tried to restore you to the faith and arms tice that you consented to when you because a member of our body. We have tried every tice that you consented to when you breamer as Zeember of our body. We have tried every realiable means to show you that you are in er-very but it seems you look at these things dif-Zeemily from us. It seems you don't any long-er endouse the things that you promised to be that you have been and are yet in the wrong, and will promise to change your ways, ne cannot, according to the Seriptures, hold you may longer as a member of our body. And after you have gone out from us, dear brother, remainbur that we shall still continue to pray for you, that the good Lord may show you the BRETHERN AT WORK error of your ways, and incline your heart Jan. 1st, 1880, 60 cents,

2. Brother J. H. Peck gives an article on Cor- again unto his testimonies. And at any time you may feel to come back to our blessed reli n, we will open our doors to you and receiyou into our boroms, just as we did when you

Sest came to us for admission into our body "Now if that member goes away, and it a-ally lost after such a course of treatment, every member in the church can have the bless ed assurance that his blood will never be demanded at their hands. Paul says, "knowing the terror of the Lord we persuade men."—2 Cor. 5: 11. Then dear brethren and susters, let us kry those persuasive measures, not only to get nbers into the church, but also to keep them there. And let us do away with compulsory obedience, for it is contrary to the spirit of Christ, and the tenor of the gospel, and cannot claim the blessings of a just God."

3. The editors say a great many good things to "A S. S. Teacher,"-that he should be impressed with the importance of his work, that se should remember children learn by observation, that he should both be and secure reslar and penetual attendance, that he should inderstand the lesson, that he should attend a teacher's meeting, that he should pray over his work. Next they tell us about "Fasting."-They regard it as being attended with very beneficial results. We do not have room to rethe other papers this week.

### MANUSCRIPTAL

ON taking charge of the BRETHREN AT WORK, we found an immense number of articles on hand. We have putiently and car then as best we could. We have found some which are rich in thought-real wholesom food for the soul, and they will appear in the order in which they are named. Hereafter artiles possessing merit will be named in this list. and srust await their time. We are not respe baligyeth not shall be damned. ers of persons, and shall aim to be impartial, knowing no rich, no poor, no high nor low in giving room to contributions. Merit alone must decide. Should any not find their arti cles in this list, they may conclude that they have been rejected. Contributors wishing their productions returned must send stamus. deately after its reception. You need not wait six months in order to 8nd out what has

become of your labors "Fanaticism," by L. M. Hopwood, "Consis "Anousting with Oil," by S. T. Bosserman

sien that are concerned about him, and feel deeply interested in his eternal welfare. Man's Accountability," selected by Mary Moo naw. "The Lord's Treasury." by A Brother Baptism for The Remission of Sins," by Wm. "The Profane Prayet," by J. H. El-"Doing What We Cau," by Asron Mow Examination of Some Objections Against the Davine Origin of the Bable. "Bucharist," selected by C. F. Wirt. "The

Two Ways," by Jacob Book. "Dress," by L. Haug. "The Power of God," by James Wirt. The Two Roads," by Sarah J. Price. "The Origin of Baptism, Sprinkling, and Ponning, by A. H. Ellis. "The Hard Heart," by S. E. What is Truth?" by Wm. Borough. "Repentnce and the Evidences of It," by Amos f berlin. "Remember Thy Creator," by G. Nev

inger. "The Difference Between Faith and Beltef." "Trusting in Jeans." by Fivab Torner Is Sin Hereditary?" by Lewis O. Hum The Communds of God," by Fetter Hall. "The Christian's Aim," by M. P. Lichty, "Pride." by by Jame Robinson. "Our Duty," by S. C. Stump "The Wealth of Jesus," by Emma C. Newland Go, Teach, Bantine. Who? Where? The " by W. J. H. Bauman. "Eril So by M. A. S. "Science and Revelation Ben A. Oberlin. "Will and Obediene by Allen A. Oberlin. "A Reply to a Methodic Parson," by S. S. W. Hammers. "Singing for Je-as," by Leab Replogle. "Can a Christian Fight." by C. D. Hylton. "God is Love," by J. Brown. "Choosing Munisters," Thomason. "A Few Thoughts," by C. Friedly by H. W. Strickler. "A Solemn Duty Dan gerous to Neglect," by C. C. Root. "The Lord" "A Solean Duty Dan-

### A SERIES OF ARTIOLES ON INFIDELITY

THE mockery which is made of divine ordi nances and characteristics of the Lord's or is largely attributeble to a lack of faith in God and a disbelief of the inspiration of the criptures. Indeed, how could we expect people to obey the Bible when they consider it a frand? Then, on the other hand, when people do not okey the Bible, sseing its rich promises to the obedient and its terrible judgments not the wicked, is it not clear that they not believe the Bible? Would you not expect to see all men who have an unwavering faith in God and an implicit confidence in the impiration of the Bible to "obey from the heart that

We have on hand several articles on, "Examination of some Objections against the Di-vine Origin of the Bible," by Lewis O. Hum-mer, which we shall publish soon. These are o be followed by a series of articles entitled. Ingersoll Converted," by one of the edite This series will contain a complete upheaval of the great infidel's theory by his own powder. All he says against Christmaity he will be mad to say against madelity, and all he says in fa-vor of infidelity he will be made to say in fa-

We hope our readers will appreciate this oportunity to dispel the dark and gloomy cle that have gathered above and around their relatives and friends, and will make an effort to circuate the truth where it is not now known. Our printing these articles will do no good if they are not read. We therefore trust, our readers will all take an interest in the matter and thus id their brethren in overcoming a theory which is the means of carrying thousands of our fellow-men over the Nugara of ruin. "He that

## FROM PALESTINE

lace, and its identification.

Entil about twenty years

MUMBER XIV. Nebo, Callirrhoe, and the Plains of Monh

HAVE elimbed where Moses stood and viewed the landscape o'er, and it is my ask, in this letter, to give an account of the

lying cast of the Jordan and of the Dead Sea are to modern acholers almost an unknown region. The tribes of Bedouin Arabs, who inabit it were so suspicious of the designs of explorers, and so hostile to Europeans in general, that it was unsafe to explore their territory, and few were daring enough to even hastily ass through it. This suspicion and hostility are to a large extent subsided; but even now the traveler const pay a heavy tribute to the Shieles of those tribes, and must constantly be ttended by an escort of their armed men,

order to pass through the country in safety,ribe, and two of his men; and our tribute to how for the trip amounted in all to \$117.00 In consequence of this state of things the lentification of some localities of great intergals on which Moses stood to take his last view of the promised land.

Of the recent explorers, De Sauley, I think so the first to make an intelligent, but uns ceasful effort to identify Mount Nebo. After him came Dr. Tristram, whose "Land of Mash" is the best book yet published an this country, and who was supposed to have settled the quo tion, until Profestor Payne, of the American range from which all this is possible, and con-Pulestine Exploration Society, published his report on the subject in 1875. He claimed that Tristram had not been upon the real Nebo and that many of his statements as to the objects visible from the place which he took for Nebo, were incorrect. In the face of such con tradiction between the two most careful explorers, my own mind was in doubt, and I It anxious to know the truth, if it could be certained. One thing was settled according to the admissions of both parties; and that is that the mountain known to the Araha as Jebel Nebs, must be the true Mount Meho: for among all unlettered proples, the names of localities are retained with great tenacity from age to age, and their traditions are unaffected

With this as a starting point, when we had finished our examination of the raise of H bon, I turned to our Sheik and pronounced the words, Jebel Neba, He answered "Johel Neba," and pointed to it, and led us streight to the hight to which he had pointed. It is lower than the hight of Heshbon, and lower than everal hights lying south of it along the coast of the Dead Sea-a circumstance which brought disappointment to some of our party, who natrally expected to see a very lofty mountain.

When we reached the summit, we dismount ed, adjusted our compass, surveyed the horizon, first with the naked eye, then with the glass; oul in the 34th chapter of Deuteronomy which were to serve as our text; and then proceeded to read carefully Professor Payne's discussion of the question, and to test each point that he makes, by the eye, the glass and the compass. We were brought unanimously to this conclusion, that although this is the true Mount Nebo, this its principal crest is not the Pisgab on which Moses stood.

The conditions to be fulfilled in ordtisfactory identification, are these

1. The hill, called Pisgah in our translation ust be a point on Mount Nebo (Deut. 34: 1 2. It must be "over against Jericho " (ib.)

3. Besides furnishing a view of the lands assigned to Naphtali, Epl.rism, Manassah and ndah, all of which can be seen from many high points in the vicinity, it must furnish a view of "the plain of the valley of Jaricho," and also of "the south" (rerses 2, 3). This ast expression is the rendering of a Hebrew proper name, Negels, and it designates the low country lying south of Hebron.

The unin crest of Nebo fulfills all these con-

ions except the last two. The view of the

Negeb is shut off by a mountsin south of us, which reaches further westward are it breaks down to the Dead Sea; and the southern part of the plain of Jericho, including nearly all from Jericho to the Sen, is hidden by another knob of Nebo lying immediately west of us -We saw two such knobs before us, nearly as high as the crest on which we stood, called Jebel Singhah by the Arubs, and following Professor Payne, we went first to the one on the right hand, which is the nearer. We found on its top the rains of an succent building which Professor Payne supposes to have been a tem-ple of Bual. It has been in ruins so long that many of the stones which have fallen from the wall have had their exposed corners washed almost round, though they are of the hardest blue limestone. Here the entire plain of Jericho burst into full view, and also the whole of "the plain of Monb over against Jericho," in which Israel was encamped when Moses accord-ed the account. This fact identifies this spot as the first station to which Balaam was brought the only hight of Moab "whence he might see the utmost part of the people" (Numbers 22; 41; 23: 13). But when we turned to the southwest and looked for "the south," the Negel, the western spur of the mountain next south of usetill hid it from the view. Again we mounted, tle nervous as to the final result. We had no sconer dismounted than we saw that the last condition is here fulfilled. We had advanced so far to the west, that we could see around the prejecting spor south of us, and the low Negels was now distinctly visible, together with the sharp curve by which the high ridge shout Hebron breaks down to it. Terping then to the plain of Jericho and that of Moah, we could

one respect did it in any way disappoint us, and that is, in its relative hight; for although it is more than 3,000 feet above the level of the Dead Sea, it is lower than several other mount-Dead Sca, it is lower than several other measur-nians hear by, and lower than the principal crast of Mount Nebo theil. But, when, two days later, we camped in the plain below, and Robe, and to at it as it was seen by Moess before he as-oreded it, we sure satisfied on this point! for, in consequence of its farther projection west-ward, it appears to be higher than the main creat Nebo, and folly as high as any other mountain visible. We think it settled that the real Pagab is Jebel Singhah, the most we ward knob of Jebel Nebo.

see these from end to end and side to side. There

is no other mountain summit in the entire

equently this must be the real Pisgala.

## Anr Rible flass.

"The Worth of Truth no Tongue Can Tell. This department is designed for unking said an-eweting questions, strawn from the Bible. In of-der to present the Truth, all questions should be burst, and clothed in simple language. We should easign questions to our contributors to answer, but this does not exclude any others writing apon the same topic.

Will some one explain Heb. 1:17 " And of the ngels be saith, Who maketh his angels spirits, and is ministers a fame of fire." R. T. Cwook. ble ministers a finne of fire." R. r. cwood.

Some one please explain Matt. 5: 47. "And if ye sainte your brettern only, what do ye more than others? do not even the publicous so?"

EVA DVE.

[Will Brother J. S. Mohler please answer Everye's question ?-En.] Will some one please tell us, through the Bankun-rees Ar Work who wrote the latter part of the last chapter of Desteronomy, from fifth chapter to end of verse? A. E. M.

Will seem one pieuse capina Matt. 8:227 "But Jewes said unto him, Follow me; and let the dead bury their dead." H. Szewarz. mry their dead."

Will some one he kind enough to explain Heb.
C.J. HEAD.

10:207 C.J. Hean. Will some one please explain Damel 7: 13, 4-7 and the night visions, and beheld, one like the 7-s one the night visions, and beheld, one like the Son of man cone with the clouds of heaves, and came to the Actiont of days, and they brought ham near before benn. And there was given blue ham seek before bunn. And there was given blue was the seek of the seek of

Will Brother Daniel Vanhara saswer Brothe

### GOING IN AND OUT.

Will some one please explain John 10: 9? In particular the phrase, "And shall go in and out and find posture." M. M. Dievz.

BY turning to 2 Sam. 3: 25, Joah says to Da-vid, "Thou knowest Abser the son of Ner that he came to decrive thee, and to know Ner that he came to decive thee, and to know thy going out and coming in, and to know all that thou decat", also Pealm 121: 8, "The Lord shall preserve thy going out and thy com-ing in from this time forth and for ever-

ore. We can see from the above that it is our daily ralk and liberty in Christ. Pasture significa-Christian grace. landeth me heside the still waters.

A. TITUS

## BLODD AND THINGS STRANGLED

Will same one please Acts 15: 29? In particular to phrase, "and from blood and from thoughtrangled." FRANKLIN ANGLEMYER. strangled." FRANCISM ANGLESISES.

(OD, in his covenant with Noah after the

Hood, forhade him to eat flesh with the
blood theroof. Gen. 9: 4. Moses also in the
law forbade the eating of blood and the flesh of

als that had died without the shedding of their blood. rs came together at Jerusalem mided by the Holy Ghost, to consider and settle the question whether the gentiles should keep the law or not. It seemed good to them and to the Holy Ohost to lay us greater burden upon them than certain "necessary things," and among these "necessary things," and among these "necessary things," was, that they should abstrain from blood and things strangled, "From abstan from blood and things strangers, "From which if ye keep yourselves ye shall do well." Acts 15: 29. The "things strangled" must re-fer to anisanis that have died by strangulation or otherwise without the shedding of their blood. R. R. Moon.

## LIFE AND DEATH.

BY A. W. VANIMAN.

THE DEPKETS UPON DEATH

THIS is true in all cases. Man lives upon firsh and vegetable food, but before he can use it as such, life must become extinct. can use it as such, the must become extinct.

Flish-cating animals live upon other animals.

Vegetation lives upon the decayed particles of animals and other plants. Thus showing that life depends upon death.

So it is in the material world, and it is also true in a spiritual sense.

The infant is pure; an heir of eternal glory so long as he does not know right from wrong.

so long as he does not know right from wrong. But when he comes to the years of vantarity, he leaves his "father's house" and dies to Ged and lives to Satza. When he "comes to him-self," and resolves to come hock to his father's house, he dies to sin and Satan to live to Ged. Anothe one life grows stronger the other grows

A coor conscience is able to bear much and
weaker. A Christian life cunnot exist until is obserful in adversity.

carnal death ensues. They are in cannot exist together. As the love for riches, worldly glory, and all other worldly things grow stronger, Christian life grows weaker. For this reason Jesus said "How hardly shall a rich man enter the kingdom of heaven." Rich-se are good in their place, but when the love for them grows stronger to the sacrifices of the spirit it is a dear hargain. "The love of money

is the root of all svil. "To be carnally minded is death, but to be spiritually is life." The love for money belongs to the carnal mind, which Paul says is death "He that hath not the spirit of Christ is none his." How can a mun think he has the spir

it of Christ and see a poor minister, (who is one of Christ's servants) working hard to make a living, go and preach the glad tidings of salvation to hongry souls and his family in want, and not give a helping band? How can a man consider himself a good servant who bears the call for the bread of life and refuses to toe can not the bread of the sam refines to loosen his purse-strings and lend a halping hand to get the gospel to current seekers? Truly he has not the spirit of Christ who will not help to forward his great and glorious

## THEN AND NOW.

IN 1770 Furmer at the piow, Wife milking cow;

IN 1879 Farmer gone to see the show, Daughter at the plane; Middin gayly dressed in satus, All the boys lturoing latin—

With a mortgage on the farm A DESCENDANT OF THE QUEEN THE Jewish World, a paper of good stand

ing among the Jews, and one that is es-pecially interested in everything that is calcu-lated to confirm the Bible history, is responsible for the following remarkable piece of history:

"All Durhamid, a journal printed at Constantinople in the Arabic language reports an appropriate of the property of the proper unexpected politice-religious revolution and change of dynasty, the scene of which is laid in Abyssinia. After the English victory, and in Abyssiaia. After the Englith victory, and doubt of King Theodors, the throne passed to the Emir Kasa, who was crowned under the name of King John. At the same time, bow-ever, there existed another voler of Abyssinas, namely, King Menetik II., who asserts that he is the descendant heir of that fiblical Govern of

Sheba who visited King Solomon. He issued a protest against the chains and title assumed by King John Kasa, declared himself to be the legitimate monarch, and the latter a revolution ary Jeroboam, King John was indignant at the pretic attack launched against him by King Meuelik, and determined to reply by curnal a

ing the territory held by the hear of the of Sheha. When he had arrived before Anko-bar, the copital and residence of King Meaclak an enormous troop came out against him. It was not compresed, however, of soldiers, but of Christian priests. This "great company of preachers" hurled the most terrible reproaches at King John, and assured him that if he per-sisted in his revolutionary intentions he would

commit mortal sin, and would consequently, find the gates of Paradase closed against him on the day of his death. They required him to lay down his arms and swear fidelity to the may cown his arms and swear fidelity to the heavenly appointed ruler. John Kissa, strange to say, actually complied. He mode an act of penitunce for the crime which he had begin to commit, and he entered the city of Ankobar, not as a king and conqueror, but so one of the principal governors of King Menelik's domin-

of the citizens, John Kasa laid abown the ionig-inal or repattly, hunded his craws to Mencike, and begged for the grace and favor of the heir of the queen of Scheab. King Menchike embrac-ed him with fatherty warmth, and bestowed apon Line a high dingity. The old kingdom of Sheka has thus been unexportedly "unsfeed" in the year 1878, an event which the reput family of Meenth is said to have been expecting, with an indetirentible enoughees considered tempological a term in indetirentible enoughees can be seen to the con-

of 2,873 years.

Fallen Asleep.

BASSET .- At Timber Hill Cherokee County

Kransas, May 17th, 1879, Charles M. Basset eldest child of Brotner Thomas N. and Sis a J. Basset, aged 11 years, 2 months

His death was caused by being kicked by a mule, on the meaning of the 12th, over the right eye, mashing the skull till the brain cored out. Dear brother and sister, dry your search, make wyon and make your loved ones, in that New Jerusalem that avoits all that prove faithful to the end. Occasion improved by Brother William Edgecomb, from

GUILLINGER .- In the Silver Creek Congre gation, Williams County, Ohio, June 28th. 1879, Abbey Guillinger, daughter of Friend Michael and L. L. Guillinger, aged I year. 3 months, and 25 days. Funeral services by Brother David Rittenhouse and Brother Ja-DR. WOLFF.

BUTCHISON.-In the Fayette Church, Fay ette County, West Virginia, June 27th, Eld-er Joseph Hutchmon, aged 35 years, 4 onths, and 13 days.

The subject of this notice is truly worthy of The subject of this notice is truly worthy of notice, as he was one of our best and ablest ministers. Yes, the church has lost the strong pillar. No more will we hear his pleas-ant warning voice. His bereaved family has lost a kind father and affectionate husband, and his dear old afflicted parents have lost a dutiful and obedient son. He leaves a kind and affect-ionate wife, and five small children, and a number of dear relatives to mourn their loss, which is his stornal cain.

BOON.-In Rosnoke County, Virginia, June RION.—In Rosnoke County, Virginia, Joseph 28th, 1879, Sister Rebocca, wife of Brother Samuel L. Boon, daughter of Brother Abra-ham and Sister Elizabeth Flora, aged 32 years, 11 months, and 17 days. Funeral services by Brother John H. Leman and others. from 1 Thess. 4: 14, 15, to a

ROBBINS.—In Chaparell Church, Calaveras County, California, June 15th, 1879, Sister Elizabeth H., daughter of Brother Truman S. and Sister Barbara Ann Daives, aged 21 years, 8 months, and 26 days.

She leaves a son 2 years old, a brother, kind parents, and many friends that mourn the loss, but we trust our loss is her eternal gain.
Funeral will be preached by the Brethren on

Funeral will be presented by .... the second Sanday in August.

Jacob Shank MAYER.-In the Pipe Creek Congregation. Miami County, Indiana, June 30th. Brother George, Mayer, aged 55 years, 1 month, and

since that time he was confined to the house. By times he suffered much, but writed patiently till the change came, then he went suddenly. Funeral preached by the writer, as-600 troops, and declared his intention of annexsisted by A. Shepler and G. Oller, from Joh 14: 14. Samuer. Munnay.

## Correspondence.

From Canton, Illinois.

Dear Brethres

Dear Brethren:—
WE bud a Love-Seast at Brother Mathius
Lingenfelter's on the 14th and 18th of
June. Brothren T. D. Lyon and John Snavely, both from Hudson, Illimots, were with us. ly, both from Hudson, Himors, were with us.
We had a good meeting and good order. There
were three accessions. It was the first meeting of the kind in the neighborhood. About
two years ago in this bookity we numbered seven members: now we number about forty. We feel encouraged to labor, knowing our labor is not in vam in the Lord.

bor is not in vain in the nord.

Brother Lyon spoke on Sunday forencon,
from Eph. 2: S-II, to an attentive audience.
Be made it very plain that there is not a genuse faith, where it is not made manifest by works, and there cannot be truly good works

works and three cannot be truly good works which do not spring from the faith.

We have some little troubles, but we try to settle the control of the troubles, but we try to settle the control troubling our District or Annual Meeting, and so far, by the help of the Lord we have been successful. We don't repeat boardingly for we knew usch how soon we may have something to carry to a higher court. I her pretty certain there are cases of

suble that are taken to District and Aunual Meeting that ought to be settled at home.

We contemplate holding two harvest meet ings—one where we held our feast, on the 12th inst., the other on the 19th inst., at our meeting-house, for the convenience of our old members. May the Lord prosper the good work, and help all his children to be more as lights of the world and salt of the turth.

## Help the Church at Burr Dak, Kantas

AS the school-house in Burr Oak will be closed to all but school purposes, we were prompted last Saturday at our council, to conprompises has bacaries at our council, to con-nicit the propriety of building a meeting house, and found all willing as far as labor is concern-ed, but unable financially. We now appeal to our casters brethren for help. Will not the elder of each church bring the malter before the Brethren as soon as convenient, and collect the Brethren as soon as convenient, and collect what money he can, and remit the same to Elder Allen Ives, Borr Oule, Jewell County, Kansas? It will be very thankfully recived. A small portion from each arm of the church would enable us to build a house of worship Our wealthy brothren have never yet come this far west. The brethren who are here are paor, and have come West to seek homeof course are having the experience of a fron-tier life. If any individual member feels like giving let him please result as above directed. By order of the church.

N. B. WAGONES

## Middle Indiana Preparing to do Mission-ary Work. THE Board of Evangelism met at Ogan's

Creek June 14th, and organized for work by electing David Neff, Moderator; S. M. Aukerman, Treasurer; and J. S. Snowberger, Seretary. Names of manisters were then pre-sented, and the Beard chose Abraham Miller and Joseph Leedy es evangelists. Solicitors were also appointed in the different congrega-

were also applieded in the different congrega-tions, after which an object-mean two shad to unset the last Siturday in August, in the An-thich Charris. All are invited to be present. Meeting to covera at Set S. Mr. Board John Shriver, J. W. Szon-berger, Attenues Smith, Solomon Ikenberg, and J. S. Szowber-ger. All maoiss to be sunt to the Tecourier, S. M. Aukerman, Somerset, Indiana, who will recept for the same. Solicitors shall also inform the Secretary of the amount sent and

By order of Mission Board. J. S. Snowblader, Sec'v.

From Scandinavia, Kansas.

THROUGH the goodness of God I am per mitted to write unto you all. I am stop-ng at the boose of our dear friend Nathaniel Williams, whose wife is a sister of Brother S. H. Biahor. The Lord reward them abundant-ly for their hospitality. Arrived in M. June 7th. H. Becher. The Lord reward them abundant-ly for their heavilatily. Arrived in this county June 7th. Have concluded to logate five miles east of the Republican Rever on the brautiful prairie. This is a good place for Brethern to work, for many desire them to settle here and build any a church. The people are kind-burst-ed, and would welcome all that would more

I expect, the Lord willing, to move here next Fall, and shall be glad to have brethren and sisters stop with us. come; we will find a place for you to deal out the bread of life. Shall return to fown next week, and remain with my father until I can move to my new bome.

SABAR DAGGETT.

From Joseph Garbe

MAVING noticed in a recent issue of the BERTHERN AT WORK'S consummention from Friend Burkett, about Southern Kansse in general, and about certain lands near Ouwein general, and about certain hands near Owner-go, in perficient, sillow me to say that I be-lave his representation pretty fair; but that those lands near Owners. Kannes, are placed for sale by the owners in the hands of L J. Rochussen, of Owners, Kannes, Said J. J. Rochussen will acquainte u with meet of the Brethren here; and also with those in Logan County, Ohio, from where I came, and he is the only person, besides the owners themselves

We shall be pleased to see the Brethren me to Southern Kansas. Parsons, Lobette Co., Kan., July 2nd.

### Information Wanted T is desired by the writer and others to learn

IT is desired by the writer and others to tears if possible, the whereabouts of a bruther, Harold A. Percival, formerly of Canada, but latterly of Oberlin, and Newton Ohio. That the ender may give this more than a passing no tice, we now give a few events in the life brother asked for which were obtained both from himself and others

From him we learned that he was of French scent, was born in Louisiana, if we mi not, and is now near twenty-seven years of age. He, at the age of nine years, and an only sister, younger than himself, were left as orphans at the death of their father, who fell in the army The children were then taken by the Catholics to rear and to educate; and were at the time rested to hear of each other no more The little brother was taken to Canada,

he was educated for a priest. What has be-come of the little daughter is unknown. He received the orders of a priest some four years ago, and se such, officiated in the dedi-

cation of churches, and the opening of colleges, both in the cities of Canada, and also of the His residence, was, for a time, in Montreal

and alvo at Quebec, at one of which places, the Bibles, by order of the clergy, were collected to take part, which be did. By some means unknown to us, and also to himself, a c the Latin New Testament was not burned; and this he proked up, and concealed on his p To this he and another priest, named Phom-as, screetly gave their attention, and were soon

visced that their fuith held previous to that time was a mistaken one.

They were at once suspected, and put unde nance, and that so severe that Thomas died, but in the arms of young Percival, who was soon after released, and allowed his office; but their suspicious being more and more confirm ad he was at different times brought to suffer: and had three teeth, two eye-teeth and one low-er tooth, broken off. Also had the breast-bone all without agail By some means he learned that his rain was talked of, and that it was thought be would be sent south to Mexico; and, having, as he thought, a good opportunity to excape, and being at the time near to the Vermout State line, he jumped into a backter's wagon, then within the convent grounds, ands urged its draver to go for life. This he did, and although followed at a rapid rate, Percival was safely ledged with friends in Vermont. ustice; but through the kindness of a Mr. Fairbanks, and others, appeal was made to the authorities there, and he was given the protection of the State.

After some time it was advised that he con to Oberlin, Ohio, where it was thought he could find a home and recover his health. To this place he was sent by friends in Vermout but was taken from the train at Buffalo, N. Y o claimed him to be a amos from North Carolina or some Southern their convent in Cleveland. Ohio, where he had the good fortune to meet with a sister of charity, whom he had known, whilst he was yet a priest in Canada. By her hand he sent an up-peal to friends in the city, and also to the governor of Ohio. His appeal was heard; and by that authority he was taken from the com-

He was now identified with the Preshyterian Church, being received, we think, by their body whilst in Vermont; but becoming disent-isfied with the baptism received of the Catholics, and upon which he had been received into the Persbyterian body, he was baptized by a Baptist minister. By his request the act was not knowing, as he said, that there was any othcontion at present used. Soon after an persion, he became disentisfied with his new secret orders, festivals, and other things, which, as he said to us were disapproved of by the Bi

With this feeling he asked for and obta a letter as to his standing as a minister in the Baptist Church, and storted in search of the

In December, 1878, he arrived at Newt Miami County, Ohio, where he was received by the Christian, or Newlight Church, and for whom he preached until March, 1879. whom no presched until March, 1849.

It was near to this place, and at the home of
Brother Enoch Beery that Brother Richmour
myself-called on March 20th, and were introduced by Brother Beery to Brother Percival,

who had called in to see Brother Beery, who ick, and also to ask what the faith Dunkard people was. Upon taking our hands. reival said, "It must be Providential that we re met here to-day." We had here a plesshave met here to-day." ant interview of some two hours, but it we mostly to hear his history as sketched above

On the morning of March 22nd, and at the home of Brother Helmick, where Brother Percival was at the time ledging, and who at the time were all members with Percival, of the ristian Church, we all three met again, and the day was spent in bearing first a detailed ount of his checkered life, and lastly his un

derstanding of the gospel, with the reasons be d for making the changes he had made. We had learned from others, that Broth-Percival had for some time before been preach-ing the doctrine of the Brethren, and Brother Ridenour and ourself had agreed, before this

second interview, to get in every case his view. fore giving our ow n any question was asked him he would Wh

at once turn to his now much loved Latin Tes tament, and from it give the auswer. In this way some hours were spent, and the mode and ctance of feet-washing; the anointing of the sick: the mode of and nosition in hantism: the salutation; with views upon war, the taking of oaths, secret orders, and other questions nted and all answered most torily, and that too without his knowing then what the views of the Brethren werr. He saying to us at the close of our interview, that if could stay longer he too would be hapting We remained at Newton two days, in which time Percival preached his farewell sermon to

his congregation. Our word had gone shead, and we left N ton, feeling that there were good reasons why we should stay. Soon after arriving at Dayton we should stay. Soon siter arriving at Dayton, Obio on the 27th, where it was expected to have one meeting and separate on that night for our homes, we were niet by Brother D. D. Wino, of Covington, who with Brother Helmick and son, had come twenty-five usles to bring Brother Percival to our last meeting. that he might now receive what he felt to be apostolic haptism, and thus become identified with a people whose practice as he thought fully agreed with the word of God.

We all felt very happy to thus and it was agreed that we should have to stay ning Sabbath, which we did We, with many others, met that night in the city for worship, and there the circumstan ces were made known, and meeting announced

On Friday, March 28th, (just one year since Brother Percival was immersed before) we me in Dayton for worship, and after preaching he was examined before all present as to his faith his relations to the world, and his intentions for the feture, and this being very estisfactory we all then went to the river, and this one with a short but a very uneven journey of life

was there by Brother Ridenour haptized by trine immersion. He was gladly received by be made at the time, he ascribed the change then made and the joy then felt to the influ ence of a pious s ster with whom he had for some time lived. He encouraged all to work for the Master.

It now became a question with us as to what should be done with this suppliant brother, who said to us. "I now put rayself into your hands." After some consultation it was agreed to learn of any post that he could fill. He said he wished to recrust his health for the ne, and that if the Brethren after they had proven him, should think him worthy of a rt in the ministry, he would then go France to spend his life in the work of possels ng the gospel in the land of his fathers

Letters were given him, certifying to his ac-ceptance at Dayton, Ohio, and signed by Brethreu Wine, Ridenour and omself, one of Brethren Wine, hinemour and onisen, one or which he carried, and one was sent by small to Brother Oninter, of Huntinedon, Fearing Brother Quinter, of Huntingdon. Fe that the last might miss-carry, another

written, and signed by Ridenour. B. F. Darst, and the writer. This he carried in person. Brethren and others at Dayton at Zimmerman ide up funds for his journey.

Our last meeting was at Zimu March 30th. On the 31st Brethren Rulemon and Percival took the train for Pittsburg, where they separated that afternoon, Brother returning to his home in West Vir

From Brather Quietee, whom we met at a denor. Best of attention and the popule man-channial Meetage in Virginia, we been lifeted as Millinguin-position to here the word, and the manufactured produced in the produced produced by the produced produced produced produced by the produced produced produced by the produced condition, and to learn th se, has been the object of giving the present letter.

At the time we met him near Newton, Ohio, he was in delicate health with hemorrhage of the lungs, and that so much at times as to stain one or more bandkerchiefs whilst speak-

We feel that his case is a peculiar one, and We feel that his case is a peculiar one, and such as should receive the prayerful attention of all who love God and his word, and of all who love free speech and free grace, for it would seem that every principle of truth and

Many other facts could be given but we deem se sufficient, and trust that our papers will notice the event; and should any one, be they brother or not, know any thing whatever of the wher abouts or condition of Brother Har-old A. Percival, we do ask of them to please

give notice of the fact at once LANDON West Echoes from the Center.

STEMBERS NAV In the Mission Field-Sleeping Willie-Re freshing Showers-The last Parewell-

Bagle Creek. N obelience to the "go ye," took train for Corington, Ohio, where previous arrange-nts were made for preaching by the Breth-Arrived at 5 P. M. Was conveyed from the train by our worthy Brother Dr. A. S. Bo rger, and after spending a few moment at his pleasant home, we started for place of meeting appointed at Union Church, a few miles out in the country. After service I scor ent places during my short stay, which ar rangement I remoustrated. But to be obedi-

ent to my brethren. I finally consented to their To effect much, repeated efforts must be minister is unacquainted with the people, and he hearers must become accustomed to the speaker before they can be brought propermore, brought to bear upon them by the Lord

Very frequently when, by hard labor, this in fluented power is gained, the minister must go to another point, go through the same reutine meet with the same emburassments, and share

The rock is not broken always by one stroke of the heatmen, but can be by repeated efforts So with the heart of the sinner. Hence the copriety of repeated sermons at the same place. On Friday, May 30th, met with the Brethren and Church, Darke County, Ohio. Meet ing at 2 P. M. After services one sinner, a dear penitent was baptized and rejoiced in the

God of his salvation. In the evening re-assem God of his salvation. In the evening re-assembled to commonweath the sufferings and death of our blessed Master. A very large number of communicants. At this place met with Brethren Fronts, J. W. Fittgernal formerly of Virginia, A. Dectrick and others. Love and harmony prevailed and saints were blessed. Our aged brethren, for the time, seemed to the infirmity of the body and preached to with the power and energy of the prime of The younger mere inspired with hely zeal and performed their part with credit to the cause. Next morning re-assembled at same place for divine service. Many farewell tears were shed

at the thoughts suggested by the brethron bringing to our minds the thought of the qu certainty of life and of approaching in ainty of life and of approaching immortali-God help us to attain to greater faithfules in his e rvice to quality us for his boly

On Lord's day met at the Harris Creek Church for divine service; very large attendance and good attention to the word preached. In the afternoon went to Covington to attend the Brothren's Sunday-school. Had quite an interesting session, closing with a short address to the little ones. The school is also well represented by the citizens of the town, and we shink much good will be done by the workers in the grand cause of the Sunday-school. Then parents look after the spuritual interests of giun, and Brother Percival, going to Hunting-giun, where he arrived April 1st, as we bearn you children, for upon them depends to ferrom a card addressed to Stete Lazies Kield, of ture welfare and proposity of the charch. On Bayton, Ohio, and in whose happy home we the ovening of the 2nd inst, preached in the met when Brother Pertiral saked for baction. Brethrun's church in Corington, to a large au-

areal discourse of their dear little 'child. Oh what sorrow pieced their hearts as they heat over the form of their only son, their steeping Willie. Such is life—full of servor. Ohn it is a jey be think of the bone over yozofer, and to knew of a werter tonasion within its sacred walls that we can call our own. True can we will be that we can call our own. True can we will be the service of the service of the service of which and the will live to see his children of the service of t

The glad earth is drinking largely of the refreshing showers from above and the people rejosce and the nation is glad, being free from a threatened dro uth. How kind and beneficent discouraged; but he gently eareth for us and so extensive and universal is his love and mercy, that even the little sparrow is not beneath bit notice. Then oh my soul cease thy sorrow, cease thy fear, God alone hearth beareth thee and will bountifully provide for all thy wants

Another messenger of sorrow is before me with the sad intelligence that a dear syster in gone to rest, and the writer's service is request-ed to conduct the exercises on the following day, at which time we started for the residence of Brother Jacob Clapper's, near Carsy, Ohio and engaged in the exercises of that selemn hour. After a short season of worship at the house of that dear family we started for Grace Chapel, where the sermon was preached, to a Campit, where the sermon was preached, to a large audience of sympathring friends. Oh what heart has not been pierced with sorrow of a similar nature? Ah deur father and mother, with your locks intermined with gray, as you stand bending over the form of your dear Annn and take the last farewell, it will not be ong until you can follow. Though young in years she made her peace with God by obeying his divine commands, and has that hope of glory formed within her that will secure for 1 some in the mansions of Jesus, which you have

home in the manascopy of Jeenst, which yoe have in prospect, and after arbille you will leave a jurful needing. Bless God for the prospects of immortal glory. Am giad that more of the children have chosen the same good part, and keep all will soon laphold on eternal life, which alone Jesus con give through the gospel, and that in beaven an unbroken family will be yours to enjoy thronghout the annals of eternity, where none will ever say, "I am sick," and where there are no more farewells, no parting, and where death can never come

This is another beautiful Lord's Day, have the privilege of meeting with the Broth ven at Eagle Creek in the Sunday-school. as interesting session, and think all were edified. After a few minutes intermission we re-assembled for preaching. The 13th chapter of mans was read, and the 11th verse was lected and deliberated upon by one of the esters present. Theree, necessity of Chris-

It was applied to the sureges The back-slider. To the church of God.

 To she church or con-Dwelling upon the latter, the speaker ap-pealed to the church to awake to greater ceal and cornectness for the salvation of the souner. On closing his remarks he reserved to the nearmess of our salvation as based upon the latter part of the text, "For now is our salvation nearer than when we believed." Are nearer the deliverance from sin and templation, from sorrow, sickness, pain, and death; nearer the dignihed glories and blessings of heaven; nearer the great white throne; nearer the crystal sea; nearer the crown, the palm, and the harp. Nearer the water of life, of which we drink and never thirst. Nearer the tree of of which to eat will forever satury hunger. When we first believed, it was just the beginning of our salvation, the common coment of the Christian mee, the journey and the warfare, But as we advance in tife and are faithful to God our eternal salvation is nearer and consummated in the glories that surnally b round the throne of God.

May God bless us all, and save us through the precious blood of Jesus Christ.

June 15, 1879.

From Center Point, Iowa

RECEIVED the Books, and they have

been carefully read. I like them much. I had one of "Safe Ground." I felt somewhat disappointed in not getting the one "Non-con-formity." It is a hook I have always thought

I would like to have, if there was such a one to be found, and in reaching the papers I see it advertised. I always have been a firm believes astrortised. I always have been a firm believer in haptism by immersion, but as there were two modes, I was at a loss to know which one was right. But since I have been reading the papers and debate, also the books, I have no papers and debute, also the books, I have no duith in the backward action, eince we are to be planted in the likeness of Christ's death. Rom. 6: 3-5. I have always thought that feet-washing, etc., were certainly plain commands, and that there could be no unsafe ground occupied in observing them; but I nev-er could see why the church as a body were se slow to hood and practice the apostolic mathod of preaching, when theirs was a successful one, as well as their manner of dressing, if they mere Non-conformers.

Why is there so much disorder allowed in the church during Love-feasts, sometimes so that it is is impossible to closely follow the words of the sneaker; children, young men and women, and even some of the members, going in and out much of the time. 1 Cor. 14: 40. Why not go into the cities and villages to preach, instead of through the country among Why are most of the members engaged in ag-ricultural parsuits, if this is one reason of it If it requires more preaching, and hardes work, and their educational and general habits are more adapted to country work, and for this reason avoid the cities, do they occupy safe ground in reversing the order? because they do not feel disposed to work much in towns? Do they occupy safe ground in changing, la-cause times and enstones have? Should they not be better preschers, better informed and more zealous. Titus 2: 14, Luke 8: 1, 13: 22, mere zealous. Titus 2: 14, Luke 8: 1, 13: 22, 9: 6, Acts 9: 40. If a brother is elected to the ministry, and lacks the means of obtaining the sedful information to enable him to be su ful in defending the truth when met with opcition, should not the wealthy members sharitable enough to assist him to do so? Coret me if I am wrong. Why have the Brethren been so slow to

Why have the Brethren uses a plain a plain and out missionaries? Matt. 28: 19 as a plain and out missionaries? Why

command. Is it not equally binding? Why were they so careful to keep that part of their eroed assecrect, for which they had suffered per-secution in all other countries? Why until the late rebellion would they try in every way not to become popularly known? Why could they could they not for the last century been they could they not for the last century been spreading the gospel far more than they have in this hald of liberty. J. H. Moore says in Vol. 4, April, "When I hear a man talk of hondage in America, I wonder if he is not free to well over Nizgara Fulls, for just that far freedom is extended in this country."

Can not this also be applied to all religion as well as other things. In Vol. 4, Feb., Bals-banch save. "To say less than that the church body is but half awake to the grandeur and responsibility would be an evasion of the truth." Why is this so? Should not they consider one of God's commands as important another. To mether is now religious than Mark 16: 15, 25, and when many so abundantly able are giving so little to the cause, is a perplexing thing to me, (D. C. Moomaw, No. 9) when other denominations are sending out missionaries by the hundreds to spread their peculiar tenets far and wide. Is this not "uncharitable?" Luke 6: 24-49, -12: 47, 48 Matt. 36: 40, 1 Cor. 13: 1, 2, 3, 2 Cor. 24 to 48 -14: 15, 21, 28, 1 John 3: 17, Tim. 1-5, Col. 3: 14. Does not Christianity require us to give of our means to promote the happiness of others. Vol. 4, January, J. L. Switzer; January 9, S. Z. Sharp, Missionary

Last year I read the New York Weekly Witsiess. They claim to have a circulation of 8,000. A religious paper by most all the different denominations. I would scan every colma to see if I could find the name "German I saw it but oues. I naturally cluded that they had no preaching near there, probably unknown by them, and in Vol. 4, March I saw that fifteen States in the union have no preaching by them new, though there

Webster defines the "Church of Christ," as a budy composed of the different denominations, as Presbyterian, Episcopalism, etc., and I have as Freshydrian. Epitocopium, etc., and I have deep believe history, and the state than the name than the same and th

the "German Baptist" was the nearest right. In Vol. 4, Jan., I read the "Old Order," and when done I thought, why did F. P. Lechr in Vol. 3, Now, use the expression, "If the Beethren Church is the true one of God, how can

one join it who knows not that there is such one, must they not join another or none?"
Why has the church been so slow in or iring Sunday-schools or a substitute? Who

to wonder, when a child, why there was no sohool by them, like other churches had. I would love to live where I could attend meeting, and send my children to Bible School. I have never been to a school or prayer meeting of the Brethren in my life. I would also love to visit the Seminary when school is in progress I have not seen any baptized since I attended school at the Mt. Carroll Seminary in 1867. It was to Arnold's Grove one Sunday to meeting

with Aunt Leab Crosse and family EHMA C. GOLDHAN.

From Alabama

OUR country appears to be in the same and dilemma of last Summer. The yellow fever has broke out in Memphis, and caused a fearful panic. Two trains passed through De-catur at 10 o'clock to-day, each with nine coaches loaded. There are from 75 to 100 at our hotel, awaiting the North bound train tonight. Distracted people? They need sympathy In conversation with a banker this foreneou I can imagine that the outlook for that city until Fall is terrible. The official reports up

to this morning is, sevention cases and 5 deales. It appears that it broke out about simultan-consty in three distant parts of the city. De-catur is somewhat excited and a little uncasy. carur is somewhat exacted and a fittle uneasy. The weather is very warm. The theremometer since the 4th, has ranged from 80° in the morning to 85° in the evening. The nightle have been very pleasant thus far—more so than I experienced in the North. But a single case. will cause a stampede. Men who stood the test of last Summer say that they would rath or loose all than pass through another conflict.

I expect to start north soon to spend the
Sammer. Will probably be at home by the
first of August. My best wishes to you.

J. G. SNYDES. Decatur, July 11, 1879.

### A Sad Affair.

ON the 4th inst., seven persons were struck by lighteing near Bob's Creek, Belford County, Pennsylvania, Mrs. Steff, two of her ns, a granddaughter, it seems picking cherries, when a slight shower of rain came up, but not thinking that it would rain much, they recasined under the tree, which was struck by lightning. Mrs. Clark, daughter of Mrs. Stuff, was instantly killed. The old grandmother, Mrs. Winfield Mock, and the three little boys lay about an hour and a half before they were found. The fittle girl was before they were found. The little girl was not much hurt. She saw a man passing and beckened him to come to her. Mrs. Stuff wanted to go the house when it began to rain, but Mrs. Clark said she would not, that she was but Mrs. Clark said she would not, that she was not afraid of lightsning. The injured ones are slowly improving. Mrs. Clark was buried on Sunday following. There was a large attend-ance at the funeral. May this be a warning to er to be ready to meet our God. Tubers S Horseyers

### Old Books Rebound.

NOT having sufficient labor for Rudolph Christensen, our Danish Brother, he went to Battle Creek, Michigan, but failed to find employment. He has returned, and de sires to go into business on his own responsibil sire to go have books, magazines, pam-phlets, or binding of any kind to do, would do well to send them to this office. Gather up all the books in your neighborhood, and send them to Brother C. by frieght, and help a poor broth-er to earn his saily bread. Good work guaranteed. Prices reasonable.

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

Lanark, Ill., July 28, 1879.

No. 31

## The Rrethren af Work.

EDITED AND PUBLISHED WEEKLY ESHELMAN & HARRISON.

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## STEIN AND RAY DEBATE

The Baptist Tunker discussion does not ap-pear this week because of about ten days ab-sense from the city. I was unable to reach Dr. Ray with proof of Mr. Stein's article, until it was entirely too late for a reply in this issue. W. In Flog.

We regret that there are frequent breaks in the discussion. Brother Stein sent in his 17th affirmative on time, but up to the 22ud inst. had received no reply.—Eus.]

### THE MARTYR'S MIRROR ON BAPTISM.

BY C. P. DETWEILER.

N the "Martgrer Spiegel der Tauf gesinnte or Martur's Mirror of the hantire minded is a collection of historical statements of the persecutions and religious faith and practices of the non-resistant Christians from the earliest records of the Christian church up to 1660.

The persecutions, trials and the triumphent faith and nationes of the saints form a consider able part of the book.

One of the encouraging features of church history is the great number of faithful witness es to the truth, that God has kept reserved to himself, even through the dark ages and the unmerciful rule of papal arrogance. Surely those dark days of persecution with fire and swurd cave summed up countless multitudes of those whom John saw in his vision. (Rev. 7: 9). We need not wonder so much at the extreme measures of a blinded priestbook against these pious ople, when we take into consideration that the preaching of these people, accompanied with their rious lives in contrast with the corruptions of the spostate church, made such inroads upon it at times that fire and sword were the only alternative wherewith to stem the tide and save the body to which an extravagant hierarchy looked for their wealth and living.

Here was "the patience and the faith of the saints." The enemies of the cross became Christ's instruments to "thoroughly purge his floor," and separate to himself a people out of great tribulation baving their robes made white in his blood.

But I must either set on the subject or chance

and detailed style, is hardly much known outside of the Mennonite Church, it may be of in-terest to most of the readers of the BRETHERN AT WORK, that its historical reference to the ordinance so far as they testify to the seeds as taught and practiced by these ancient witnesses, show that they were all immensionests, while the Mennonites of which its author was a mem-

her, nearly all practice pouring. The object of the work was not to show the views and practices of these ancient people as to mode, but to how their adherence to the anti-pedo-haptist doctrine, and therefore its evidences as to the mode taught and practiced among them are on ly incidental, and yet they are onite abundant throughout that part of the work which I reat on baptism. To give special notice of them all in this article would make it too long and te-dious, but in order to present candid and importest testimony as to the teachings and practices of those pious and persecuted witnesses in the mode of baptism I will notice a few passages.

Passing by the author's first references to the Holy Scriptures in support of believer's haptism, we will first notice his quotation of Acts 10: 47. which in King James' translation is ren dered, "Can any man forbid water," &c., and ir Luther's German about the same. His quota tion was probably taken from World's Translation, and the German rendering has it, "May may one hinder that these shall not be baptize in the water" &c. This is the same as Froshau's German Translation which is said to have been formerly used by the German Mennonites to the exclusion or Luther's. I give the passages t show the various renderings of a passage that is sometimes used by anti-immersionists in supwere expected to bring a little water in a cup or petcher for the purpose of haptizing the house

We will next notice what he represents a the "testimony which the holy apostles in their epostles have given in regard to baptism." He ays in reference to haptism, "It represents the burial of the sine and the resurrection in a new life," and refers to Rom, 6: 3, 4. In a further nent on the same, he says, "Baptism is a burish of the old man, and a sign of the resur-rection in a new life," "putting on Christ," &c. He says further, "To the foregoing" "belongs also Titus 3: 5, where baptism is called a bath of regeneration, and Eph. 5: 26 a water-bath in the word." This is the exact rendering of the German passages corresponding to the English

These passages which are claimed by aut immersionists to have no reference to water suptism are very frequently applied to the ordinance in passages quoted from these ancient

ashing of regeneration," &c.

There is reference made in one case to a minister having water brought to baptize a man as early as 251, though the testimonies very generally to the practice of haptising in running water and in haptisteries which was practiced very early by some, found little or no place among those who taithfully adhered to the ordinances as delivered to them by the aposti One of the passages quoted from Chrysostom in comparing Christian baptism to the passage of the Israelites through the Red Sen, reads as follows: "Here they all enter into the water, so also there \* \* there they were delivered out of

Egypt, here we are delivered from idolatry; there Phurook was drownel; there the Egyptians were destroyed; here the old won of buried. There are many more p will only notice one or more and close. The author of the collection, Thielem J. Von Brach

iks to bring in, but lest I become too tedious I in one of his comments speaks thus: "The man-ner of haptizing which by the ancients was termed immersion or dipping under, was long such like.

the hesding. As the book, owing to its diffuse preserved, yea, even up to our present time. (1659) especially by the people of the Eastern and Southern countries, who understood the little Greek word "haptizo" to mean a total immercion only, but it is found according to the idsom of the Greek language that by this word, is not only to be understood as a total immersion, but also a washing or sprinkling withwa-

Here is a plain testimony. Immersi long preserved as every one knows that ever studied the subject with an unbissed mind; practiced and preserved from the earliest records of the rite by the very persons who read the origmal Greek in their own mother's tongue, and the discovery that sprinkling will do just as well, was never made by the venerable spostles. nor by their immediate successors in the affair of the church, but was left to be made first by a Roman Catholic council, and now to be de-fended by those who claim to be the true succossors of the ancient persecuted with scaled their faith and obedience to their Lord with their own blood.

Would to God that modern Mennonites could ecept the baptism that was taught by Christ and the spostles, and strictly adhered to by all true churches of which we have any record for more than fifteen centuries. It is a pity that a class of people who are generally strict in adhering to gospel principles should so discard one principle that was so many conturies a characteristic of the faithful witnesses of whom they

CONVERSATION BETWEEN A

SKEPTIC AND A CHRIS-TIAN

BY J. H. PECK.

Shratic.-Well, I believe I am just as good as any christian.

Christian.—Then, you must be a christian. S.—Well, but I don't profess to be a chris

C .- Oh, well, it is not profession that makes christian anyhow.

a christian snyhow.

S.—Well, how much better do you think you are for being baptized, washing fest, kissing your brethren, &c., than I am?

C.—I don't think I am any better than you

S .- Well, then, what do you do those things C .- Hoosuse they are the commandments of

C.—Hessiane they are son commandants or the special please and his apostles.

S.—But I don't see any use in doing any-hing like that if it don't make a person better.

C.—I did not say that doing these things, wifte all others that Christ and his inspired to the commandant of the same and a don't make us held. appaties bary commanded us don't make us buter; I only said I don't think that I am any bet ter than you are. And the facts in the case are in no way affected by what I or you or any one else thinks about it. But what God thinks about it is the important point.

S .- But don't you christians, as a genera thing, think you are better than other people? think you are better than other people? No, sir; I never saw, or heard of a christion that thought so. We read of a certain Pharisee that thought so; and it may be that a good many weak-minded professors think so; but Jesus did not pronounce the Pharisee a very good christian, and all those who pride themselves on being better than their neighbors

use off no better in the day of judgment. may come off no better in the day of judgment. S.—Well, just the other day I heard a man say of a certain woman, "She is no christian be-couse she wears a bat," and of a certain man, 'He is no christian because he don't wear his hair as he ought to do.

C.-Was that man a christian? S .- Why, he is a member of your church.

C.—That don't prove that he is a christian S.—Well, he does just as you do. C .- How do you menn?

S.—Why, he got himself baptized, and he washes feet, and be kieses his hreturea, and name. If you do not rich to vies any nicesbers, resear in time.

C .- That don't prove yof that he is a christian. Vell, don't you claim that those are the things that make a man a christian?

C.—No, sir,I do not; a man may do all those things and meny more and still be the worst and of a hypocrite.

S .- Well, what does make a christian? pray C .- Faith in the Lord Jesus Christ: implicit

C.—Fath in the Lord Jesus Christ; imprees confidence in his Word; unwavering reliance upon his promises; and obeying from the heart that form of doctrine which he has delivered anto us; these are some of the leading characteristics of a christian.

S -Well, I can't understand christianity any

### HOW SHALL WE BE SAVED FROM THE CURSE OF STRONG DRINK

S this disease, or vice, or sin, or crime of intemperance increasing or diminishing? Has any impression been made upon it during the half century in which there have been such carnest and untiring efforts to limit its encrosels ments on the health, prosperity, happiness and life of a people? What are the agencies of repression at work, how effective are they, and what is each doing? These are questions of ntous interest. As to the disease of intemperance, which is a

social and moral as well as a physical disease, it cannot be conesoled that it has invaded the surnon body of the prople to an alarmine degree, until the "whole bred is sick and the whole heart is faint." The church does not work enough in the cause of temperance. It scarcely reaches out its hand to the perishing inchriste It even draws back from him her spotless garments and leaves him to perish in the mire from which her hands might have saved him It has been too busy with creeds and trifling differences in doctrine and things external to give itself as it should to churity

It has been said, the church is the heart and angs of society, and if society is terribly diseased, spiritually as well as morally, is not the church at fault and responsible? It follows very plainly that, if God be the author and d of society, then the recognition of him must enforce all social duty, and enlightened piety give its whole strength to the public or-

Before the church can heat the world it must be healed itself. It must rise in the percep of higher and diviner truths, and come down into the world with a more living power. I sometimes think at difficult to tell which has the larger influence over the other, the church or the world. The ministers as a whole do not preach temperance enough from the pulpit. They, perhaps, do not think it worth while to suggest to superintendents and teachers of Sab bath-schools the necessity of instructing the oung against the influence of so great an evil. What a great work might be effected, right among the children, if only the right seed is sown at the proper time. I hope the day is not far distant when every church will feel the responsibility that rests upon it, and get to work in the right way to drive intemperance fr the land. It is not made a specialty enough in prayer. We see minuters, brethren and sisters ome very humbly to the altar of prayer, and hear them pray for the church and its mem bers, for missionaries at home and abroad, for

ful a destroyer, or for the restoration of the mebriate to friends, somety and the church.-

Chrech Abresis

the conversion of sinners, for the head of the

government, etc., but not a petition as seat up

nighty God to stay the hand of so pow

### DESIRE OF THE SOUL SY C. J. HEAD.

L ORD, may my soul in thee find rest And may thy hand of mercy guide And may my soul he ever blessed In walking near my Savior's side. And as my weary feet may trod, Scorned of men, and mocked by pride: O may I serve the living God! One who for me was crucified.

Oh, could I live a thousand years, To tell of thy redcening love, could but hint to mortals here When here on earth our days are we shall know our Savior's love And him obey and sin no me

And, as I roun this earth sofair, 'Mid scenes of joy and pleasures wild, Be this to beaven my daily prayer, Dear Father, don't forget thy child; But teach him all thy holy ways, While he is bowing at thy throne, That he may rise in future days, Where his Redeemer reigns above.

Oh, did my Savior die for me And must I dwell on earth so long? Oh Savier let me die for thee, And let me song that glorious song at if it he my Muster's will, Ull live and toil for many days.

### LINE UPON LINE-THE DRESS QUESTION REVIEWED

BY S. P. MOHLER

N considering the question before us. it is not whether the Scriptures make conformity to the principles and maxims of the world in the matter of dress a Christian duty; but whether the present recognized order of drass in the Brethren church "is from heaven or from men," and if from heaven, should there not be uniformity of style? These are questions now agitating the church, and were fairly put by Brother Alex. W. Reese, of Warrensburg, Mo. The ques tion. "is it from heaven" is too vague and needs opening out. If by the ques tion, "from heaven" is meant whether the recognized order of the dress of members of the church, is so stated in the Scriptures, we answer,no; but this does not fully present the issue. These are things ordained of God, that are not made matters of revelation through the Scriptures. For example: It is a law of God that substances lighter than common air fall to the ground, and lighter then water will float on its surface

It is a law of God that poison kills. It is also a law of God that sound rises as it moves away from its source. So, many examples may be produced showing the law of God as its course that are not so stated in the Scriptures, and of which it may be said they are from beaven. While therefore it cannot be said that any spec ified form of clothing is the result of the operation of God's law; yet the order of dress approved by the Brethren church is in harmony with God's law

As to its uniformity, the question may arise whether this uniformity is to be considered in an absolute sease or only in a practical sense. The first admits of oo difference in quality, texture, color, cost or form: while the latter admits of difference in quality, texture, color, but demands sameness of form, limited in cost by the precept not to wear "costly ar

The question of Brother A. W. Reese evidently has no allusion to the former but to the practical view of uniformity We proceed to state:

2. Fact. The development of a prin-

appropriate acts-expression ns-or forms. 3. Fact. The form of expression of of inculcating and perpetuating it-

4. Fact. That whatever is an anbecome a general rule to all the church for the purpose named. The first being admitted needs no discussing. The second, as it relates to dress, seeks its expression in the use of modest apparel; not such as will attract and plea e the carnal eye, either by its glaring color, or costliness. A want of this modest, or plainness of attire is evidence of non possession of the principle of humility so distinct and emphatic that he that

runs may read. Third. While modesty of apparel is an appropriate expression of the principle of bumility, it also is in connec with the precept of humility, the only means of its perpetuation, on the ground that precept alone is not sufficient to im part instruction. Such is the constitution of the mind that example, in addition to precept, must be furnished to ex hibit the principle of the preceps, its na ture and force; hence Christ gave us the example of his precepts, he gave the model of Christian life, thus teaching us how to make the principle of every principle a rule of life for ourseives.

Fourth. While there may be several forms of apparel that would appropriately express the idea of humility, we need but one form, not many forms. To insist on more than one, is to insist on the privilege of personal choice; to insist on the privilege of choice, is to consult personal taste of expediency. To insist on personal choice as to the form of expression of humility is subversive of the principle sought to be expressed, destroy ing all rule, authority, and power in the premise. To insist on the privilege of hoice, gives me a choice, you a choice all a choice. To consent to locate the form of dress on the privilege of personal choice. No discipline can be maiutain ed as no form of example can be sustain ed, as properly expressing the principle of humility in dress. I may insist that my choice does it best, others insist on theirs; thus locating this in the school of wrangling which in turn involves the destruction of any and all proper exhib its of the privilege of humility, on the ground that, consenting to the privilege of choice as a fundamental idea. No one dare call in question my choice, without involving the loss of that privilege. To do this would be to condemn ourself therefore my choice with everything fol

lywing after it must be accepted. It is easy to foresee the state of things this would lead to How then can there he maintained the principle of humility as it is located in the practice of non-condress; not, as is seen by incorporating in the constitution of the church the privilege of personal choice as to the form of expression, i. e., form of clothing. This indicates the necessity of a general

prescribed method, appropriate within such perform any part in handing down tself for the purpose designated. This leads us to propose fact fifth; viz, the of a principle embracing the interest of

church or any other organization, de. The one pulls Fact. It is admitted by all be the same thing; not several rules. Hu- through the Spirit that others may be lieving the Scriptures that humility as a mility, as a principle in the matter of blast.

principle is a constituent of Christian dress, and enjoined by the precept of non conformity to the world is a general characteristic of the church of Christ involving a uniform mode of expression ciple either good or had, praceeds by to promote its conception, and perpetn ation: hence that form which becomes the a principle is the only practical method duty of one to adapt, for the same reason becomes the duty of all. Such a course is pointedly urged by the Scriptures in propriate expression of humility, and of all matters of general interest. See Phil. become a general rule to all the church 1 Cor. 1: 10. "That we all speak the

same thing, and that there he no divisions among you; but that ye be perfect ly joined together in the same mind, and in the same judgment." Gal. 6: 16. "As many as walk according to this rule, peace be on them." But we need not multiply Scriptures in support of the proposition. These do not locate any

matter of general interest, subject to per-May then the church determine on any specific form of dress for all to adopt? We answer only so far as dress involves a principle. Question. Do forms of dress involve a principle? and are these forms, modes of expression of said priucipes? Answer, yes. Example; As a rule, the spirit of pride coupled with ability, seeks expression through fash-ionable attire, following up all the changes, and latest styles. Nat only may the church determine the form of dress, but it is her bounden duty to do so; not for the enforcement of an arbitrary edict, but she, being the conservadetermine the form of its expression, making the principle practical in form and this practical form, maintain and recognized in her present generally known "order of dress." The fact then

practical uniformity, belong to the church mation to direct for reasons before stated, i.e. that the principle of humility in so far as it needs expression through non-con formity, to the prevailing styles of fashionable toilet; and for its perpetuation depend in an absolute sense upon a rec ornized form of dress, in the same s that the transmission of the life of the oak depends on the acorn. The acorn is of itself nothing except in the sense that the oak deposits its life and form in it and makes it the means of its perpetuation.

The distinction between form as a mere matter of form, and form as the appropriate outgrowth of a principle in matters of holiness, is clear and distinct. The one is either dumb, as the blighted scorn, or hypocritical, while the other is the inspiration of life, and the medium

Considering then the premise upon which these deductions rest, it follows that those who resist the specific form of dress which the church may adopt as an expression of humility, and hence hold that the form of dress belong to person formity to the world in the matter of al choice, resist the means by which it expression becomes a living, transmitting reality of the entire church. Thus, to exercise personal choice, is to weaken and not to strengthen the principle of humility in its operations; neither do to posterity a knowledge of its nature, or its manifestation, while those who see sing, and maintainance the force, and approve of a uniform expression of humility in dress, are percorporate body, let that body be the forming their past in both these respects down to destroy-the othands that there is one rule relating to er builds up for an babitstion of God

The make no-difference style-of-dress Christian might with propriety hold his views and practice accordingly, his dress being even plain, if his actions termin ated with himself; but this is not the fact, as all actions have their influence over others, bence such a course strikes a death blow at the principle of bumility itself, by resisting the rule of its man festation, and of its maintainance. If however, it is a fact that it needs go such rule for the purpose named, then it may safely be left to personal choice. Who will say that it can be made manifest and be perpetuated without rule? and who shall give the rule?

There is no such thing as a private demoralizer, but there is such a thing as a public demoralizer. On the subject of plainness of dress, a public demoralizer is one who throws himself as a stumb ling block in the way of practical meth ods of maintaining plainness of dress. A practisel method must be a general uniform method. Therefore to insist on practical uniformity of dress, the pur pose is not simply for the sake of uniformity, but for the purpose of preserving the method by which plainness of dress can be maintained; and as plainness of dress is one of the appropriate expressions of humility, and as humility is an important constituent of Christian character, therefore the present recognized order of dress of the "Brethren church," is sustained by every principle of the word of God, and is from heaven; tor of the principle of humility, must and to the extent that plainness, and uniformity of dress has ceased to exist among us, to that extent are we shore of our strength to mold human forms into perpetuate the principle and practice of forms divine and heavenly in their powhumility. Such an expression the church er. In these digressions the individual bears his part of the responsibility, and stands answerable to God for the result remains that modesty of apparel, and of his weakening the power of transfor-

> But the inquiry may be raised, Are there then no other plain forms of dress which will be as appropriate in express ion of humility as our present form? We answer, yes. Then why not permit such forms? Answer. To permit two, three, or more forms, (all being equally plain) comes with it the privilege of personal choice, (we mean by personal choice made without respect to another.) Now if two, three, or more, may exercis this personal choice, why not twenty. fifty, or a thousand? Taking then any one of those other plain forms of dres and let the church adopt it, then it will do, but it will do only at the exclusion

all other equally plain forms admitting along with the form adopted others equally plain, is laying the cor ner-stone to rear upon it the empire of anarchy. The church is not the throne of anarchy, but the throne of system and order, as God is a God of order. It maintaining the conclusions herein se forth, we are answering simply to the behests of a principle. A priociple tel-erates no latitude that would negate its own premise. A modified application may be necessary for its practical oper ation. How far then must its demands be met in the matter of dress? As far as is necessary to affix the characteris tic of plainness to the believer, to all believers, as the appropriate expression of humility, and thus affix the character istic of humility to the entire body, so it will be known as an kumbie church, which as before stated can only be seen and perpetuated by characteristics,-

practical uniformity. But it may be urged that the ground here taken is unreasonable in actting aside the privilege of choice, and de

2

manding submission to a matter not of inquiry, and I am done. How then can reasons satisfactory to me, as others chose in which this must obtain or else be ex uniformity as the church chooses, what then? Answer, the church cannot and will not compel me to adopt her choice. What then? I am at liberty either to choose to remain with the church, or to choose separation from her. Example: After due povitence, and faith in Christ, I may choose to be baptized, and thus may choose not to be baptized, I taking all the consequences of my choice. What is it? simply a matter of choice? Is God unreasonable in demanding me to choose as he chooses? or forfeit my salvation? I should choose as he says should be, and are sufficient reasons to the free exercise of my choice in harmony with God's choice. Is the choice I make then not my own voluntary act, for reasons entirely satisfactory to me? Certainly it is. So then in the matter of dress. The reasons which led the church to choose a certain style of dress, and plead for uniformity, should be my res when fully considered, to determine my choice in harmony with that of the church. To choose otherwise is to as-

sume superiority over all others. Now, I will notice the difference b tween choosing as others choose just be cause they so choose, and choosing as others have chosen for the same reasons that led to their choice.

Question. To the principle of humility and the law of its perpetuation so flexible that two or more forms of plain ness of dress may be permitted in the same age and by the same people, and not in-fringe on itself, and destroy itself? Who will answer? By what law is this pos sible? Light is wauted, and not simply assertions.

absolute, but of practical uniformity we trust is based on laws ordsided by God which are the laws of the mind, to conceive, possess, and perpetuate the prin-ciples of humility in matters of dress. We pass to another fact, and that is, it is a law of the mind, that to whatever priociple, or habit it will leap, these will gradually incorporate themselves into ar being and form in us, "will force." It does not matter what may be the motive, whether pure, or simple, or idle curiosity. Example: I may for reasons known to myself take up and vindicate the infidels objections to the Biblethough at the time I may not believe a word of his objections, I may even have an aversion to them, but by persisting in this course the infidels akepticism becomes my skepticism. These results are grounded by the fact that it is a law of our being that we assimilate in charnoter to those we associate with. Suppose then we take this ground, as one ason for adopting the uniform, approved form of dress of the Brethren church. This fact opens new lines of thought, and awakens new motives, calculated to determine the subsequent choice, from con siderations quite different from that which determined our first choice. Seeing then that our capacities may be form ed by our associations, how necessary that our associations indicate the right and that they themselves are not the persons of instability respecting fundamental truths, lest the same instability be-come a trait in us. One more point of

choice. But, is obedience to the order of this unity of dress be made a reality plainness, and noiformity cot a matter of among us? Shall our Annual Meeting choice? Certainly so. If I choose, for limit the time of membership to persons, before me, is my choice then become the mere dictum of some one else? Should but by patience with such, admooishing 1, however, not choose is the matter of them again and again, teaching them kindly and socially, praying for them until it becomes manifest that they pos sess a bad spirit, and are determin withstand all instructions and entreaties, when it becomes the duty of the church to protect herself from the influence of such examples; and if in the exercise of her protection such a one be expelled, obtains fellowship in the church, or I better that by far, than to have the body infected with their spirit of insubording tion. Practical uniformity in modest apparel is Scriptural, accords with our highest reason, is a matter of the purest choice; reveals the line of its perpetua-The reasons why God made choice, that tion to the ages to come with its manifold blessings, and the smiles of an ap proving God. It adds an approving conscience from something done, and done deeply in the Law of him who gave us

## IMMORTALITY. BY JENNIE WILSON.

our being.

FROM the sacred pages of God's writteo word, we learn that immortality is one of the attributes of the soul. A world of meaning is contained in the word, immortality-more than the hu-man mind can fully comprehend. It is diffiult to realize that the intelligent part of our being is endowed with life that will last through all the cycles of duration. There is something awe inspiring in the thought that while dwelling amid this world's changing scenes of gladness and gloom, we are only passing through the first stage of a never-ending existence, and that the spirit of each one who has entered the areas of life, is destined to survive the vicissitudes of earth and time. and participate in the grand events of eternal ages. When considered in conpection with the happiness or woe of The ground taken in support, not of the future state, the subject of immortality is involved with an absorbing in

terest. While the long years of eternity glide away in their ceaseless flight, the nudying soul must experience the cestathe doomed. How consoling to the servants of Je-

sus is the hope that the light of an im mortal life, glorified by the presence of their King, will dawn upon them as they emerge from the darkness of the tsansition called death. When the released spirit has passed through the pearly portals of the Celestial City and mingles with the shining angel army, whose joyful authems echo around the throne, the suffering and sadness, the conflicts and crosses of earth will seem of little moment, as they are compared with the glory and gladness, the calm and crown of heaven. Paith brightens the path that pilgrim feet must tread, with visions of the beauty and bliss of the better land, and whispers to the desponding heart that sometime the shadws of mortality will be dispelled by the sunshine of an immortal day, as the shades of pight are dispelled by the rays of the rising sun. When earthly clouds of doubt and fear, through which faith sees faint cleams of the brightness be yond, no longer darken the way, the rau somed soul, treed from the fetters of its mortal home, shall enter the realm of Gome and Family.

3. Discourage the use of papers and Hashands, love your wives. Wives, submit your

### HOW THEY WENT TO CHURCH BY MUA E. T. CORDET

IF you would take us both to church We'd sit so very still, wouldn't speak a single word,

Mamma, please say you wi So coaxing oried my little girls But then they were so smull-One was but four, the other six-

It wouldn't do at all So I was forced to shake my head-

"The day is warm, you know. You couldn't keep awake, my dears, Some other day you'll go. "But you can sing your protty hymns,

And nursie by-and-by, Will read a story. Kiss me now, My darlings, and don't cry." In coolest corner of the pre-

When something rustled in the assle-I started, half perplexed. For many faces wore a smile

Those naughty, tiny little sprites Advancing side by side! And oh! each one carried in her hand

Her parasol of blue Held straight and high above her head, No wonder that my neighbors smiled!

While I, with crimson face Caught and shut up the parasols Then helped them to a place.

I tried to frown upon the pair-Exis sugged her precious parmol, And looked demure and wise.

### THE BIBLE IN THE SUNDAY SCHOOL.

() NE noticeable thing in many of on Sunday-schools is the absence of the very book—the Bible—that it prepared to study and to teach. Why s this? The answeris: 1 That many who attend do not own a Bible. 2. But little, if any use is made of the Bible when it is brought to the school-it is uot always read or referred to. 3. The sy of the redeemed, or the anguish of slavish dependence on the lesson papers, stechism and question book. What is the remedy?

See to it that every scholar own a Bible. In this the parent should co operate with the superioteodent and cher. One of the first duties that the Christian parent owes to the child is to present him or her with a Bible, with an appropriate inscription on the fly-leaf. from indifference or poverty the pa rent fails to supply the pupil with a Bi lile, it should be furnished by the school or church. When the child goes to the ascular school, he is furnished with tip requisite text books. Is it less imp tant that he should be supplied with the text book used at the Sunday-school? The Bible should be carried to the Sunday-school with just as much certainty and regularity as the spelling book, ge ography and grammar are carried to the 2. Let the Bible be used in the school.

The exercises of the school should never be regarded as complete without the reading of the Bible, either with super intendent or teacher or both. It sho always be on hand for reference and for the reading of parallel passages, etc., radiance and rest to dwell in fadeless when such a passage is desired, the teach light forever.

South Whitley, Ind.

one of them, to find and rest it. It fease.

should always be on hand to settle dis puted questions of text or interpretation

lesson leaflets in the class-none of them need ever be brought into the school. May and should be carried out of the school, but should not be brought back into the class. I would have every scholar supplied with papers the best that can be procured, but I would have teacher and scholar so familiar with the lessoo and its teachings, that they would be altogether uppecessary in the class. But you say that many of our teachers could not teach without the papers or catechism. True, but unfortunate that it is true. And while I admit that the papers and estechism are, in many es a necessity. I most devoutly wish it could be otherwise, and loog for the time to come when it will be so. One thing is certainly true, that with a faithful gent teacher, and faithful, diligent scholars, the lesson paper is not a necessity At all events, teachers may depend much more upon the Bible.

Let it be distinctly understood that I strongly favor the International series, and realize that the papers and leaflets are most valuable, if not indispensable to the highest efficiency, but their value and importance depend more upon home study than upon their presence in the class. T. C. BOYKIN.

## THE TWO SEXES HAVE no manuer of sympathy with

the cackle and clatter we sometin hear about the relative excellence of the two sexes-about the superiority of one and the inferiority of the other. To me the idea that a woman wants only a "clear stage and no favor"—wants training and education, and suitable circum stances, in order so to develop as to be able to cope with him in the struggle of life,-to me such a thought is utterly repulsive. The great charm of a woma is that she is diverse from man; not a man in the lower stage of development. She is the completement of the man; ber nature, her disposition, her powers sup-ply what is lacking in him. The two together make a complete orb; apart, they are only segments of the circle. But in order to stand in this relation to each other, it is obvious that they must not he alike, but diverse. Most unprofitable and nomannerly to me is that discussion about superiority. I would as soon think of contending with you which was the more beautiful flower, the rose or the lily; which was the most essential to the life of the human frame, the brain or the heart; which was more valuable to the world, the glare of the day or the darkoess and silence of night; which did more for the movement and security of the plauetary system, the centripetal or the centrifugal force. Common sense tells us that both are necessary, that each is admirable in its place, and that the one was contrived for the express purpose of being an adjunct and an auxliary to the other .- Rev. H. Gordon.

Avoid intermeddling with the affairs of others. A number of people seldom meet but they begin discussing the affairs of some one absent. This is not only uncharitable but positively unjust. It is equivalent to trying a case in the ab sence of the person implicated. Even to the criminal code a person is presum-ed to be innocent until he is found guilty. Society, however, is less just, and

## The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, ) EDITORS AND S. J. HARRISON. (PROPERTORS.

Tur. Editors will be responsible only for the ral tone of the paper, and the injection of ar-te does not imply that they endorse every sen-et of the writer.

On the winer.

Contributors in order to scene prompt on of their mixthes, will please not industry condities and unrount-one language, but 1 their views "with grace seasoned with sa

BRETHREN AT WORK Larark, Carroll Co., 10

- JULY 28, 1879, THE address of N. C. Workman is change

om Norton, Km., to Bell, Norton County BROTHER JAMES QUINTER has been elected President of the Huntingdon Normal School,

and A. B. Brumbaugh, Priocipal, THE Yellow F. ver is again ranger at Memples, Tenn. Thousands are leaving the city and coming North. Fears are entertained that e epidemic will again overrun the S

WHEN a man with a firm determination to do right, whether men will hear or not, goes o and leads many to greater happiness, you may know him from the fact that all the dunce-

Our supply of A. M. Reports have been so hausted, and we have requested Quinter and Brounbough Brothers, Huntingdon, Pa., to fill Parties ordering in the future, will send to them and save delay

In No. 28, Brother Samuel Murray ade to say, "The Backelor Run church met to choose three or four dencous." instead of saying, "met to choose managers and descons e correct with pleasure. Brother Summel -Help us to keep out of error, will you

BROTHER D. D. CLARK gives expression to e feelings thus: "I cannot refram from savs feelings thus ing a good word for the Wonx. I am gli that it rises for above selfish aims, and i course during the threatened storm I fully on I always feel good after reading the paper. I am well pleased with Brother S

Sonz people dress very plainly, are very vay advocates of their kind of plainness, but when you glance along the clothes line and be bold the fancy, embroidered and stylish under garaceuts which that very plumly dressed individual is willing to wear, you stand amnord, and evelsim, "O Consistency!" where art thou?

THE Children of Work has reached a correly one hundred and sixty Succession is very good considering that it is not yet a We are ed to been that good papers are auctreding

errow, yet they will go on lying, cheat ing, gambling, degrading, envying, quarreling, and such like. Some of them if they were asand such like. Some of them if they were as sured that Jesus would come in eight weeks would postpone repentance fifty-five days. The human heart is truly corrupted. Chris-tian, what are you doing? Sleeping? Watch!

Is the flock of God, "which is among yo being fed with the shoere milk of the word?

Are the "sheep" being taught to engage "in every good word and work?" Or is the flock seeding its own pasture, the weeds fluck caring for the rouls of others, or is it laying up treasures upon earth where moth and rust corrupt? How is it, overser?

tere to spare in many places." Mizasters whe duly appreciated, but that only shows the cuter necessity of more somisterial work here it exists. There is a good field for a administer in any part of the world from to de and chiter to circumfecence.

gregation volunteer to send us the names of such in their respective churches? To all the name sent as we will send a sample copy free. Please let us have ten thousand names within the next two weeks, and thus help us to do a good

It is said of a woman who was very ould not rest at night, that she, after trying overy available means to give her rest, sent for the minister. After the minister's arrival, he inquired what her desire was. She said that when she used to go to meeting she could always sleep so good when he preached, and she thought if she could only have him preach that she could go to sleep and rest. Ministers should be careful how they trum their auditors, or they may have a similar case to attend some

HER in Iowa says: " Enclosed find : druft on Chicago for 8go for 8- Credit me with he balance (8 and without the extra expense." Many thank may many others he provoked to do likewise Would it not be a good idea it 2,000 who have trusted would remit the balance due us

and a little more as a deposit? Why not turn the trust the other way awhile? We have no objection to trying it. We would like to try book-keeping that way awhile THE Evangelist, A. Ellmore in an article

the A. C. Review, on the differences and diffi-culties in his (the Disciple) church says: "Some practice the kiss of charity, while some do not. If the salutation of the band sail not fill the recomments of the lay let us to be a com-

Thank God! some Disciples are getting : the light. But what about those who " practice the kiss of charity? The "Greet one another with a holy kiss oing this will fill the requirements of the law on salutations. See John 8: 12.

AT WORK

NAT WORK.

"That is so, and about the next bad thing i
be members begin to know cach other afte
e lothes instead of after the Spirit."—Proorns or Unknowner.

About the next but thing is when members g
at variance that they don't recognize each of
by either the clothes, the first, or the Spirit.

God shall say, "Depart from me, ye cursed, in to overlasting fire prepared for the devil and his angels," the workers of strife, sedition, her-esy and envy. There they will recognize each

THE following explains itself and will be end with sorrow by the many of the dear brethren and sisters who know our loving old and respect him for his work in the Lord. May his last bours be peaceful and happy in Him who looks down and raises up:

BICCOMINGDALE, MICH., JULY 17, 1879 Dear Brethren On the morning of the 15th inst., father, P. Lachr received a severe stroke of palsy. He requested ane to say to you, and all his dear brethren and friends, that his services have come to an end, and that he shall write no

more for publication. He is unable to speak intelligibly or else he would have me say more well! Fare-you-well!! Yours Sorrowfully,

TIMOTHY LEHR

## PERSEVERANCE.

NO one knows what he can do till he tries To what do you aspire? Is it not only an who occupies the place you desire to fill? Then, if you are a man, can you not fill the same place? Con not man do what man does? Is not wasting your time in lamenting your lack of ble circumstances weak and cowardly? Where is that energetic, pure heartest, deter mined young man or young lady whose associ on is not sought by those who can befriend

It is perseverance that made a Girord, a Rothhild, an Aggasic, a Luther, a Calvin, a Newglorious example of personerin the character of Christ. He was as fixed and immovable in his plans as the very sternal God. He kept steadily on, neither turning to the right or left, or faltering by the way. Was he threat- bolt of the night

We want the name of every family in the send he only became the more active and zeal-Brotherhood blat does not now take the BERTH-ZEN AT WORK. Will some brother each in con- unremitted effort zone figure more compriseoutly nor said more luster to the life of the subject than that of Christ. Perseverance has whitesed the sea with ships, built railroads from town to town, sea and almost from pole to polo, cleared away the forests of a new continent and established states

and nations. How long, how many months and years of toil and weariness were spent, how much effort, brain-sweat, and conscience strop glas it took to do this, we know but little of "All men are equal at their birth." Euch alike is destitute of any power or virtue. It is by perseverance that some obtain power, friends and surround themselves by favorable aircumstances. Men of business, worth, or influence invariably give their confidence to those who are preservenne; for it is that to which they are

indebted for what business, worth, and influ

To gain friends, stick to your purposes, b your self mid not an age; defend your your own character and others will nid you. Of coarse or purposes must be trac and noble or our ad herence to them will only speed our precipitation in rain. Have a pure motive, and with a iron will, press ourcard, being assured the God who helps toose was helps themselves will help you. "The all-day horse wins the race. The last blow haisbes the nail." Settle down to a purpose and stick to it. Those who bluser and flounder and dash always fail. they get what they strive for, it does them good; for they do not have enough stability to

Some persons are always changing the cours of their lives. They only follow a bu one enough to get accommisted with its draw backs and then change to something else which they think has none. They think they have the poorest business in the poorest place of any body they know. Everybody else's prospects

seem brighter than theirs. They are ignorant

that there is nothing to which we can either our heart or hand that does not have draw-backs. No difference what course we pursue, obstacles will be in the way and we est remove them, overcome them or ful. When we become acquainted with the disad vantages of any trade, or profession, or loca cation, that is part of the necessary knowledge to be successful; and instead of changing something else, or some other place, wisdom and prodence would teach us to do just the opposite; for when we once learn the obstacles to snything and the disadvantages of any pla will most likely learn how to meet them. but when we change from one pursuit to snoth er, from one place to another, not knowing any

thing of their disadvantages, we will be almo certain to lose by the change. No man of health common sense and industrious habits in any business in any place needs to fail; but like a cabbage plant, each time he is transpl ed, even though the soil he equally good, his

often will never come to anything. No difference what our business, profession location, or circumstances may be to make a suc rest at will be necessarily to exert ourselves to the full extent of our ability. Perfect ret ment is not found anywhere nearer than the grave, and the quickest way to get there is by We should love labor suicide have all things been brought into existence that are, and by it must we live and die. How foolish some are to think that if they wer rich reputable doctors, lawyers, or popular pro fessors of some kind, that they could live at ase. Are not the rich, the learned, the popul lar as miserable, discontened as the poor,

had by bring pleased with what we have to do. The highest success, the grandest achieve ment to be obtained on earth is to have on subsequently white in the blood of the Land to be of "the elect" according to the foreknowl edge of God, to have a crown of right haid up which the Lord the righteons judge will give in that great day. Do we seek or prize a which last, at most, only a few years, then how But we find a still more invaluable must a home and pleasant associations he which last throughout the never ending

PRAYER is the key of the morning and the

### THE FOUL-MOUTH SLANDERER AND THE ABOMINABLE TITTLE-TATTLER

BYRON says that slander 18, "That about ble tittle tattle, the end eschered by hu-scattle." The slanderer pollutes the nir with his pestiferous breath; he poisons society with his forked tongue, and sparrs neither high nor low, king nor peasant, matron nor maid, living nor dead. Like a tornado he leares wrecks every-where, and, as the louthsome worm besprinkles his path with malice and talseh The choicest flowers, the most delicate plants the most useful minds from the green-house of character are blighted by the foul mouth slan-It shows to what depths homan nature has

fallen when we reflect how small a matter will set the bull of scandal in motion. A man is angered because his own selfish wishes are not gratified, or his peculiar white petted and olled, and then he straight way seeks to pour his venous upon him who had the maniness to say no when no was the right thing to say. He tells other tittle-tattlers how he has been ed-(he was not abused) and then the whole crew go to work on the corners of the streets on empty dry-good boxes, in stores, in the lanes and among the hedges, and say, "Have vo heard about -- it is awful." "Heard what?" queries the other tittle-tattlers. "O"they proceed to chew the "pleasant thing"; the very teeth of their slanderous mouth be comes dull. Occasionally they meet a sensible man, to whom they put the usual questions Have you heard"-wark that word "beard, for they never ask, Do you know if such and wach as correct; they would feel had to find some one who knows the facts, for slanderer and back-biters do not love facts. It is trash and filth, and stench that they deal in, hence truth and fact to them are non-essentials. They know how to hint, how to give a significant look, how to tone their voice so as to impres the heaver with the ausfulness of their neigh hor's fault. A flea grows into an elephant, a mole-hill into a mountain in a moment under their supervision. Easy, jealousy, and hatred will start the blood-hound of suspicion in the twinkling of an eye. The slanderer need only tell the bound the name of his intended vic tim and the cur will lay him outforth with Among some species of animals, when one of

their number is burt, the others straightway fall upon him and tear him to preces. "Trace of this animal cruelty are seen among men and women to-day." Let a man blunder a little and behold the army of vultures how they turn and tear to pieces! Yes, then they will suile and say, "Did we not tell you be would What foolishness! Oshame! Instead of tenderness as taught by Jesus, there is gleating and rejoicing in the downfall. She

We are using terms that all may know the Standering and tattling are nounced by the Lord in severe terms. Hen

"Surely the serpent will hite without exclassitment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself."-"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those thing navighteonsness, maliciousness; full of envy murder, debate, deorit, malignity; whisperers boasters, intenfort of evil things, disabe parents, without understanding covenant-break ers, without natural affection, implacable, unreiful."-Rom. 1: 28-31. learned, and humble?. Enjoyment can only be

> parious, the whisperers, the backbiters, the infore of evil things did not like to retain God in their knowledge, hence God gave them orre to a rep. bute mind. Such are tattlers, back-biters, and slanderers. Their minds are repro-There is a great deal of the Indian in ong stones at other people. Their right hand school if they do not throw dirt at some one. Their chief delight is in resing the objects of herr venom dodge and ron, and they hip their bands and shout "glory?" if they end only we some one go down. True worth and excellence have always had these miserable,

unkerous, coul degrading, soul-harrowing tit-

Here Paul declares that the scolic

tle-tattlers to endure. Christ among them?-It would take a thousand empilied Christa to open their eyes. I know nothing so hideon as backbiters and calamnistors. More commun ities and families are rained by slanderers than anything else. They murder character and reputation, and often blight the farest and parest souls in the neighborhood. The rose hod of innocence, the foliage of worth and talent are poisoned with the scam of falseboos and malignity. The most useful shruhs, th finest trees, the most brilliant flowers in the garden of private and public reputation are beenrinkled with the venom of fidelifiers and slanderers. Early and late, in the melt ing sun, out is the storms and wind and bail they ply their vocation. Not a minute for Jesus but ten thousand for slander. They grin, chuckle, and rejoice over a suppose hen slink into silence when the exact truth comes out. Quick to blaze abroad the story of one party who thinks he is injured, but very mails in believing when the other party gives his side. Slanderers and backbiters do not want the truth. If it comes along in the hands of some good, howest person, they lay it forthwith order the box, and shake their heads, "O well, I guess it is -o." "I guess my story is "I believe Mr. Jones tells the troth" "I think Mr. Williams is to blame." Thus they ess and think against the very facts. And why? Because they told the untruth in the first place and now they want to keep up their side lest they be found wanting. If they can do no better they will hunt up the little army of scandalizers consult, revolve, and then go out saying, "OI have heard something new and when I see Williams, I will give it to him If they can they will get the laughing company together, call in Mr. Williams, and then fanut him with untruth, innuendoes, joers and such like things until his righteous soul, like Lot's,

them; and if they ever find out differently they are sad and so about with crest-fallen counts They regret that the story is not true, for they were sure the object of their hat was entrapped. They put on mourning when white reputations are proven white; and go out their kettle-drums when they hear than somebody's reputation is blasted. Of themselve they always speak gold, silver, processes stones it of others their conversation is all dirt. They make beads of other people's faults, then hart by kindpess? most and count them over Go to visit them We need your kindness; we need your a and the falings of others is the theme. They ever think of their own unserable condition A cut watching for mice does not look up when an elephant passes by; weither will the slander er look up when watching for faults, though angels sweep through the air with halleluja to the Lord God. MARK 17. He who tells you of other's faults will tell other people your faults To the good and true, every act of sault-finding is painful. Paul no doubt felt had when th dener, Alexander did him "much evil. This copper-smith no doubt picked at Paul's faults, and tried to make other brethren hate Jesus had nowhere to lay his head. H was abmord, reviled, smatten, killed; and he endured it all. Well may we who are called upon to endure the trents, backintings, and evil reports of the degraded mirchief-makers I have often wondered why a man so em

He who steals my money, "steals trash;" but he who rob- me of my good name, filches from me that which will not surich him. but leaves me poor indeed. But then the slanderer re joice- in the spoil of other's reputations. It is only when we become strangers to love fordened in son, that we are able to play the part of persecutors with unconcern, and derive pleasure from revenge and maliguity. And deep black marks is often the first to condens and the last to forgive. Without pity, without sion, without love for the truth, he welto destroy the quiet and hoppings of othernot even sparing these of his own household. effects of slunder, but we point you to the smilies, the upturmed churches, the mourning

have rights; be sure you hear both sides before you condemn. Mechanics have rights; he sure you have both udes, if you must bear it, before you believe. The better way is to give no ear to backbiters and tattlers. Now we presume the very ones who most need to read this actiread it at all. But to the true and good, th will be a warning. Remember that true worth, genume Christianity outlines all slander and calumny. Treet God and do right, and joy will be yours at God's right hand. May the Lord have compassion on the evil doors, and turn their hearts to serve him.

### WHAT WE NEED

# W B need the fervent, heart-felt prayers of all our maders. We need the effectual prayers of all the true and faithful who have

white in the blood of the Lamb. We need the counsels of the wise. We need the sympathic of all who can pity and pray. Often are we tempted to fire from the cares and responsibili-ties of our work, but love for the perishing and the dying, love for him who died for us, and bor. Only by grace from him who is full of favor, are we made to stand. Only by the power of his word and the comfort of his Spirit, are we made to endure hardness as good soldiers Sisters, pray for us; Brethren pray for us. O that God our dear Father may give you all great hearts of love and sympathy, not only for your editors, but for all persons! May your minds expand wider and wider, your affections grow stronger as you approach the time of your departure. Only a little while and we shall be with you no more. To-day like the grass of the field, we are with you; to-morrow we may be cut down and cast into the tomb. Ah pity wexed with their filthy conversation. and live! Throw sround the weary and op-Slanderers always word things as they tel ressed, your arms of gentleness and embi them, showing them your tenderness. You can make no one better by always picking and and biting and pinching. By so doing you uply corrode your own heart, and sudden the hearts of others. Then put on your smiles,your real heavenly smiles and scatter them where they are needed. Your editors always the brilliant shore? need there. Your ministers need them. poor need them. The rich need them. Yes

> may seem good for our encouragement. what do we not need every hour in order to be better and do better. We need God present every moment; we need the Holy Spirit, the words of the Holy Spirit, its influence and go pial nower. Oh that we may ever feel the need of a Christ to cleanse us, a Christ to forgive us, a Christ to strengthen us, a Christ to save us!

## PETER HALBERG AGAIN.

OUR readers will remember, that som O ago we gave an account of one Peter Hal-berg, a Swede, who was haptized and married at Baldwin, Iowa, horrowed money, deserted his wife and then turned up in Nebraska where he was reluptized, married the second time, forged a note and then decamped. Well, he next turned up in Rockford, Ill., where he because acquainted with a Brother, and so ingrafted himself into the good graces of the Brother, that he had to convey him to Mt. Morris to see Brother Stein. He represented houself as a Swede Baptist, and seemed very anxious to learn the truth. He visited the elder of the church there, and while in conversation, a sister noticed that two of the fingers on his right hand were missing, and at once communicated her magivings to her husband. He wanted to be baptrz-d on Sanday, and declared he could not live upless he were immersed, but the Brethren concluded to learn more of him : put hum off. On Monday the 21st and, an offi cer arrested him in Mt. Morris and put him up for safe keeping. An maswer to a dispatch to Nebraska said, "Hold him until the arrival of an officer." When confronted with the arti-cle in the Brazzenax at Work, he admitted he

bering what is said. This is not the first rooms that has been foiled by the press. It is good t be a little slow in receiving strangers into fellowship. Try the spirits whether they be of

### MANUSCRIPTAL "Expressation in God," by Phebe A. Frants

"Experience of the God," by Phebe A. Frantz "False Wilnestee," by John Formey. "Do Ever. So To Them," by Silns Gilbert, "God is Love," by D. S. T. Butterbangh. "Formeation," by John Formey. Contentment," by Danie themselves refuse to comply. The Christian Standard in teaching on Christian fellowship says:
"The kingdom of God is not blue ribbo

### THANKS

WE thank those agents and delinquent sub-scribers who have so promptly responded ar call for settlement. This shows they want to obey all the commandmets, the one to washed their robes and made them exceeding 'owe no man anything" as well as the others We need what is due us now. We shall be very thankful, therefore, if agents and delinquents respond without longer delay We thank our brethren and sisters for the bind

and Christian spirit they breaths into their let-We all have difficulties, people couragements, and reverses to meet both in so ciety and husiness, and oh! what a consolation ords of fraternal interest and sympathy are. We thank our contributors for their untiring and realous efforts to keep us supplied with rood articles. You have no doubt meditated much, read much; wrote and rewrote, arranged and rearranged your articles. This is right and God will give the reward. What a satisfaction to know that others love what we love, enjoy what we enjoy, and labor for what we labor. "Some have entirely lost sight of scriptural fact and precedent, while some are pitting their Write on, brethren and sisters, and, though your articles never appear in print, your head and heart will be improved by the writing of them We thank God that we are given such breth ren and sisters. May be cause us ever to member these blessings and kindnesses, and be faithful in discharging our duties, and honorable with the resposibilities entrusted to us.-Won't it be joyful when we mret on that glit tering strand, when angels swell the glad triumphant throng, to know that we did all we

### OUR EXCHANGES

THE Church Advocate in speaking of section and their want of foundation in the Bible

"Now, by the Bible no one can justify the existence of the sects. They are specifically existence of the seess. Alory are specially condemned. Paul most pointedly holds them up to inspired reprodution. And what Paul condemned was of a peace with, though not se condemned the early sects. That is the rock on which we stude. We argue with no man re-garding sects. We cite him the words of Paul. garding sects. And with what Paul and Christ condemned we will have no communion. The men belonging will have no communion. The men belonging to these sects may be good men, prous men, Christian men. That we are not disposed to question. But their goodness and piety can not make right what God calls wrong." The Baptic Buttle Flag has resolved to

ange its mame. It speaks thus: our esteemed brethren, we have convented to a slight change in the name of our Figs. by dropping the word Battle and prefixing Asse We are well pleased with the present name, but perhaps AMBRICAN BAPTIST FLAG be inferred that we will be less accressive in our exposure of error wherever found; but the term American in the lieu of Battle, is designed to indicate our field of conflict, while B cient guarantee that it is still our settled par pose to wield the sword of the Spirit against We are pleased to see Elder Ray give up the

Battle. We have always thought that Brother aviacible arguments would have some good effect upon the Doctor. We are encour-

We clip the following from the Review and Herald of July 17th "In Messiah's Herald of July 2, 1879, ap cars a double-column article headed, "Th

cludes with this text: "I have given you an exsmple, that ye should do so I have done to you.

John 13: 18. We could not help considerin whether or not the compiler of these texts thought what act of Christ it was in refe to which these words were spoken; nor could we help thinking how strange it is that people will quote Scripture to enforce obedience to the example of Christ, which was spoken in refer-ence to an example of his with which they

red ribbons, but righteousness, peace and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore [in regard to blue ribbons and red ribbons [follow after the things which make for peace, and things wherewith one may build another up. For ribbons, de-stroy not the work of God. See Rom. 14: 17- Temperance is a Christian virtue, and all Christians should of course, seek to practice it, and labor to promote it. The blue ribbon, we take it, is not syncaymous or identical with temperance. It represents a particular phase of temperance work, and the red ribbon anoth-

Since the kingdom of God is not in "blue ribbons, or red ribbons" why have my ribbons? Or if ribbons may represent one principle of the Gospel, how does it happen that the Rib-bonites see so much "want of wisdom" when we maintain that uninformity and plainness of dress may represent Christian principles generalle S The A. C. Review handles fact, and opinion

in the following carnest and sen

opinions against the opinions of others and trying to reason the thing out. And the furtrying to reserve the thing out. And the fur-ther they go the choper they get in. Some are was above what is written. Well, now, benth-rea, we segred that, in young respectively, you go to the "law and to the testimony." Cas here he any opinions on questions of first and testimony? We asswer emphatually, non-sitive the property of the contraction of the Soloven at Juny places, where any one of the soloven at Juny letter, where the property of question involved in the decrime of Christ-En another remarked where I we the subscript could in that world below to help each gain The spostles preached wholly by the authority of Christ. They preached facts to be helieved. commands to be obeyed, and promises to be en-joyed. The word "opinion" as used in the relignous literature of the present day was un-known in apostolic teaching. The word has been coined for modern use, and is an out-growth of pure and undefiled sectarismism. Dul any of the sportles ever say, "I think" for that is the primary meaning of t opinion) " Jest Christ is the Son of God;" "I think he arose from the dead;" "I think he as cended auto heaven;" "I think he sent down the Holy Spirit on the day of Pentecost?"-When Paul, in the fourth chapter of Ephasians Gaspel system—the one bady, the one Lord, the one faith, the one baptism, and the one God and Father of all—did be equivocally say, "It is my opinion that some of these elements are less important than others; and, in my opinion, it is a sign of intolerance, and th nark of a narrow arctarian mind, to most that taure a man has not been immersed he will go to perdition; yea, further, it is my opinion that the spirit of Christianity is so catholic

and so expansive as to recognize good Chris-tians is the 'other denominations' and among the 'prons unimmersal?'" No, the spostle was not guilty of such meerable twaddle. He wrote under inspiration and by the authority of Jesus Christ. When a man says that be ald run the chance of a "pious voimmersed person" rather than the chance of an immered hypocrite, he is either dishonest or does not know what he is talking about. That is not the question. And when it is asserted that a man may enstaining the relation of a Christian at the so asserts in either a "traumer" or does not understand the first elements of the ressoning process. We hold that no mum "can keep the unity of the Spirit in the bond of peace" and express an "opinion" in the promiser."

WHEN last brard from, Brother Hillery was lying sick at Warrensbarg, Mo., but was imnighborhoid, and there sed the fool paper of che in the Barramer as Worn, he salmided by former and the best of the salmer and the best of proving. He had been spending some time

## Our Bible Class.

"The Worth of Truth no Tongue Can Tell.

Will some one explain Heb. 1: 17 " And of the angels he suith. Who maketh his angels spirits, and his ministers a fixme of fire." R. T. Cnook. Will some one pleasu tell us, through the BRITH RENAT WORK who wrate the latter part of the last chapter of Deuteronomy, from this chapter to end of veric? A. E. M.

Will some one please explain Matt. 8: 227 "Bu Jacos and unto blm, Follow me; and let the dear bury their dead." H. Strewaux. will some one be kind enough to explain Heb.

Will some one pierse explain Daniel 7: 13, 14
"I saw the night visions, and behold, one like the
Son of man came with the clouds of heaves, and
came to the Amelest of days, sad they brought same to the Ameleust of days, and they brough jim near before him. And those was given him bominéen, and a kumpdom, that all people, nations and hanguages should serve him: his dominion is in everificating dominion, which shall not pas yang, and his kingdom that which ahall not be

Wood ?-Ep.1

## WHOM SALUTE - ITS MEANING

Some one please expuse man, what do yo more the salute your brettern only, what do yo more the others? do not even the publicans so?" EVA DYE.

THE word salute is from "aspassathe," and among the various definitions, we find the ring as directly applied to the verse under "treat with affection. meening an expression of our regard for others, estlier by words or articus

The doctrine taught by Christ, in the abovinnguage is the great principle of charity, which must govern us in all we say and do in every department in life. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding bases, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and an faith so that a coust remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and I give my body to be burned, and have not char ity, it profiteth me nothing." 1 Cor. 13: 1, 2, 3 can do a great many things, that externally charity, they will do us no good; for there is a blessing in giving, as well as in receiving, if we But we are so much unclined to love only

those who love us, and as a consequence we become selfish. Thus was the trouble with the hreome selfish. This was salf-categood Pharings. self-catecood Pharison. They were right-cous above all others, and despised by those whom they regarded as inferior to them who entertain a similarity of views, we become and halt, and blind, and down-trodden of every This is essentially Christian.

Christ taught us to love our enemies, to do good to them that hate us, and pray for them that despitefully us, and persuade us. Matt. 5:

Christ not only taught the great principle of charity towards all mankind, but he exam-plified it in his life, by tasting death for every phased it in his tite, by tasking death for every man, and praying for the forgiveness of his enemies while he was suffering the most in-tense pain. The apostles taught the same dockrine; "If thise enemy hunger, feed hisn: if he thirst give him drink." "Resist not evil, but overcome evil with good," and exemplified the doctrine in their lives, by suffering impris-onments, stripes, and death, for the cause of Christ, and salvation of sinners.

But one will say, "If we love sinners, will we not compromise our holiness"? Not at all. Christ ate with publicans and sinners, but did that make Christ a publican and a sinner Surely not. Christ's object in this was, doubt. Surely not. Christ's object in this was, doubt-leas, to show his regard for those in the lower walks of life, and to raise them up to a higher plain of morality, to Christmaine them. We can do others no good, no matter haw de-gended they may be, unless we let ourselves

down in our sympathics to their moral status, and there begin to lift them up. We may en-tertain the idea, if we are members of the church, and keep the commandments of Jesus that this is about all that is required of ne The gospel implies first our salvation, then a strong desire for the salvation of others. The

person who only cares for his own salvation is no Christian. We may drift of into selfen-ness almost insensibly, and extend our sympo-thics, and sociatelities to those only within s limited circle. We may conclude that neighbor A. is a member of another church, there is no use to try to teach him the ways of the Lord more perfectly. We may conclude that neigh-bor B, is pretty hard—he awears nome, and gets drunk occasionally, and neighneighbor ( hor D. and his family are very fashionable. It will not do to mingle in their society for fear do this without in the least impairing our re-ligious standing. We do not mean that we should engage in the vices and evil habits of the wicked, but to mingle with them, and be

real sociable, and watch opportunities to speak a word for Jesus and the salvation of their sonis. In this way we can reach the hearts of some we cannot reach any other way, and still retain our Christian integrity. For this pur-nose we are to SALUTE others who may not belong to the church of Christ, to bring them m, that God's house may be full. that Spurgeon has out, constantly a large corp.

of workers, who visit the lower classes of so-ciety in London, and talk to them about Jesus, and distribute tructs among them, and leave with an invitation for them to come and hear Spurgeon preach. This accounts largely for the immense congregations of Spurgeon's shurch and his success as a minister

The truth is, we are all contracted in our exceptions of religion. We think if we and few of our neighbors are saved, that God will take care of the balance. We need more workmore workers in private as well as in pub A word fitly spoken to a sinner may re salt in his salvation. This, private members can do as well as ministers. Christ, upon one a said "that the publicans and harlots enter the kingdom of God before you." Matt 21: 31, meaning the ingoted Pharisees, wh held themselves in high esteem, and despired others. J. S. Monlin.

## ASHAMED OF CHRISTS WORD.

THIS solemn and impressive utte to be practically forgotten by

I to be practically forgotten by many who stand connected with the pulpit or the press to minister in holy things. It must be confused that there is a great tendency at the present in all the ranks of the ministry to seek the ap-proval of man. There is a shrinking from speaking out the truth in its fullness and power, lts sharp corners are rounded. Its strong doctrines are diluted; its warning voices are toned down. To approve ourselves unto God, the mind must be filled with God's truth, the publicans and sinners, for they love those who love them. Our love or charity must reach out leaves the first slove, and the whole man with the function of the Holy Ghost. These beaut shop time of which man of the holy care them are the second those time of which the first sources of the holy care them are the second those time of which the first sources of the holy care them are the second those time of which the first sources are the second those time of which the first sources are the second than the second those time of which the second those time of the second time of the second those lore them. Our love or courty mass reserves the beyond those lines of sittingtion and formatiles. Perhaps persons held truths, but who knows that men have made, and embrane the poor, but Why, intimate friends to whom they may write in glowing terms. But they do not speak out plainly to the masses who need the

speak out plainly to the masses who need the help of their testimony to assist them in form-ing their judgmeets. Of what we are such re-formers to the world? Why should this re-serve exist? Is there no yieldig to the temptation for the sake of salary, sale, or popularity to be ashamed of Christ's "words?" To follow after the things which make I To follow after the things which make for peace, is indeed a duty—so far as we can do it and not displease Ged by a comprossise of the truth; but it is "better to be saved in a storm To hold fast the trath on the second adv is well, but we should be careful not to hold it

is weat, but we should be exceeded not be hold; it so first as never to left to at. "Buy the truth and sell it not," is the solvice of the wise man. "Buy" it in heaver's market, without concey, and without price. "If me suffer with Christ, we shall also reign with him; if we dearly him, he also will deny us." Think of it. -Bilde Bunn

O Man' if hard thy fortune However fate importune,
Turn not to wrong—none find, nor will
Their good enlarged by doing ill.

## Fallen Asleep.

ries should be tojef, wristen on but one side of paper, and reparate from all other trainers.

HAMMER --Our dear old Brother, Jacob Hammer, departed this life July 7th, He was 82 years old last May. He leaves his compan ion, now over seventy-five years old, behind him, still to face the solemn restites of life-He came to the church about two years ago and was baptized by Brother George W. Cripe and he like the Ethiopian officer, arose and went on his way rejoicing. We have reason to believe that his life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall be "also appear with him in glory." He seemed to endure his afflictions patiently. He spent much of his time in singing and praying, and would often ask God to help him and all others to be patient in their

D. A. Nonchoss. BARINGER .- In the bounds of the Pleasure Valley Church, of complication of discuss, on June 32nd, 1879, Sister Margaret Bar-inger, wife of John Baringer, aged 28 years,

9 months, and 13 days. She leaves a bushend and four small children and many friends and relatives to mourn their loss, but we hope their loss is her eternal gain Foneral occasion improved from Rev. 14: 21, 13, by Elders J. B. Shoemaker, D.Shively, and the writer, A. A. Wite.

## FROM PALESTINE

Nebo, Callirrhoe, and the Plams of

Thus been supposed, from the statement that God showed Moses "all the land Judah to the utmost sea," that he actually saw the Mediteranean. But this is impossible from my mountain west of the Dead Sea, for the highest of them is lower than the mountains west of the Jordan. The expression, "to the utmost sea," must then refer to the westward limit of the land, which Moses saw, and not to the range of his vision.

When we had completed our observ the top of Piegab, we directed the Sheik to lead us to our tents, which had been petched at the Springs of Moses on the morthern side Mt. Nebo, and 1100 feet below its crest. anticipated a steep and rocky descent, but to our surprise and gratification he led us by a path smooth and easy almost the entire way We wondered it this is not the very path by which Moses ascended this mountain last time, and these springs which still hear his mame, the last from which he ever drank.

From our camp at the Springs of Moses ade an excursion, next day, to the bot spring of Callirrice, near which are the rains of the case to of Machierus. This eastle was a favorite winter residence of Herod the Grent, and also of Herod Autipus; and it is here, according to Josephus, that the latter confined John the Baptist after his arrest, and finally beheaded him. The fine bathing in the bot springs gave the place its chief attraction. Our dragono-and the Sheik both tried to dissuade us from going thither, declaring that there was dange of our being attacked and robbed by the wild Bedown of the Boui Sakch tribs But we made light of the danger, and invisted on going, whereupon the Sheik sent one of the two men who were with him to summon three footne ormed with gons to attend us seen addiguard. These fellows joined us when we were

bout half way, and took the lead of the party They led up one declivity and down another, in the most deschate region we had ever seen, and over the steepest mountain paths. A rids which was to have occupied four and a half moments were declared to seven, and the the moments went up into the ninetes. Our ne-guards were armed with fint-lock namelest and their entire dress consisted of a dirty hand kerchief round the head; a brown cotton shirt nearly worm out and reaching only to the knees on their bodies; and old slippers with m upper leather around the heels, on their feet

We finally reached the Springs. They are in a deep, narrow gorge, which opens into the Dead Sea about eighteen miles from its head Dead Sea about eighteen miss from its head. A stram of cool water flows along the bottom of the fisure until the strams from the hot springs pour roto it, and below this the entire stream is hot. The hot springs burst out from the northern side of the ravine, and under an immense ledge of red southstone lying on top of a ledge of hasestone. The two principal springs are about half a mile apart, and they each send forth a volume of water sufficient t

The stresses dash and roar down the mountsão side about 100 feet ere they enter the crock below. I inserted my thermometer in one of them, just before its junction with the creek, and found its temperature 124°. That of other, where it leaves the cliff, is 142°. ook a bath in the creek just below its recep tion of the first hot stream, and found the water as hot as we could bear. But the rocks on which we stood were hotter, and they made us dance when we stood upon them with our

accurrence.
On returning to camp we found we had been been fifteen and one half boars, from 5 A. M. to 8: 30 P. M., and that we had been in the saddle fourteen hours, on some of the roughest

and steepest paths that a horse ever passed over. Many times we had to dismount, and even on foot some places were deficult on dangerous. A bright moon enabled us to de scend the rocky side of Mt. Nebo, to the tents or I think we would have been compelled to camp among the Bedouin. We were completely worn out, but a good night's rest revived us and the next day we were again ready for active service. We took a fine shower bath at the

are service. We look a line shower-bath at the Springs of Moses. They make several beauti-ful essendes, and I would like to describe them, but must pass them by. but must pass them by.

From the Springs of Moses we descended into "the planes of Mose over against Jericho," sometimes called in the Bible "the plane.

Shittim." It is a plain extending eight or nine miles from the meantains to the Jordon, and ton or twelve mulles from the Dead Sea, north to a westward projection of the mountains where they reach out to within three or four where they reach out to within three or four nailes of the Jordan. It is traversed by five streams of water, which, if properly applied, would irrigate the whole of it, and make it a garden. Indeed, it once was a garden, and it approved five cities, the ruins of which now constitute. Ever improve mounts tratabled

constatute here immense mounds stratched along the base of the bills. Near one of these is another hot spring with a temperature of 102'. We camped here on Saturday, May 3rd and remained till Monday, the 5th, On Suoday morning Brother Earl had a chill; but he trest ed bimself with Homospathic remedies, and und able to travel Monday morning. We were now on our return to Jerosalem. We crossed now on our return to Jerosalem. We crossed the Jordan at the Jericho Ferry; but instead of using the boat, we forded the river at the head of a shoal just below. The water came well up to our saddle skarts, and one of my knees got wet, but all of our eighteen animals crossed in safety. While the pack-train was cross-ing, our party took a fine swins in the river. and once more tested it as a pince for baptizing It is rure that a better place for the purpos can be found in a running stream to ony country. Pebbly shore; gradual descent into the onwaste bank

From the Jordan we returned to Jerusalem, by way of Betbel, and identified the site of Ai. The ride was full or interest, but I must pass it by. We returned to Jerusulem on the 17th day after leaving it, got letters from home that uere more than six ween that we had written during one absence.

J. W. McGanvey. mere more than six washe old, and mailed those

Iv a good thing to trust in the Lord, and it

Don't muraur against God; he will smooth

our nathway in life. If you want to get neh, give; if you want to get poor, gra-p; if you want to be happy, deny yoursetres for others

Dorno the truth is one of the things much ded now; the truth believed but not neted

on will not save the soul upper leather around this hook, no thank bett, for prefetcing of four importance of four importance to a four importance to a few importance to a few importance to a few importance to the robe of the coses, while the searched best every wind below these down manufacts to parket as one before the order to a few importance and fine to parket as one before the manufact to the manufact

## Correspondence.

Echoes from the Center-

The Christian's labor—The Sanctuary—Bar-vest Time — In the Temple—At Pleasant

ONWARD and upward is the flight of the Christian, nor would be wish his labors to ease while in the body. Stopping by the way ould encourage inaction and slothfulness endangering him with the threatened wos applied to those who are at ease in Zion. Hence for the love of the cause which he has expoused. the welfare of souls, the love for his Maker, the joys unspeakable that will ultimately crown his labors and the happiness with its "trun-scendent brightness" that will entwine her scendent brightness" that will entwine he gentle wreath around his brow, adding luste. gentle wreath around his brow, adding fuster to the gens in his crown, is the grand control thought animating him with greater zeal and energy to pursue the journey. Thou who would fold his arms and quit the race when such are the biresings to be enjoyed? With those heavenly emplyments in prospect, we set for our different fields of labor this beautiful Lord's Day. Brethree E. Bosserman and Ja-cob Witmorn at the Beach Grove School-house, Brother W. C. Tester at Pleasant Ridge, and the writer, near Findley, Ohio, in a pleasant school-house situated on Chambrelain Hill, from which elevation could see the tall spiring steeples of the city churches, where many wor shippers are assembled. We had a good pudience, and the best of attention, and from observations and private conversations with some of the suditors, I think they are fulling on the stone, and are broken, (Matt. 21: 44) and will soon be ready to apply to the great Phy-sician to have their wounds healed, and confide in him who only can comfort the broken-heart-Oh what sorrow in the heart occasioned by

sin! What grouns, sighs, and tears distressing the human family! Jesus can dispel our fears, rarts, and wash away our sites by yielding chedience to his gentle commands Satan must be bruised. May God help us to put into practice that identic religion that will e Serpout's head, that san, with all its unboly influences, may be cast away from our hearts and be builed that a resurrection may be impossible. Gould only the sin-enslaved man break his fetters, and himself from the grasp of a Promethens, and he a free man in deed. Accept the truth as it is in Jesus, and if the truth make hom free he shall be free in-

The farmer is now busily engaged, reaping omice a rich reward, making glad the resper. Truly God has richly blessed us and cared for us. Then should it not call forth thankfulness in return? Ah, why should man forget! Harvest time implies a time of sowing the seed. The farmer casts the seed in the earth, and looks forward prospectively for a bountiful harrest. And of whatsoere grain he may sow, of that kind he expects to reap. We are all rep-resented as seed-sowers, and if we sow to the flesh we shall of the flesh reap corruption, but if to the spirit we shall of the spirit reap life everlasting. We have different fields in which everlasting. We have different fields in which to cust the serd. The family, the day rehool, the Sunday-school, the church—all are profite kind of fruit. It depends much upon the kind kind. Hence extreme carefulness should be re-

give them grace to carry on the good begun

After the Sunday-school session we tried to talk to the congregation about the words of this life, cast our mite into the tressury of the Lord to enjoy its benefits in the world to come. Oh what pleasure to unfold the riches of the kingdom to an attentive congregation! How amposes so as attentive congregation! How it animates and anspires the speaker when all lend a helping hand! What pleasures in un-tual labor! What harmony in union of effort! Ob that all difficulties, all unkind feelings throughout Christendom could be bruised as was Moses, that none could erect a monument of remembrance. Then could we march in one solid column, and each effort would be effectual. May we all labor for more love and union in

the future, retain present accomplishments and strive for more. A tower of strength we will then he in the cause of Christ and he the tion he is the cause of Carit and he the unana of winning many souls to the cross. This beautiful Lord's Picasant Ridge. Had a good hearing and carnest attention to the word preached. Text, Acts 3:19. Theme, Coarer-sion or turning to God. Oh for yet more of the religion of Jesus Christ etablished in the heart, that we may have more power to precure the truths of Jesus to a dying world. Oh the longings of the soul for the bread from hea toughings of the sold for the break grown newcon, ever drunking but desiring more. Thank God for the abundant fullness of Jesus Christ, satis-fying present wants, and ever assuring supplies.

encouraging the soul onward and neward to joys on high, where it can soar over the eversting hills, and back in the eternal ings, which may soon be scattered abroad before a cold criteising world, which fact almost

fore a cold criteising worse, whose my pen makes me shrink back and lay down my pen and sitently retreat from the public gaze upon the other side there is joy and eace ment, and as grace is given in the future, the pro will be applied. May the saving grace of Jesus be applied to all our hearts.
S. T. Bosserman. July 15 1879

From Meyersdale, Pa. THE church of this place convened in c

ail on the 4th inst. Baptized four into Christ's fold, making eleven for this season; and on to-morrow more will follow. On the same The lot fell on Bretbren Edward K. Hochstet-ler, Samuel P. Maust and Urias D. Brancher These are promising brethren for usefulness in the church, and no doubt will enter upon the work with a good degree of Christian assi.

They bowever need the sympathy and prayers of all the futbful in Christ. All should be up. on their guard in making expressions relative to the position whereanto they have been call ed. The position is an important one—one of great responsibility, and every member should feel a willingness to give a word of euconrageobservation, and I may say by experience, have learned that the most uncouth criticism come from such that are seekers after such positions, and that imagine that they can pre keenes the whining. They cannot pray. They are not versed in Scriptors. They are rich, "Friendrhoft," or relationship.

The church looks upon the men, and not the qualifications &c. If this is not egotistical, I know not what mame to give it. The expression made by our worthy Brother David Levenof and mean a situ out present the soul period (amount, but all the synche, on a lateral and colivora, to see that for a first of the soul and colivoral the soul and colivoral the soul and colivoral the soul and the soul

good report within and without the church, not After November next the county will render good report within and without the church, not a tattler, babbler nor busy-bedy in other men's matters. Such a man would certainly be inju-rous to the cause of Christ. Characters with three faults can be singled out without much of the upinit of Christ. If a man of the world are not because the control of the control o of the sperit of Cornet. If a man or me were can single such out why should not the Chris-tian church recognize them? And if the church has young men fully established, I would say by all means give them the prefersocial any open and a street an

Upon the whole the choice made here will in the future tell for itself; but so far as our judgment goes the proper persons are at the proper place. And Brother Lichty with myself may expect in the near future to have much of the labor divided among five instead of two as heretofore.

Froternally, C. G. Lint. Meyeradole, Pa., July 12.

From Abilene, Kansas,

A CCORDING to promise, I will, after a long ay, say me met with the brethren and sisters, December 11th, 1878, in company with Brother Jacob Buck, in council, in Sedgwick County, Kansas, eight unless north-east of Wichita, at the house of Brother William Funk. After the usual devotional exercises, the matter with you, confident that you will do the object of the meeting was made known by the writer, by Elder Buck's request; and after a few introductory remarks, the voice of the members present was taken for organization,

which was unanimous. The voice also was a unity to have Brother William Funk restored to his former standing as minister in the second dagree, with the nuderstan ding that this hody of brethren and sisters will keep house togeth er in grapel order. The organization was ef-fected, and named the Wichita Church, It will be highly appreciated by the members of this church, to have frequent visits from other dis-tricts. Ministerstraveling in Kansas by way of Weshita, make a note of this; you will End a brother's home with Brother and Sister Funk.

We went next with Brother Buck to Rego County, to the Nineskaw Church, whe was an organization requested, but this could not be effected at this time; all we could do here was to prouch the gospel to them during

one cold stormy week.

Jacob Fishel, Brother Secrist, and J. W. Beer are the ministers here; but J. Fishel lives in Rice County, hence not to meeting we think because of anow and storm. Here Brother because of anow and storm. Here Brother Buck (urned homeward, and I, in company with J.cob W. Beer, went to Kingman County Had one meeting the creating before Christman.
Then went to Harper Center, Harper County.
Not hearing of any members here, I turned my horse to come to Summer County. Reached the home of my oldest sister same day. Here I had four mestings in the west, and of Sumner County the propie said, "You are the first man that preached in our new country." Here is where the Crites live. In company with my old sister of 73 year-

and her husband, came to Friend Lake High's house. By request had two meetings in his house. His wife is Brother Arnold's daughter. In all these places they wanted more meetings but the weather and houses were too cold me at that time. I saw no fruit of my laborexcept a number of persons get to reading the Bible, and said they would learn to live abetter life; and that is what we are to labor for-t reform the lives and characters of men and women. Christ said, and they shall be all tanght of God. Every man therefore that hath heard, and bath learned of the Futher, cometh unto me." John 6: 45. May all of the above finally come to Jesus, i

y prayer.

The Danish Poor

Dear Brett Pi regest of the church we send thanks to Bi regest of the church we send thanks to all the donors who so willingly came for-ward and helped the poor. We thank you not only for the supplies of life, but for the north and assistance given us. We had expected this times would change for the better with me, but they have not, and the future looks gloomy. We have soweral members who now nic, but fay
gloomy. We have saveral members who now
receive help from the county, but it is not such
as will keep them from suffering, hence others
must lend a helping hand. We have one menker ment'p blind who receives ten counts per day
from the county. She is with Brother Hope, and of course he must supply what is lact except what the church adds for raiment.

house, and the treatment there is certain desirable. What shall me do? Shall Brother Hope centime to help her? Then, too, we have an old Brother who must be almost en-We do not yet know what we can get from the county for him, as they refuse to do anything since he left his former home in Thyland. They told him if he would come down here he could live by his own labor. Bro.

Hope will do what he can to precure for him
what is due him for labor. Then there are six families who need help occasionly. We have allowed \$1.50 to such person per month since receiving help from America. Brother Han-sen has received the needed mid from amount sent from America, until' now. Most of the money was donated for him; but this did not work well, for he is young and strong, and the lder and infirm persons seem to be set aside and this looks like respect of persons; hence so soon as we are not bound by the donors wishes it may be distributed equally as far as it will reach. The amount on hand will soon be exreach. The amount on hand will soon be ex-bausted, hence the wants of the poor caunot be near supplied, for those of us who do not need assistance are so greatly taxed that we only have the necessaries of life, and that, too, in a way so scant that you can not conceive. If you can do anything for us well sad good; we b

o assistance unless the needy go to the county

what is right. However, if you do anything, Rider C. C. Form range N. C. NILSEN. DEACONS

From Buffalo, Missouri,

The following should have appeared sooner, but was mislaid.—En.]

THE brethren and susters of the Buffalo
Church are well, and on the 7th inst, at

I course as well, and on the 'lth mot, at quantity council, after the small exceises, the question cause up, "What is the best course for us to purson that we may be successful in building up the church in this part, and en-larging the bothers?" Runaries were under by several of the Brethren, that were very appo-priate, and hope all will heed them. Our either said thall be thought we could be more success-aid thall be thought we could be more succesful if he had some assistance in the ministry, he being alone, and often called away, and had to neglect his appointments at home. The matter was considered, and urged that we write and see if we can't get a minuter to move in amongst us this Fail, if not the church grant-ed that a choice be held here and one chosen. Now we know that there are plenty of min isters in some places and some to spare. appeal to them, and ungently request them to come and help us; for "the harrest is great and the laborers few." Now any minister seeing this and who have an idea of Inving their presant field of labor, let them write to David Bulinger or the undersigned for information.-When you read this don't think that som body eisc has written and you need not, but write to as yourself. We can accommedate several. Write to as and we will tell you about the country. Any of the Brethren that to change location are heartly invited to come and settle among us. Now we close by asking God to bless his people everywhere, and hually save them all with your Brother in Chiret.

Wabash Church, Ind.

WABASH County was visited by a severs storm on the 7th inst. Wheat and our were considerably disauged, and the rain-fall was great. Our meeting-house was roined. The west end was blown in, falling to the lower floor breaking some brackes. Nearly the whole of the south side of the roof was blown off, and bulf of the north side scattered in every direction. That which is left in worthless, A school-house about one hundred feet from the church was also unroofed and otherwise badly Both were heick buildings.

We feel the loss of our house, as we had revar meetings there and we believe with profit. max meetings there and we believe with profit. We also had, in our estimation, a very profita-ble Bibbe School, where fifty or sixty pupils were being taught the word of the Lord more perfectly. What we will do until the bosse in epaired is not yet decided , but hope all will we together for good. We also trust that when our house is repaired it will be better than ever and that we, too, may be bett

S. M. Augepure

Have the courage to obey your Maker at the risk of being ridicaled by men.

## Gospel Success.

Polo, Ill., July 21.—At our meeting at Pine Creek, on Sunday, 20th inst., one was haptized. D. L. Mitten.

Outcola, Mo., July 10.—During the last year we have received eight members by baptism Our Sunday-school is doing a good work. We Our Sunday-school is doing a good work. We expect Brother Hillery to be with us this Fall.

J. A. Yost.

Willow Springs, Kan.-Health good, country prespectors. The church in love and union, and moving along slowly. One received by baptism and several by letter since my last report. The Lord bless all his people. E. W FLORY.

Plymouth, Ohio, July 14th:— We have re-ceived five persons by haptime, recently, and the church is in love and union—seeing and asking for the good way and the oldgaths that they may walk therein. To this end may the bond assist us. R. F. Mannory. Fly Creek Church, Kan , July 15:- The work

of the Lord is still moving on. Yesterday we were called to the riverside, and were made to rejoice in witnessing the hirth of an aged moth-er into Christ's body. We believe others are ting the cost. May they make that good choice, is my prayer. Edna Malls, Ind.-We went to West Leban

n, Warren County, Indiana, on the 12th of July. Had three meetings; baptized one young man. May the blessings of God rest on all at Lebonon, is our prayer. Also met Brother A. Rinehard at the above named place.

J. W. Merzonu.

Squirrel Creek Church, Ind .- We are m ing along slowly, striving to serve the Lord. Two were haptized on last Sunday, and more, we trust, are so near the kingdom as soon to es ter in. At our quarterly council June 1st, it was agreed that we should have a Sunday-school, so we set time, met and organized for work. It is prospering, and we hope it may continue do good work. ARTHUR BRURAKER.

Elk Lick, Pa -We had a glorious celebraon on the 4th of July, by a special meeting being called. After services we repaired (not to the grove) to the watereide, where prayer was wont to be made; four were haptized and rose to walk is newness of life. We were made to regret that our hishop could not be with us upon this occasion, as duty called him to the Meyersdale Congregation, where they held a council. Four were cided to them held a council. Four were edded to them through baptism; they also held an election for ministers, and it resulted in the choice of Edward K. Hochstetler, Urias Broucher, and Samuel P. Munt. They, too, were made to rejoine in the God of our salvation. I hope you may have much to report of the good results may have much or report of the good residering from all congregations, resulting from the order ebrations on the 4th. May God continue his good work among us. Since my last report be has blessed us with rain. S. C. Kein.

From May Hill, Onio.

THIS lovely Sunday at 11 A. M. we met in the heartsome grove of Maples, contigus, at our new meeting-house (now under conespect to the silent dead. A short time since we sent you for publication (which come in return number) the memorials of our dear aged Broth-er Peter Ellenberger, and as above intimated, this day was set for the fanoral discourse. Meeting opened by Brother W. Q. Caivert, (our young minister), who selected Rev. 14: 13 for the basis of his remarks. He held the large attentive sudience in hreathless silence for one hour and twenty minutes. The subfor one nour and ownly initiates. The subject was old, yet he drem out new and importantishes, making it interesting to the unconverted, and profitable to the child of grace.—
He was followed by Brother Landon West, in a very stirring applicable discourse of thirty minutes, solemnly impressing the idea that today we met to attend to the obsequies of a brother whose work will follow him, and yet live in the hearts of all who knew him during

fore, since the morning of creation, were the praises of our God offered there. The first ser-vices on our church lot, was the reviewing of life, and recounting the virtues of a faithful brother, who valiantly stood at his post liftytwo years. He was always noted for his princi plus of peace and contentment. Brother J. H.

Garman concluded the meeting by appropriate remarks and singing. Taking the meeting all through, it was the best we have ever attended. and there is no doubt in our minds, but it will result in the conversion of many souls before approaching Winter.

Daman Mission Report.

State Center Chorch, In 

Our Almanac.

HAVING concluded to get out an almanusc for the year 1880, the assistance of the Brethren is kindly saked. Sketches of well known deceased members of the church, and scraps of church history will be thankfully re-seived. A full list of ministers from every church, with their post-offices, is especially re-quested. Piease give the name of the church and the names of the deacons also. We want some person in every congregation to send us a full list and act as agent for the sule of the anse. Address, Dayton, Ohio.

Or the twenty-five Russian Mean onite vil-Or the twenty-ne Kussain menn onne-isges in Manatohn an exchange says: "They are growing rich rapidly and prove the very best of citizens, settling all their disputes among themselves, and having in their colonies prither constable nor lock up.

## Announcements.

Our rule is in give notices but one insertion. They shoul be brief, and written on paper expects from all other hostines.

LOVE-PRASTS. We expect to hold our Love-feast on the last

Saturday in August, near Centerville, Cumber land County, Virginia. WM. MALLORY. WM. MALLORY. In order to avoid conflicting with Love-feast and District Meeting in Holt County, Missouri, the time of holding the Love-feast in Wakends Church, Ray County, Missouri, is changed from September 25th to September 20th.—

Those desiring to attend both meetings can do so, and are heartily invited to be with us. D. B. G1850N. The brethren and sisters of Paint Creek Church, Bourbon County, Kaneas, have ap

pointed to hold their communion meeting at Brother M. D. Walson's, twelve miles west of Ft. Scott, September 30th. Meeting to com-

Wasswork to hold our Love feast in the Sil.

ver Creek Church, Ogle County. Illinois, ou the o'clock A.M. The would invitation is extend-ed to all who desire to be with us.

Our Love-feast in the Log Creek Congrega Our Love-feast in the Log Creek Congrega-gation, Caldwell County, Misseari, will be beld at the house of Friend Reaben and Sister Greene, two miles northeast of Knoxville, Ray County, on the 26rd and 24th of October.— The usual invitation is extended, and aspecially do we solicit the ministering brethren to be

The members of the Beatrice Church, Gago ounty, Nebraska, will hold their Love feast a the residence of the undersigned, ten mile south-east of Bentrice, on the third of October Meeting to commence at 2 o'clock P. M. M. L. SPIKE

the prints postation.

Try place where these stirring truths were done for a change of time of hobling Distret.

Try place where these stirring truths were done for a change of time of hobling. Distrets made haven we in fools for tumple. The Mesting for Scouthern District of Ilinois. It whoop of war or the yell of the samper my will take place to their 24th, as stated on the change of the prints of the pr

Books, Pamphlets, Tracts, etc., for Sale at this Office. The Gorpel Prencher Vel. 1.—A book of twenty precount sermons. By Benjamin Franklin, 82 00. tificates of Mornberchip in Book-Form. —They aren-prested, and put my to book form. One of these l

The Frince of the Ecus of David, or Three Years in the Belly City, being a sense of letters, giring a life-lip picture, and related in by an oye-miners, oil of secons and weederful increases in the 25th of Jesus of Nanaretin, from the beginning of the Six of Jesus of Nanaretin, from the beginning of the Six of Jesus of Calebrary the J. I. I. Sananara, 2000.

Through Bible Lands. - Notes of travel in Egypt, Descri and Palestino. By Philip School. Posety Mil Voice of the Seven Thunders; Or. Lectures on Real of Respictures, Rv J. L. Martin, 12 rd.

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Bassee and Revelating—By R. Milligen. Tols were
abriefd and only be read, but merchally modeled by overminister in the brotherbeed, 22,30.

Philosophy of the Fian of Salvatler, -12co.
Walker, This is a work of uncommon monal, structive, and should be in the kands of

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Orndon's Concordance to the Bible. -- Best willies, Ru-pound See, Library Stane, \$5 to seman and Jackson's Debate, on Trins Immersion, Ac., 10 coms Dick's Sidereal Heavens, -The Selectal Honoraus, as or Subjects connected with Astronomy. 75 course

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The Buttles of the Brethern Britisted.—The Divisity of Clerest and the Hely Spiril, less emice we Affection, Trace Busserson, Evelowing, the Hely Kins, Non-confirmity, or Princeson of Brees, and seaged that the sequencing to each shaped may be expected to the shaped may be easily freed and outstrated. It should have a wide circulation, but having combare and the week, Neally beauth a cloth of the School have been at the season of the seal of t

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A Retigious Weekly.

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## CHILDREN AT WORK.

J. H. MOORI

W. U. R. R. TIME TABLE.

Lanerk, Carroll Co., 111.

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Passengers for Chicago shape laws Larger M. P. Scarlin, Ages P. Dassengers for Chicago shaped laws Lamare M. 1923 P. M.; run to the Western Union Jungtion, here they need want but five manustes for the Chicago, Milwankee and St. Paul prosenger trans, and then reach Chicago at 1 34th as more evening. To come the Chicago, Milwankee and St. Paul present affect the Chicago, Milwankee and St. Paul present affect the two-vining; run North to the W. U. Junction, change care for Lenatz, and arriv here at 1/30 to the morning.

Allen Boyer Agt

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People," - Luxx 2: 10.

Vol. IV.

Lanark, Ill., August 4, 1879.

No. 32

# The Brethren af Work. EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON

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### STEIN AND RAY DEBATE.

Prop. 1st-Brothren (or Tunker) Churches pos so the Bible Characteristics which entitle them to be regarded as Churches of Jesus

J. W. Steln, Affirms D. B. RAY, Denies D. D. D. BAY'S LITH REPLY

N our 14th reply we charged that the Tunker custom of anointing the sick with oil "for the forgiveness of sins," was blasphemous. Mr. Stein, in his next, sad: "My friend's church no ed to do the same thing." This we emphatis denied. But in his last, Mr. S. quotes from Mouhelm, that the General Baptists "use the This charge is cremony of extreme unction? a false rumor circulated by Mosheim, who was bitter enemy to the Baptists. Mechenn inti edmitted persons to membership on infinit bup bism and "aspersion." This charge is notori only faire, and so is the story about the "extreme unction." We do not dony that some assone the General Bantists, amounted the siek with oil, but not for the pardon of one, or to prepare them for death. And even af they had performed the Catholic unction, the conduct of these could not be charred upon the denomina of anointing the sick with oil occurred among the Bautists of Virginia, but it was not per formed for the pardon of sins, neither was it the practice of the denomination. We still believe that the Tunker oil for forgiveness of sins i

Yes. Mr. Stein has admitted that, they ter Christ's Church by solemn oath of sileginace," administered by ministers of the Gospel Therefore, the command to "swear not of all"

Our friend denies that the Tunkers regard ey enhaptized arms or an order generate child

Cistan whe have allowed the Paneses and Mr. Seen seems smootly common outcoming do hold that bupsen is their frequenction. This that properties of the chusches the nationates point Mr. S. has currendered. The original that though the Tusker churches cannot through Tusker Church was started in 1708 by unhap— a "leaky" "channel," yet they are "the designed.

tized persons, who, according to their own docmolded in the battery of truth?" We are of trine, were unregenerate children of the devil. opinion that the whole Tunker water-works. cause they were unhaptized. The attempt to deny this only shows the fearful spirit of deception which possesses the Tunker leaders. Mr. Stein contends that our proofs that the Tunkers had their origin in 1708, "is the same Baptist document rehished!" Baptist or not, it is the historical statement of the origin of the Tunker church, which has the endorsement of all the Tonker historians and writers up to the ent time. But, now, to escape the Instorical fact that the Tunkers had a human origin in modern times, Mr. Stein intimates that the Tunker history is all wrong; and that "the unlerstendings and traditions of our old Brethren are more reliable on this subject than any thing else we have. With these to guide, I think I ould make out a better case of succession than Mr. Ray can," 16th aff. Thus Mr. S. is driven

from the written historical statements of the historians, including the Tunkers themselves. to the unwritten "auderstandings and traditions of ignorant men! In his 15th aff, Mr. Stein says: "We do not doubt that Christ has always had churches somewhere on earth which have self and practiced substantially what the Breth-Mr. Stein cannot name even one local church during the fifteen centurses, prior to the eighteenth, that presented the characteristics of the Tunker charches. Will be attempt to tell where such a church exceted during this period? and by what name was it known? If he fails to answer it will amount to the confession that there is no evidence of a Tunker church on earth during the fifteen centuries prior to the eighteenth. Mr. Winchester's memory concerning what

Morgan Edwards should have said in favor of the Taukers, is evidently wrong, unless Edwards was a hypocrite, in which case his eviwould be worthless. Also, the states that Dr. Judson considered the Brethren as the descendants or proper successors of the succent Waldenses and Alhigenses," is a perversion Mr. S. regards the little church at Swartzenau consisting of eight sonls, as the little lump destimed to re-people the earth! If he rejects all the history on this subject, how does he know that there ever was such an organization?

Again, he says: "The fact that we one can tell who the first administrator was, as significant here." So we think; for if there had been notbing wrong about it, it would not have been covered up in secreey. This first Tunker church was a secret society. Also Mr. S. thinks it a favorable circumstance, "that no one can point to any man" as the "head and founder" of their

saved themselves by water, formed themselves into the original Tunker church. As already seen, Mr. J. H. Moore gave, in the

orrect" account of the Origin and History" of the Tunker churches, in which he claims That all the Dunkards of America have sprung in a portion of country where no Baptitts had lived in the memory of man, and even now, "They all were baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their first minister." -- BRETHERS AT WORK, Jan. 1,

Again our friend suggests that if the Brethren did cost lote for an administrator, this does not prove "that he did not receive proper hap-tism before he haptized others." We now ask nim, if any unbaptized person without church authority can administer proper haption? Will he dare to mewer?

Mr. Stein seems wholly contused concerning

fountain, channel, cable, telegram, battery, and all, is a "leaky" concern. Mr. Stein affirms that our "Scripture references fail to show an unbroken, organic connection from the apostles to the present time, through a people of like not so active as he desired, the captain corned faith and practice." He finally asks, "For the scripture that requires it." If he does not believe the trath of the passages already cited, he would not be persanded though one should rise from the dead. Dan. 2: 44: "And in the days of these kings shall the God of housen set up : kingdom, which shall never be destroyed, and the kingdom shall not be left to other people but it shall break in pieces and consume al there kingdoms, and it shall stand forever." Of this same kingdom the sage! Gabriel and: And he shall reign over the house of Jacob torever; and of his kingdom there shall be no Luke 1: 33. Also, "Of the increase His government and peace, there shall be no end, upon the throne of David, and upon his kungdom, to order it, and to establish it with judgment and with justice from hence forth even forever. The zoal of the Lord of hosts will perform this." Isa. 9: 7. And of the church representing this kingdom the Savior said: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Mutt. 16:18. In the face of these, with a host of other scripture proofs, the man who denies the unbroken, organic connection from the apostles to the present time (of the kingdom of Christ) is an infidel. Though we are under no obligation to trace the succession from uninspired his Word of God; unsomuch that we know that any church which has come into existence since the apostolic age cannot be the original church or Christ. This much our proposition affirms for Baptists, but we cannot be drawn from the disenssion of the Tunker church question at present. Baptist ghost is not in this propos It is the secred ghost of the dead Tonker church asion that we are now pursuing.

Again, Mr. Stem bases another elaim for the Tunkers on the supposition that "their rules of discipline" are contained in the New Testament. This he thinks is true, because Mr. Kurtz, a Tunker, says so! It is likely he could prove all his points by Mr. Kurtz, or some other Tanker, of their word is sufficient. Instead of the Tunkcentralized hierarchy, where a few men make laws to govern the denomination.

In his reasons "Why I left the Baptist Church," p. 3, Mr. Stein says: "Have they a recharches! Well, it was rather a partnership Church," p. 3, Mr. Stein says: "Have they a re-concern; these eight pollo-haptist sonle, that publican form or church government? So have see, only that with us, for the sake of more thorough discipline, every part is subject to the whole." This contains the seeds of popery. The tle. BRETHREN AT WORK, the "most complete" and Tunker committee in arranging for the New and old, in all churches, whose means and optony discussion affirmed that, "In matters of government and discipline, each local organiza-tion, or part of the church of Christ, is subject from the little band of eight souls, who started to the whole body!" Mr. J. H. Moore, in British up in Germany in the year 1708, and that, too, any X Work for Jan. 1, 1877, says: "The special object of this National Conference is to decode masters for which no 'Thus saith the Lord can be found.'" The so-called Tunker churches, ruled over by a National Council, even in motters not contained in the Word of God, are not courches of Christ, because they have jected the Bible as the only rule of fasth and

> only established a number of saving church ordinances, unauthorized in the Word of God, but they have carried the spirit of domination to such an extent, that they have made laws so to into subjection that last of the stade, and then the fachion, out and ecfor of the clothes of their wait. Our consideracy we can shock to your members. No church of Christ ever and this

Our opinion of a man to likely to be deter-

# THE PROFANE PRAYER. I't was a time of great danger on b

when on its voyage to the East Indies All hands were on deck, the captain was giving them his orders. On finding some of the men and swore in a fearful meanur, wishing them "all in hell." When the danger was past, a pious seaman respectfully said to the captain, "Sir, if God had answered your prayer just now, where would we at this moment have been?" words touched the conscience of the cuptain, and from that time be became a changed man, and ever after lived a useful and Christian life Reader, are you guilty at any time of proand swearing? Do you take the holy name of God in vam? Consider, it God were to answer your wishes and appeals, where would your soul be? Do you know what it is to be "cursed," or "dammed," or to be "m bell," as you mes wickedly desire for yourself or for others? Can you really wish yourself to be tast off, or that others should be east off from God, from happeness, and from heaven? And to be east into that place "where their worm dieth not, and the fire's not quenched?" you plead, as an excuse, that it is a habit, and that you do it outhout a thought, or that you do it only when is a passion? But will these waim excuses serve you at the judgment seat of Christ? Do they really satisfy you now? repent of your evil ways; look to Jesus Christ with faith and trust, that you may be forgiven of this sin and all other sine; and seek for the grace of the Holy Spirit, that your heart may be converted, and that you may no more h guilty of the semeless, degrating and wicked practice of awaring. "Let the wicked formule his way, and the unrighteous man his thoughts; mercy upon him, and to our God, for he will shundantly pardon." Isa, 55: 7.
Selected by J. Howard Ellis

## ACCORDING TO YOUR ABILITY.

"LIVERY man according to his ability," is the christian rule of giving and work-ing. It is not very fidthfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure yet give but little time; who have large possessions vet make small contributions. This is an err that we have all som under the sup And there is another like unto it. There are

who do nothing, who have not much leisure but who give no time to the Loui's work: who to his treasury. Those who have a little and truly as do those who have much and give lit-There are a great many persons, young portunities are limited: from whom not much oagust to be expected; but they are able to do something and they do nothing. They are transgressors of the Caratian law. They ought

CONSTRUCTO

If OW often d, we see one member find fault with another when at the same time the mit-finder is guilty of as much wrong as he who is consured. For instance, a tobacco user triss to reprove his brother or sister for indulg-

roung brother or rover.

Wound do not like to remember; men do not

### THE LORD'S PRAYER.

OUR Father in the heavens. The Present everywhere, We love to praise thy hallowed name In all our thought and prayer.

Thy will on earth be done By all beneath the sun.

Oive we this day the bread, While on thy word our spirits fed, Eternal life may gain.

Our hearts from undice free And help us love our fellow-men, As we are loved by thee.

Lead us in loving way Above temptation's power— Cleanse us from all the stains of s

The kingdom is thine own; It fills the universe The power and glory in thy hand, Can suffer no reverse.

So let it be in ull; Our Futher's Universal King

# MOSES AND CHRIST

"For Moses truly said unto the fathers. A unto you. And it shall come to pass, that every soul, which will not bear that Prophet, shall be destroyed from among the people." Acts 3: NOTICE, first, the similarity; second,

their different missious; third, the creat object in view

Similarity; Moses was a prophet of the Lord. This was fully strated by the miracles which h performed, (brevity forbids me to enu merate them). All Bible readers know the striking resemblance between Moses and Christ, in the miracles they perform ed; both show the divine sanction under which they acted; hence a Prophet like unto me

2. Their different missions. the original author of the words in our heading, is said to be faithful in all his Numbers 12: 7. His mission was to deliver the children of Israel from boudage, to conduct (or lend them) through the wilderness, into the land of Canaan, concerning which, God did swear to Abraham, and said, "to thy seed will I give this land." Gen. 25: 7 I will now notice the promise made to Abraham a little further. "And in thy seed shall all the pations of the earth be

blessed; because thou hast obeyed my voice. Gen. 22: 18, see also 12: 3: 18 18; 26: 4. It will be seen that the prom ise made to Abraham was of a twofold nature. 1. The land of Canaan was a a temporal promise; a goodly land and a long life were the blessings promised "that thy days may be long upon the land which the Lord thy God giveth thee. The law which was delivered through Moses was always directed to that par ticular nation, the Jews, it was given to evolude them from the rest of the world a blessing if they obeyed the commands and a curse if they disobeyed them Deut. 11: 27, 28. When they obeyed they would drive their enemies before them, and when they disobeyed, their enemies would drive them. This evi dently shows the blessings were present or temporal, and the punishments were inflicted at once as is evident from the failowing: and while the children of Is-

govern the Jews in the laud of Canasa; a prophet like unto me. As already stat-ed, Moses was a true prophet. Hence the words of our text. Me ful to point the Jews to the coming of Christ. We now leave Moses and the law for awhile, and turn to Christ and the gospel.

"Him shall ve hear in all things, whatsoever he shall say unto you." Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Mark 1: 14, 15. The reader will here notice the difference between their missions. "The kingdom of God is at hand." This was nowhere said of the former or Mosaical dispensation. Hence Moses points them (the Jews) to the prophet like unto him. As already stat-The miracles which they performed in their different stations, s striking resemblance; him shall ye (the

hear him, not only the Jews, but all naeth God, and worketh rightcousness, is ccepted with him." Acts 10: 35. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 14. "Having abolished in his flesh the enmity, even the law of commandments ontained in ordinances; for to make in

himself of twain one new man, so mak-(15th verse). The above agrees with what we learn from the transfiguration upon the mount. Matt. 17 When Christ was transfigured before Peter, James, and John, there appeared unto them Moses, and Elias, talking with him. Then Peter said, Lord, it is good for us to be here: if thou wilt, I make here three tabernacles; one for thee,

and one for Moses, and one for Elias. Matt. 17: 4. The reader will perceive that Peter, was willing to put the three upon an equality. But while he yet spake, behold a bright cloud overshad owed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." The above shows a perfect union between Moses and Christ, hear ye him" agree with the words of Moses at the head of this article. "Him shall ye hear in all things," &c. Let this suf-fice to prove their different missions.

As my article is already too lengthy, I hasten to my third and last proposition THE GREAT OBJECT IN VIEW, VIX.

the righteousness of God revealed to man, 'That every mouth may be stopped, and all the world may become guilty hefore God; therefore by the deeds of the law, there shall no flesh be justi fied in his sight; for by the law is the knowledge of sin." Rom. 3: 20. The law was added because of transgres till the seed should come to whom the promise was made. Gal. 3: 19. Is the law then against the promise of God? toon is as difficult a task as to convince God forbid. For if there had been a law a Rantist of the necessity of Baptism, or given which could have given life, veri- a Quaker of any form of christian ritual. the law. (21st verse). But the Script- whence suffering and premature death and persecution and councils and prejurael were in the wilderness, they found to that concluded all under air, that concluded all under air, that concluded all under air, that come, You are esgaged in a work of dice sudconsagathrous influences, with a man that gathered sticks upon the the promise by faith of Jess Christ intrinsically glorious, that I believe the out being kestile to them. The indwell-

Sabbath day, Numbera bis 37, and att junget be given to them than memory, aggies the same property of the congregation brought him without (270d trays). The law then teaches the labors, and invisibly concerting their the camp, and stoned him with stones, knowledge of sin and its civil conservative to issue your emergencies and he died, as the Lord commoded queenes. This was the object of the in the victory of truth. That fifty scales Moses, (36 verse). The foregoing shows law. Paul teaches the Galatians that have been won from the dominion the law which Moses gave was a law to the law was our school-master to bring sin and the impending horrors of bell master. Gal. 3: 24, 25. Now we know.

that every mouth may be stopped, and God. Rom. 3: 19. As already stated,

Christ taught many things in para hles, and on one occasion it is said," with out a parable spake he not unto them So the old dispensation is the great par able of all other parables. "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." b Cor. 10: 11.

Now, dear reader, we learn that God is going to judge the world in righteous Jews) hear in all things, whatsoever he pess, by that one whom he hath ordsin shall say unto you. This shows that ed, Jeaus that great Prophet,"whom we when he (Christ) comes the Jews should shall hear in all things, whatsoever he said unto us." Can you say with a clear tions. As he is that seed promised to conscience, I resolve with all my heart, Ahraham, wherein all unitions of the to do the things whatsoever he hath earth should be blessed. "He that fear-commanded? Then I can bid you God commanded? Then I can bid you God speed, if not I ask you to stop and think. esus has died to redeem you and I from all iniquity. He is calling all the wesry and the heavy laden to come unto him and learn of him, for he is meek and low ly in heart, and ye shall find rest unto your souls. He says, "I judge no man but the words which I have spoken, they shall judge you in the last day." "Also, "All power is given unto me, in heaven and on earth; Go ye therefore and teach all nations, &c., teaching them to observe all things, whatsoever I have com manded you; and, lo, I am with you al way, even unto the end of the world."

Here we learn by what law we are to be judged, and Paul tells the Corinthians would judge ourselves, we should not be judged. May God help us all to do so, is the prayer of your unworthy

THE TRUMPET OF EMMANUEL. BY C. R. BALSBAUGH

To Brother Daniel M. Miller, of Illi-

YOUR delightful missive of the 20th

of June found me pining, moaning and squirming under neuralgic castigs tion. Excepting the conscience, there not another rod of Divige discipline so aglow with retributive fire as a chatter ed nervous system. No form of matter is in such close proximity to the soul as brain and nerves, and nothing approaches nearer the agony of damnation than neuralgia. God in nature is as dead a fact to the vast majority of the Brother hood, as the personality of God in the humanity of Jesus is to the infidel. To carry conviction to the mind of the church as to the physical basis of salvaly righteonaness should have been by People live as they list, and then wonder

Sahbath day, Numbers 15: 32, and all might be given to them that believe. angels feel honored in seconding your us unto Christ, that we might be justi- by your administration of the economy fied by faith. But after that faith is of the cross, should not only take you come, we are no longer under a school to your knees, but lay your very face in the dust at Emmanuel's feet, with that what things soever the law saith, it your heart aflame with adoration, and saith to them who are under the law; your lips resonant with thanksgiving. I take it for granted that you preach the all the world may become guilty before Gospel, and insist on neither more nor less than what the Incarnation imperathe law was given to the Jews only, tively demands. A Cross without a Di vine-human victim, is a wretched mock hence not binding on any other nation, it accomplished that for which it was ery of our misery, and a Divine enflesh sent, viz: to teach man the justice of ing without an atonement would be a farce so wanton that it would be blas phemy to think of it. Unitarianism is guilty of the first, and Quakerism of the latter. We have as great used of cepi ation Godward, as of a Divine manij tation manward. A revelation of De ity necessarily involves a revelation of sin; and if this is of such a nature as to preclude the return of the Son to the Father without the wrench of death, it is clearly demonstrated that "without the shedding of blood there is no remis sion." Thus in the very nature of things the denial of the Atonement is the rejection of the entire scheme of redemp-The pseudo-saintly Quakers are in the same plight. Their repudiation of the symbolic or objective necessity of religion is a derogation of the Incorns tion. It is idle nonsense to talk and preach about the manifestation of God n palpable form, and then challenge his right to institute external ordinar equally binding on all souls through all time. Quakers can no more prove, eith er Scripturally or philosophically, that the objective was designed to dwindle into the spiritual at any stage of the mil itant economy, than they can demon strate that the human side of Christ's His sacrificial ministry was ended. To claim, as do the repudiators of baptism, and fect-washing, and eucharist, that

their's is the Baptism and administration of the Holy Ghost, is nothing short of reckless, God insulting audacity. But we need not go outside the church to find just such miserably self-stultifying logic as the exponent of what is falsely termed progress. It is pitiful to see how theorists and speculative theologians con-tradict themselves at all points as soon as the desire to establish a pet view pre ponderates the sovereignty of truth. The Revelation of God is beautifully consistent. It never clashes with itself. It knows how to deal with abuses without ignoring the thing abused.

To work for God we must work with God. This requires a rigid scrutiny of motives, and a profound, constant participation of that quality of being that can joyfully leave a throne for a manger. and the companionship of choicest intel-ligence for those that are vile and sordid and boorish and inhuman and devilish. A genuine Apostolic Succession will thin the number of ministers behind many a table throughout the Brotherhood, and and them into territory occupied by the Arch-foe of God and man. Sacrifice is the honey of love, and turns labor into meat and drink and rest. John 4: 31-

Nothing sustains the body like a soul permeated and dominated by the Holy Ghost. A soul wholly yielded to the sovereignty of Emmanuel is abave derision ing Christ marvelously sharpens our discernment. The unction of the pansophy. 1 John 2: 20. There is just now a startling pretension to superior illumination in various quarters whi is only the suddest, most frothy kind of shallowness. Nothing is either profoun or perspicacious that ignores any centra principle. To start at the Cnoss, where life is born of death, and then relive the self sacrifice, parity, and dignity that ended the life of Jesus and initiates our own, is to have the very light of the cloudless, nightless Heaven of Heaven at every step of our journey. To mis take the sensuous glare of passionate im pulse, as some do, for this supernatura llumination, is a woful delusion. There is much blind random air-beating, and freezied declamation, because thought attempts much independent of a rad, living, personal equipment of the very at tributes of Jehovah through the free, unhindered laworking of Emmanuel. O how utterly revolting to christian senst bility are many things published in some of our periodicals, which are oevertheless boldly claimed to be the inspira tion of the Holy Spirit, and the special ly characteristic utterances of the mind of

Take heed UNTO THYSELF, and water the doctrine," then will the sequel be fulfilled. 1 Tim. 4: 16. A mighty work, and mighty triumph, for God and man is the inbeing of Emmanuel. It is the master work of Deity, and the wonder theme of the endless cycles of eternity.

# "PRAISE YE THE LORD

BY H. P. SEINEWOR

ONE of the greatest enjoyments to the U Christian believer in the service of the sanctuary is praise. Lift up your bearts ye downcast ones, and prai Lord for his goodness, his mercies, and blessings bestowed upon thee. O come let us sing unto the Lord; let us rejoice in the Lord of our salvation. Yea, let us "sing with the Spirit and with the understanding also. How elevating to the mind, how joy

ous to the soul, and encouraging to the drooping sunt are the songs of praise as they arise from hearts truly devoted to the Master's cause. Truly we cannot re-frain from joining in with them; but alas! should we do so! there would be a discordant sound. We must not disturb that band of singers, for they are engaged to praise God for us. Can it be that we cannot engage in singing God's praise, and thereby fulfill the desire within, to praise our Maker? No; loving friends, it is not fashionable for those outside the choir to sing, it becomes your duty to listen. Can others praise God for me? The text says, "Praise ye the Lord." Does this refer to church choirs? Tell me loving friends, if there will be discordant notes in heaven? In it is not fashionable for all to sing here, what will those choirs do should they meet in the great congregation above. they cannot sing only alone, so as to be heard of men, and receive the praise of the same, what will they do amidst the multitude singing and praising God?

Brethree, sisters, shall we bow dow to fashion's rod and exclude the saints from raising their voices in angelic strains from rassing their voices to magnic derima in one of security the wired of the sparri, to the Redemen, for having saved them, warfare, entired considered to the kind while in the bloom of the Lamit! Shall pare and protestion of our heavest we engage medicilous voices, who have the power of kelestming love, in any of the protestion of our heavest who known the power of Redeseming love, in any of the protestion of the second protesting the se

common wealth of Israel, who would engage their services for a picnic, or con cert, or ball-room? Shall we, I say, ask bem to praise God for us? Is this con istent with the tenor of the Bible? Praise ve the Lord with the spirit and with the understanding. How can we and understand not the power of God unto salvation! Although at the same ime our voicec may raise in melodious tunes to the words.

"Bre since by faith I saw the stress Its flowing wounds supply, Redceming leve has been by theme

And shall be till I die." Oh, what colema mockery to him who knoweth the bearts of the children of men. Ye saints of the Lord, arise, and sing, rejoice in the Lord always, for be bath redeemed you.

### SHALL WE HAVE OFFICERS AT OUR COMMUNION MEETINGS

WE believe this question involves one of the great principles that characterizes our church, and so distinguishes it from other modern churches,

and from the world. And not only s

but it is one of the great principles that distinguished Christ's kingdom from all former kingdoms. We might here bring Scriptures to prove non-resistance, but do not think it necessary, as we trust and believe, we are as near united on tha as any other subject of Christian duty The question seems to be, are we or are we not responsible for the doings of such officers where they are acting in our be half? Surely we are. We solicit their aid: they come at our requests and per form the work we assign them. though we do not say just how they shall proceed in the matter, yet we know beforehand their manner of doing basiness. We know if it becomes (in their judgement) necessary, they will take buman life. And if it be so that we must, in this case, bear the responsibility of shedding the blood of our fellowman, how much should we be willing to suffer in order to avert it? Why does such assistance become necessary? Have we opposers that seek to extinguish our religion? No. Do they seek our lives or property? No. What then? Why ere is always a crowd of noisy boys who will not keep order, and thus do not respect us in our religious faith. Now let us compare our situation with that of Christ, and see what reason we have for thus withdrawing ourselves from the all-protecting hand of God, who

angels, but what does he dot His lips move, he breathes forth a prayer, and says, "Father, forgive them for they know not what they do." Lude 24: 24. But we are reminded that officers will have no trouble in keeping order; that their mere presence will suffice. This may do for awhile; but we alroud re-member we are sowing, even that may repertulous may, result to their service. generations may resp to their sorrow. Therefore let us "labor, working with our own hands, being revited we bless, and being persecuted we suffer it." I Cor. 4512. "Be not overcome of evil, but overcome evil with good." Rom. 12; 21. Therefore, brethren, let us gird on more securely the sword of the spirit

has promised to be with us always, "ever

unto the end of the world." Was Christ

opposed? Verily he was. Had he pow

er to resist? He had power to call to hi

assistance more than twelve legions of

# Mome and Familu.

worse and worse with no reasonable

A HYMN BY JAS. Y. BECKLER

COME Holy Spirit, come with gra And make in us thy dwelling place, For then will light of Heaven divine, In all our course and conduct shine

That we thy love divine may feel, And warm our hearts with holy fire. That we thy precepts may admire. Reable us to watch and pray

That we thy counsels may obey: And belp us, Lord, through trials bard, That we may gain the great reward. How happy will thy children be When thy dear face they all can see, Rejoicing in their Savier's love, In peace and harmony above:

# OUR GIRLS AND TEMPERANCE.

THE relation of our girls to the temperance question has been forcing itself so strongly on my thoughts of late. that I have concluded to talk about it. It seems to me if only our girls appreciated the power they possess over y men of their acquaintance, they would

se it to better advantage Just suppose now, that the girls were as particular about the morals of their beaux, as the young men are about the morals of their "girls." Wouldn't the consequence be that drunkenness, swearing, and other vices would be as mon in one sex as the other? I firmly

The remark was once made to me, "Why! a man couldn't marry a womac of unsound morals; it would ruin bis happiness for life." "Sure enough," I replied, "but wouldn't a woman's life happiness be ruined just as surely if she married a man of unsound morals?"
"Oh, well!" he said, laughing, "there is not so much expected of a man." There is more truth in the last remark than I ike to admit.

I know girls and women whose lives and hearts are pure and who study to have them so, and yet they associate with and marry men whose reputations are blackened by many social vices, even drunkenness, sometimes. Now my notion is, that a girl would, if she were wise, make the most possible of herself, and expect as much as she gives, of her associates—particularly of the man she marries. If girls would do this, if they would require as much of young men as the young men require of them, they would do more to stop intemperance than all the reform clubs in the country, and angels, but what does he do! His lips the clubs do a great deal.

It may be said that a girl cannot tell bether a man's morals are good or not. I think they can, very largely. But suppose they cannot, their brothers can, or their father, and they are safe confidants. I have seen so much misery from neglect of girls about the morals of the young men with whom they associate, that I wish I had words to put the case more strongly. I cannot imagine a worse con-dition for a lady of good character than to be the wife of a mau who drinks, and is addicted to the other vices which usu ally beset drunkards. Let us notice their fate. They receive abuse where they bave a right to expect protection; chil-dren are born to a life of toil and shame; want and misery prevsil, where plenty shove who do not enter by and comfort ought to abound; discord at below. Luke 13: 24.

and strife ("for what fellowship has light with darkness?") where the whitewinged angel of peace and love ought ever to rest; and everything growing

Do the girls say, "A good many of us would be obliged to go alone and remain single if we would not accept the company of any but good principled men Well, and wouldn't you rather? Differ-ence in wealth and education are nothing compared with the difference in principles. I know that many are wheedled into matrimony by promises of reformabe done first, for where one succeeds, ninety-nine fail. I verily believe in reclaiming a man who has formed habits of drinking, using tobacco, etc., before

I would like to know the opinion of ome one else on this subject, especially of some of the young people.—C. W Van P. In Oread.

# ENCOURAGE THE BOYS.

HALF-GROWN boys are too often treated as nuisances, and are thus encouraged to become such. No provision is made for their entertainment; they are not trained to employ their overflowing activity in useful ways; they are treated as if they possessed a peculiar kind of depravity, and as incapable of adding to the bappiness of others. It is too much to expect that a boy will prefer reading a dry book to a frolic with his fellows, will enjoy being lectured nightly on his particular sinfulness, while his sister, or some sick, over-studious youth, is held up as a model of perfection. If one half the praise which you be-

stow on three and five year olds, and on voung ladies just coming out," distributed among young meo, we should see a marked decline in loaferism and rowdy conduct. To notice a boy's good intention is to make performance easy. To treat him as a social outcast is to make him, sooner or later, a profession al disturber of the peace. If home be made pleasant, and pains taken to guide youthful spirits into legitmate channels, there will be less fondness for that independent, roving, selfish, existence, which marks every boy as an Ishmael-

THERE is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon, and scarcely any clothes to cover th In the depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges and set it up be fore the corner where they crouched down to sleep, that some of the draught and cold might be kept from them. One of the children whispered to ber, when she complained of how badly off they were, "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness.

WHERE the peace is that Christ gives all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon thetile of him who sits with in the house at a sumptuous hanquet .-Leighton.

None can enter by the heavenly gate above who do not enter by the narrow

### The Reethren at Hork. PI BLISRED WEEKLY.

M. M. ESHELMAN, ) Enirors and S. J. HARRISON. (Proprietors

BRETHREN AT WORK,

Lamurk, Carrell Co., 112 · AUGUST 4, 1879 The address of G. W. Priser is change

from Needesha, Kansas, to Fredonia, same state unn W. C. Teeter's address from Au gust 7th to 15th, will be at Goshen, Indiana, and thereafter at Mt. Morris, Illinois, until

Wx received, the 28th ult., a registered letter post marked, White Rock, Kansus, July 21st, 1879, which has no name nor address given.—

PARTIES Writing to either of the editors business not connected with the office should mark their letters, "Prante," Otherwise the mark their letters, "Private." OTHER S. Z. Sharp says: "Our Sunday

School is rapidly increasing in circulation. We wish every good paper would go on incr ing until every family on earth had one. What think se of him who professes

perance principles, advocates and urges them, and then attaches his name to a legal bond in order to fortify a man who rans a distillery. There, now, we have let out the secret! passion for sudden accumulation

he careful that you do not practice secret frauda for God sees to the hottom of all your unright neet. He well turn your "house!" uroids wn some time and expose your wicked

Pauries wishing to correspond with Breth ren C. Hope, or C. C. Eskildsen, should addres them thus: Hjorring, Wensyssel, Demmark.— Letters breathing a christian spirit, and replete with the love of the Master will be appreciated by them

M. M ESHILMAN will spend a few weeks in Indusus, and those desiring to write him will please observe the length of time he will re-North Manchester until August 13th, Gosben until August 18th, South Bend until August 24th WE have now published another edition

IS AND RESULATIONS, by J. Stein. Mt. Morris, Illinois, and have filled all or ders for the same. It is printed on very fine hristol board. Sent post-paid to any address in the United States or Canada for 20 cents.

BROTHER S. H. BAKER of Ida, Wisco writes his section of country has been visited by terrible storms resulting in the loss of human lives, cattle, hogs, grain and property in general. Notwithstanding the raging of the elements, their cross are good, and prosperity iling upon them.

Rusy not yet, dear minister. int to hear that you have put up the sw the spirit; but, so long as you have strength wield it as God may give ability. And when sin is slain, and the "new man" rises, send sin is slain, and the ig the joyful news that we may rejoice with the angels in heaven.

IOTEKS W. T. Nininger, of Meriden, Kau ses, says that their ministers can not bll all! appointments, and that help in presching gospel would be very desirable. He also say a good karness maker and a miller needed in his town, and suggests that if there are any brethren who can labor in these vocations they should correspond with him

SAID a preacher not long ago: "Praise the Lord for July salvation." What kind of salva-tion is that? What does "July salvation" save from? The Record speaks of "great salvation eternal salvation "but nothing conserning July salvation. The mind that speaks thus of a grave subject must indeed be under a

THERE are some of our exchanges which w regard as specially valuable. Among them we name the Messesger of Peace, published at New Vienna, Ohio. In these times of strife and rumors of wars, it fills an honorable place in Journalism. We recommend it to our readers as worthy of their patronage

WE want the name of every family Brotharhood that does not now take the Boorse. REN AT WORK. Will some brother in each o gregation volunteer to send us the names of such in their respective churches? To all the name: sent us we will send a comple copy free. Please let us have ten thousand names within the next two weeks, and thus help us to do a good

Two world has been learning for six th and years, but men have not yet learned the their neighbors know as much as they do.-Unpleasant associates are those who continually endeuvor to impress one with their superior cnowledge, and feel that they are made better clay than sommon humanity. "Let bim that thinketh be standeth take heed lest be full."—Gaspel Preacher.

FREQUENTLY persons living at rem tances from each other write articles that road near alike that persons not acquainted the parties, would likely conclude that one had copied from the other. But it is possible for those who have obtained "like precious faith" to speak the same thing in almost same words. An old brother who has strug-gled hard against Satsu, on the Western prairies says: "I withhold my answer on Luke 10: 17-40 since I see that Brother J. S. M---. in No. 29 has answered it, and if mine should or in, some might think that I had copied from

Pur on the breastplate of righteousness, is you have resolved to follow the track of truth stplate is not for your back, wear in front where you may receive the sharp outs or IRON HALL without mjury. Do right; though friend forsake you. If fees pull down fort, throw up another, fling your banner of right to the breeze, and you shall conquer Belp to make the times in which you live rather than wail for them to make yo enemics snarl and snap use no crooked means to appease them. It is a mistake to conclude that corruption was more than honesty.

THERE are two ways of treating papers Those who wish to do good take from a paper just what they concaive to be elevating and worthy, and present it in such a way us to make the impression the author intended it should. The other way is to take out of a er anything that can be shown in such light as to be degrading. The item in the the B. AT W. savors of the latter. same the editor meant no more than fire by but the morphs who read namers have no way of knowing what is meant except by what is The B. AT W. did not say "ladies." Wi Will the

The Brethren in the Camp Creek church Wisconsin were warned by one "not of us" that so soon so Brethren Meyer and Miller would leave there, the "sheep" would be tried. Accordingly on Sunday, June 29th, after Brother Turner had concluded his disio on heptism, a man of bold pretensions a and endeavored to refute the arguments had no moner finished his attack than Brother

J. E. D. Short, by permission of the Brethren. arose and in a kind but firm manner put the alien to flight. We are glish that the "elect of God" in Wisconsin are determined to fight the good fight of faith with humble boldness.

BROWNER D. B. GIRSON continues to "fight the good fight of faith." Though not enjoying good health, he cannot remain silent but is e er ready to beckle on the armor and go forth the conflict. Buring the past two years he ha had the pleasure of beloing to gather severa hundred precious souls into the told of Christ many of them from other denominations. W. have enjoyed his head arguments and person sive appeals in the past, and hope we may h spared to hear more. He expects to spend several weeks in Southern Illinois the coming Au tunn. We now remember that he has a stand-ing promise to do some work in Lunark. We look for its lufillment soon. May our Breth-ren every-where kindly remember those who deny themselves of home comforts and associa-tions to preach the Gespel. Pray much for

your ministers, and do not forget the powelical part thereof.—Loke 19: 34, 35.

### DRESS

YOTWITESTANDING all that has been raid on "dress," it still seems to be misit still seems to be mis suid on "dress," it still seems to be mis-ierstood. We did hope that we could write on other subjects, which we regard of more in: portance, but now feel that justice demands we say something more on this question. Our of ject is not to misrepresent those who differ with s, but to meet their objections in a fair, pl ant, and logical way, and establish, as much as possible, a oneman of sentiment, that we may Il labor together in love for the good of man who have avowed a determination to live a sin

the ladies have ever urged the question, "Isn't a hat as good as a sun-bonnet?" The Indies would proceed to tell us how much less expensive hats were, how much less trouble, how much more comfortable; that san-bonnets were ard to make, that they cost more (and ac ing to their figures it was so), that they were not durable, were soon and easy soiled, that they were difficult to keep in order, that the fashion changed so often, that in the winter they were so cold, as the wind would draw through them, and in the summer they were so hot as they kept out every bit of air ke. That the bonnet should be so dreadful cold in

the winter, and then so dreaful hat in the sum mer seemed a little contradictory, but this the ladies soon made plain-to their minds. In the rinter they could wrap a nubia over their head and cars when they had a hat on, and in the usomer they could carry a parasol! The matter seemed to us a little like the been no candid and patient reader can object to it.

nd tight dress quantion. A few years ago hoop were the fushion, and a dress not over leoop were awful unhealthful in the summer time, and awful anhandy to walk in in the winter time But the women are much more healthy now. Not one in ten thousand is in such feeble health that she needs to wear hoops. No indeed; their health is so much better that they can afford to have their dresses so tight that they must take two steps to go as far as one natur aten would take them

But the ladies insisted they were hopest and of course I had to grant that they were, feeling that I was either too ignorant to exp an axiom in good plain English, or that what ! b.lieved was simply a wild chimera of my brain We kept our eyes open that we might see the ladies verify what they alleged was infullible

We expected to see them wear their hats at least six-sevenths of the time. But imsoine our surprise when we saw creat his sunonnets on these very ludies who knew so well the inconvenience, uncomfortableness, and expensiveness of sun-bonnets. We were made to feel that either we had lost our mind or they had theirs, for at least six-sevenths of the time they were those inconvenient, uncomfortable and expensive son-hornetal

In all candor, after hearing all the ladies had o my in favor of the hat and against the sunbonnet, and seeing which they were the m we were compelled to answer their question, "Isn't what as good as a sun-bonnet?" in the negative, and, way down deep in our hearts, we if that all the luties think just us we do, and we fondly hope their honest santiments will some day not be misrepresented even on Sun-

But we have a few words to ray on dre Why is it those who think so little of dress who

now so well that dress neither makes men betspecies of vanity, and superfluity, and stand orse, fight any form of dress? upon the true merit of your manhood or womthey think they are belping push forward the ambood? Do not try to attract bonest friends Muster's cause oy wasting their time and talent with gengaws, flounces, ruffles, jewele, &c., by with a question which when it is settled is nothadorning your persons with them, for honest ing? Do they think they will cause their b friends can neither be won nor retained by ren to seel better by opposing them? Is that such things. If you are the true metal you the way to secure co-operation in work? But will never be despised by men and women of sense for your plainness. Fops and dandies not those who persistently oppose the order may slight you, and silly flirts of girls may of the church, show a great a about dress? Does it not take more thought laugh at you. But fops and flirts always to obtain clothes just in the fashion than just before they get old, consequently they will not in the order of the church? Is not the dres tannt you lone. A young man whose highest selected by the church, as simple, convenient ambition is to drive a fast 'team, and a young and comfortable as any worn? lady whose highest ambition is to get a beau with the prettiest mustache, are objects which If people can nothing for their dress, don't feel any better or my worse from what they wear, why do they persistently degrees from the order and unno their brethren and sisters who fear the exile of such a course? Do they take pleasure in seeing their brethren in distress and grief? If so, to it the spirit of Christ that does it?

Let us stand by the old standard, the true and the tried. We know we are safe there, but the other has been made a failure every time has been tried, and let him that thinketh be standeth take head lest he full. Whenever our antage is it to a lady or gentleman church ceases to have a uniformity of dress, we

eve our pity more than fear.

morally, physically, or intellectually, to were anything which is not essential to health, com fort, convenience, or cleanliness? Does a plume, a flower, a bead, a buckle, a bow, or a jewel on a hat make it my more healthful, cornfortable. convenient, or cleanly? Does a ruffle, a tuck, a ringe, beads, lace, or any thing of the kind make a dress any more durable, less easily soiled, cooler in the summer and warmer in the winter? Gught not the after uselessness, expensiveness, and inconvenience of these things for-

care and soher life? Would it not be much ore consistent, Christ-like, to appropriate the labor and means expended on these vanitie which deceive the bearts of the numple, to preaching the gospel, the pure gospel, where it "But," says my friend, not known? at nature; how varied in form, color &c. two things of any kind are just able." Then let us look at nature. The Bulle, Nature, and Common Sense always speak the same way on the same question. When it is proved beyond doubt that any thing that is tought by any one of these is true, it is infallably certain, that, if the other two say anything about it at all, they say the same thing. Then if it be proved that is nature we are not taught economy, it is proved that it is not taught either by the Buble or common sense. We think we have clearly shown that economy, simplicity, and order a taught by common same and therefore tought both by the Bible and Nature; but we wish to make our view on this question so plain that

It is said no two roses are precisely alike .-This we readily edmit: but does not one rose assemble another rose more than anything else in nature? Are not roses so uniformly alike that if you know one once you will always know thom? Now, when the church asks uniformity does she ask more than that? the church anywhere ask members to dress they will look more alike than two roses do: When brethren look as much alike, resemble ich other as closely as flowers, fruits, grains and animals of the same kind, does the ever bring complaint against them for digres

ion from the order? Does the church anywhere demand such strict uniformity as we see in Nature? If she does not, and we go to Nature for instruction, instead of accusing the church for too much rigidity in enforcing uniformity would we not be compelled to consure ber for too much leniency? Then, hes not usture placed plumes in the wings and tails of fowle leaves and flowers on trees, shrubs, and plants instead of hats and housets? Are not these things a see where Nature has placed them?

Bes Nature over crested snything without a use? Is it not contrary to nature to lied plumes, and leaves and flowers on woman's bend? If Nature were not disturbed, but allowed to follow her course, do you think plu and flowers would ever grow on hate or bon-

nets? Shall we continue to be known as a simple, unpretending, nourseistant, charitable people, or shall we become the gandy, furliles able, estentations characters that compose the popular churches of to-day, whose members vete once as plain as we are? Ah, reader, don't your soul revolt from such a thought? This matter rests almost entirely in the hands of the Whithever way they go, young members. that is the way the church must go. won't you lay aside every dead weight, every

expect it to follow close in the steps of all other denominations, we have no hope of anything else. If the dress selected by the church be such apparel as the gospel prescribes for Christians, let as forever stick to it and show some statelity of mind and purpose. Do not those who contend for plainwes contend for just what the order of the church is? Then if the eburch has just what they are contending for why not endorse it rather than ridicule and oppose it? If the order of the church in dress were not etrictly plain, economical, and neststrictly such a dress as the Scriptures, Common sense, and Nature teach we should wear, -ou pen would be avready to condemn that order as

now is to uphold and defend it. But we have dear friends whom love to have in the church, and they would come if we were not so strict in dress-they would come if they could wear a hat-a plui-Is it possible that any on would estimate a hat equal to eternal life? the person who does so a fit subject for the church? Would joining the church with the atons so knit to a hat that she could not give it up, do her any good? How much spiritual life do you think there would be in a church where the members think more of their hats then

# FROM BETTER TO BEST.

A BROTHER sends us the following:
"Ranway, N. J. July 478, 1879. Dear Friends:-

I shall be pleased to I from you or any of you who may approve the primitive basis set forth in the tracts herewith sent, and may desire apostolic haptism, and apostolic ordination instead of that which originsted with the unhaptized haptized of Alexan der Muck as is confessed in his life and writ-Yours Truly, JAMES CHRYSTAL"

To this the Brother replies: "I presume he, (James Chrystal) sims to barst the 'Dankard' church. I would like to change from better to best, but have no desire

to change from bad to worse. Your Brother

Elder Chrystal in one of his tracts says: "We campot be saved unless we confess that faith." For the Holy Ghost by Paul says, "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart, that God bath raised him from the dead, thou shalt be saved." Rom. 10: 9. Here the Elder teaches that confession and belief are conditions of salvation. So far, right. Hear him further: "Jesus, in Mark 16: 16, makes haptism one of the conditions of salvation." We still agree. But again: "H you have infants or children, have them, as is the custom in the East, baptized in warm wa ter at home. There is no promise in the New Testament to any child unhaptered." Here we muot agree. Why? Because haptizing fants is not taught in the New Testament. We cannot take part in a ceremony not tomelst in the New Testament. Not one word is said about haptizing infants in warm or cold water; not a word shoat haptizing them at all. is there a single promise in the New Testament for baptizing infants who cannot believe, who cannot confers. We can agree so long as cling to what is in the New Testament. We disagree only when we leave that Book and go He who goes after the thing not commanded, is the one who causes the disagreement. The man who adheres to the Word of Truth is not causing division among believers. The Word separates believers and unbelievers but it is the thing outside the Word which separntes between those who believe that Christ me in the fiesh, hence we can go no farther than God goes. When you ask us to leave the Word of God and go to custom, we must say NO. There is no promise of salvation, no crown reserved for those who accept things, conditions found only outside the New Testa Infants can not confess; neither can clieve, hence why haptize them? But we rest this here for a future article

"Apostolic beptism and apostolic ordination. Was Alexander Mack the first to practice trine nersion? If so, then it originated with him But we call Elder C. to the stand. What was the ordinary mode during the firs

Aus. "Trine immersion was the ordinary mode for the first five hundred years after

eighteenth century, and trine manersion was the ordinary mode for the first five centuries after Christ, it follows that Alexander Mick. did. until it can be shown that he did wrong in obeying "from the heart that form of doctrine once debyered to the saints," we must continue to believe that he did right in receiving and teaching trine immersion as the scriptural hop

# THE POWER OF THE PRESS

UCH has been said about the nower of the press. That books, tracts and papers done, and are doing, a mighty work in a silent way cannot be successfully denied. Size ply to look at, they are like all other luxures As a means of moral and relicious culture their value cannot be over-estimated. humblest as well as the most exalted have ac gess to the heat thoughts in the world. Bible with all its nostry, prophecy, law and history is within the reach of all. Do we appreciate this privilege? Do we enjoy the lib of reading the Bible!

Politicians understand the tremendous nower of the press, hence utilize it. Men of science know its value, and use it. Publishers of obscene and tracky literature appreciate the val ne of the press to increase their gains, here use it "with all their might." and women seek the light and the chaffy, first, because they love it; and second, it is made so cheap that it is within their reach. Here is where Chritians are lacking. They do not enter into the privilege of using the press for good as they should. True the report of one Society shows that, 'more than eleven millions of religious books, over one hundred millions of tracts, and some thirty millions of spiritual pe riodicals, have been scattered broadcast an the propie.' Other societies have sent forth still more, and the final result will only be known in the day when that other book shall

But the ouestion is, "What is our Brotherhood doing in this direction? A little has been done, and eternity will unfold the blessed results. Will you not shout for joy, dear brothr and sister, when you meet them there whom you sided with the little book or tract which you earth? Yes you will sing and shout for joy .-Thousands who will not go to hear a preacher

will take up a book, tract or paper and reed.— Gradually they are led to read the Bible, and at last the seed falls into enad and honest hearts. springs up and yields an abandance of fruit.-The eye can be had when the ear is closed. Not until, however, we east aside all selfishness, our love for ony own case, and comfort our closeness and indifference concerning the salvation of our fellew-men will be able to throw the hombs over the walls whose guter are closed to a living ministry. Not until we have been taught to sécy 1 Cor. 16: 2 as readily as we do I Cor. 10: 20, can it be said that th press is a great power for good among us. To lay by on the first day of the week for the Lord and then have it gathered into the tressury for the spreading of truth is attended with so many blesvines that we wonder why it is not more frequently done. But we are in "perilon inee;" men are lovers of the pleasure of the purse, more than lovers of God; so the poor ouls are left out on the harren mountains of sin and folly TO PERISH while we enjoy all the comforts and luxures of price and religion. In distributing tracts, all can do their part. Very few can preach, but every one can, to some extent, and not a few to a large extent. orchase reading matter and distribute it. We have put tracts and pamphlets almost at cost, (counting the use of money they are put at cost), and thus done our part in this matter.

Wase a large fund raced for the purpose publishing tracts and pamphlets, they could be orinted at still lower rates, for larger the quanity the chesper. Testaments are now printed and sold at five cente each. Why? Because of the mmente number that are now being printed We could not print 1,000 copies for less than 40 cents each, but we might print 1,000,000

Now since Alexander Mack lived in the the work. It can be done, if he who is able will. As a people we have the wealth; prosperity smites upon us, the field is open to us, and men can be found who are willing to work, but e not originate trine immersion, but practiced not alone; home if there is noy account to be what he found in the New Testament. Now brought up on the day of judgment for neglect of duty, we shall claim innocency. We have spoken out so that these who have posses of the Lord's goods may bear. If they assume the risks, then they assume them. If the blood of those who never come to a knowledge of the truth, but who might have been tought if proefforts had been made-I say if the blood of such will be placed upon some others, then let it be placed, for us have done our part. pray God to raise up a brother who will giv

laberally for the publication of sound literature, and help rescue the press from a dark and corrupt world. We pray for such a brother to arise and provoke others to good works. The Gossel Tract Association is willing to work it on will slo yours. God bless all noble and selfleaving bearts.

### THE TRUST ON THE OTHER SIDE

WE always had much confidence in the or force of an example, but we now have the pleasure of having it verified. We gave notice of a deposit of 8-- by a Brother in Ia., rebo wanted to save the expense of sending money each time he ordered something from the office. Others are now following his example. This, we think, will work nicely; it will save our patrons uneasiness and much facil itate their business with the office. It is simply our subscribers and patrons trusting us instend of us them. Then it is much easier for our subscribers to trust us than it is for as to trust them. For us to trust 2,000 persons \$5.00 each takes \$10,000; but for 2,000 persons to rust us with the same amount, would require of them only \$5.00 each. \$5.00 from each petron would be the same accommodation to us that N10 000 00 from you in to those

We have to wait three months, six months, a year, two years, and even longer, on each of about 2,000 different persons, for \$1.00, \$2.00, \$3.00, 85.00, 810.00, 815.00, 820.00, 820.00, 840.00, \$50.00, and even more. The average time that we have had to wait is about six months, and the amounts run about as follows:

Dersons \$50,00 each 40.00 600.00 750.00 20.00 1.000.00 15.00 10.00 2.00 1.00 \$00.00 \$10,350,00 \$10,350.00 divided by 2,000 equals \$5.7-40,

or nearly \$5.20. The interest on 10,350.00 at S per cent' (the legal rate in this state) for six months is \$414.00. This much we must lose each year, while, if each of the 2,000 persons would deposit with us only \$5.20, we would not only save \$414.00, which we lose, but we would gain clear \$414.00. We would then he skle to send the paper free to 414 different persons and ive 8414.00 per year more than we now do. Brethren, send in your deposite. Send the

oney when you have it, and then when you ant to order anything from the office, all you need to do is to send us a poetal card and it will be attended to at once. Remember we will furnish you with any religious book published at retail urice. How much will you denotit, with us within the next thirty days?

IN many places Harvest Meetings age now being held, at which preises and thankegiving are sent up to God for the bountiful supply of grain and fruits which the popole generally en-joy. It a said that not for many years has donorment, many the second of the recording to the country been so universally blessed with good crops. Then let every interfigire thanks:

I mand to maintain Bible principles on the very adorament, many of steel are needed every good crops. Then let every interfigire thanks:

Where; and we shall be happy to see hundred. now over. Assess we every sears give them by where; and we that the happy to see hashingle of the signal part of young infertion and writer one from our from our found of the signal part of the signal pa for allaced one teath that same.

For allaced one teath that same with need the useper presented to them? It is don't holdgement.

The saids it benefor and the finders therefore the problem of the prob

S BROTHER Eshelman will not be at A home much of the time now, we hope the outributors to the Daniel Mission Fund will member that this office is not authorized to receive said funds, neither is it prepared to keep an account of money received for that purpose. To avoid all possibility of mistakes, send all money direct to C. P. Rowland, Treasurer, Lan ark, Carroll County, Illinois

DANISH MISSION MONEY

### SPECIAL DISTRICT MEETING.

PURSUANT to arrangements, the mission-commuttee and the officers of the last reg-ular District Meeting met at the boate of Bro. Joshua Slifer, July 26th, to appoint time and place for a special meeting to arrange for Annual Meeting in 1880. After a thorough discussion relative to several places, the com-mittee ballotted and on the third ballot Pine Creek church received two-thirds of all the votes cast, hence was declared the choice of the omneither. Hoon forther consideration it was agreed that the meeting be held August 26th ommencing at 8: 30 A. M. Brother John J. Ensmert was appointed to notify the churches of the time and place of meeting. The com-mittee suggest that those who drains to offer ground, upon which to bold the Annual Meeting, do so through their delegates. By so do-ing the committee on location will be enabled to go to work immediately after the meeting. We hope the meeting may be characterized by the wisdom which comes from above, and that all may enjoy the blussed association negaling to the people of God.

Tire Ashkand College Circular is before us and a glance at it may be of general interest.—
S. Z. Sharp is professor of Mental assed Moral
Science; Leonard Huber, professor of Latin,
German and French; J. E. Stubba, professor of Greek: David Baily, professor of Mathematics Jacob Keim, professor of Natural Sciences.— The Principals of the Normal and Commer-cial Departments, Instructor in music, Drawing and Painting are to be selected before the opening of the school, the Fall season of which begins September 17th, 1879. A hoarding hall 110x10, four stories high is being sreeted for the students and teachers, and no efforts are be ing spared to make it a pleasant home for all who attend school. There will be a Prepara-tory Department, a Normal Department, a Philosophical Course and a Classical Course. — Each stodent is expected, as far as possible, to govern himself, and "Always Do Right" -an excellent rule indeed. "Members of the church excellent rule indeed. "Members of the church 1,500 00 of the Brethran are expected to observe the 2,000.00 general order of the church with regard to dress; those not members to dress plainly, with 1,200 00 ment will be furnished those who are numbbe otherwise. erwise to pay their expenses. In short they pro-pose to give a liberal course of instruction "with the least expresses to the students." Any one wishing to know more of objects of its founders, should address, S. Z. Sharp, Ashland, Ohio, for Circular.

Arren the adjournment of the committee on selecting time and place of special District Meet ing, the majority of them went to Mt. Morris and spent the night there. The work of repairing the Seminary buildings is rapidly going for-ward, and by hard and constant labor, Brother very, and by mark and contain and, provided Strin expects to be ready to open shoot the 20th inst. Prospects for a good beginning are ex-cellent. Some applicants have asked permis-

sion to deviate from the principles enunciated in the circular relative to plainness of dress, hut Brother Stein has thus far been able to show them that his position is correct, and that no deviation can be permitted. He maintains that our brethren and sisters need a place to attend school where they will be protected in their faith and practice. To yield one lots as to burden those of like precious faith without aid-ing those who seek liberties to put on unnecessary apparel. It is gratifying to know that the projectors and owners of this school are determined to maintain Bible principles on the vex-ed dress question; for, in this age of unboly

# One Bible Class.

"The Worth of Truth no Tonoue Can Tell." This department is designed for asking and an awaring questions, drawn from the Bible. In or-der to promote the Tritth, all questions, should be being, and clothed in sample language. We shall assign questions to our contributors to nonwer-tuck this does not exclude any others writing upon

Will some one explain Heb. 1: 1? " And of the angels he sulth, Who resideth his angels spirits, and his ministers a fixure of fire." R. T. Cnoox. Will some one please tell us, through the BRETH REN AT WORK who wrote the latter part of the last chapter of Deuteronomy, from fifth verse to end of chapter? A. E. M.

Will some one plante explain Matt. 8: 27 "But
Jesus said auto bim, Follow me; and let the dead
bury their dead."

Will some one be kind enough to explain Heb
10: 397

C. J. HEAD.

Will some one please explain Daniel 7: 13, 14. "Leve the night visions, and behold, one like the Son of mme came with the clouds of heaven, and came to the Antient of days, and they brought him retra thece him. And there was given in demnition, and a kingdom, that all prophe, nations, and imaging should serve time his dominion in evertuating dominion, which shall not pass ay, and his kingdom that which shall not be

### SPIRITS IN PRISON.

Will some one please explain 1 Pet. 5: 107 It reads as follows: "By which she be went and preached anto the spiritain person." Who is the preacher? Who are the spirits? Where is the present J. W. BASINARAT.

INST. Who is the preseder? The spirit of Christ by the mouth of the 1 Pet. 1: 11. Second. Who are the spirite? Those

are in sin are said to be in prison. Inc. 61: 1. The prophet in speaking of the office of Christ declares that it is to proclaim liberty to the captives and the opening of the prison to them The autoinfusion world had a knowledge of

Christ and of a judgment to come for Enoch the seventh from Adam prophesied, "Behold the Lord cometh with ten thousand of his saints to judge the world," and Noah, when preceding unto them did so by the spirit of Christ, and as they were gross sinners they were spiritually in prison.

were spiritually in prison.

Third. Where is the prison? It is declared that the kingdom of God is within us. If so so also can this prison be within us, and the in-dividual who lives in sin, and is the slave of the lusts and passions that war within is figurative-

The dead are said to have the gospel preachd unto them. 1 Pet. 4: 6. Not those who are dead bodily, but dend in trespasses and sins, for the apostle says, "Wherefore awake, thou at sleepest, and arise from the dead, and Christ shall give thee light"; and further, it is dealsred that the time is coming, and now is when the dead shall hear the voice of the Son of God, "and they that hear shall live." This refers to the present time, and means those who e in sin or bound in prison

J. F. Resasotr.

ANOINTING WITH OIL

SY S. T. DOSSERMAN.

BLESSINGS follow obedience to natural law as well as to the heavenly. Those laws are irrevocably fixed by the hand of Divinity. and to violate or neglect to obey his law insures suffering or the loss of a blassing. To obey secures the smiles of a kind Providence and draws a plessing from above. If we hear the draws a olessing from above. If we hear the command of God and do it not, we decire con-selves. "But who so looketh into the perfect law of liberty, and continueds therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James The peculiar feature of this blessing is that it shall be given noto us "without measure," coming from God "who giveth liberally and up-

he appreciate his freedom and the blesnings that are constonent onfiding Christian will avail himself of

all the privileges of the gospel that he may ob-tein a fall salvation. The means of grace provided the great plan of salvation are many and emercut, and are presently adapted to wants of the body as well as of the soul, this we behold the great wisdom of God. commands that his children should glorify him the body and in the spirit, which are his This implies that there is a law regulating the physical body as well as the spiritual. And in order that we may grow up in obsdience to the same and enjoy the blessings they must be un-derstood. Hence the great accessity of study-

ing the laws of God. Inosmuch as man is weak and limited in knowledge, he transgresses and subjects him self to suffering. Hence were it not for the great love and mercy of God, man would be without hope and beyond redemption. The in junction to the sinner is "repent ye therefore and be converted, that your sins may be blotted "Arise and he buptized, and wash away out, "Arise and ne respected, and wash away thy sins," "He that believeth and is haptized stall be saved." Commands which he can obey, and if so the needed blessings will follow.

To his children, Christ says, "Except ye eat the firsh of the Son of Man, and drink his blood, ye have no life in you." In these we find the ye have no life in you." e have no life in you." In these we had the eculiar edaptation of the gospel of Christ.— another peculiarity of the groupel of Christ followed with the greatest blessings is contain followed with the greatest bissongs in contain-cin James 5: 14, 15. "Is easy sick among you? let him call for the elders of the church, and let them prayever him, anoisting him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," setting forth the es that in Christ there is a remedial agency or both soul and body. Jesus is then o less a physician of the body than of the soul It is true the performance of this duty has almost become extinct, and inasmuch as it is followed by such a rich blessing and connected

with such great promises, it is to be lamented that it is so much neglected.

How glad I am that the Christi How glad I am that the Christian can look to a power that is higher than that of earth. And notwithstanding this holy peformance is discarded by many, yet there are many humble Christians to-day that are availing themselves of the soul-inspiring and body recuperator, so healthful and inrigorating to both. Our be-loved Bro. James no doubt enjoyed its healing influences, and realizing its twofold benefits.

unmends it to the afflicted every-where. When our Lord sent out the holy and deout men, the seventy disciples, it was a loud ing part of their communion to perform this holy work, which the beloved Mark was careful to record, "And they east out many devils. and anointed with oil many that were sick, and healed them." Mark 4: 13. The language of James is addressed to the whole church. "Is any sick? let him, etc.," implies perpetration. and has been in practice since the days of the anostles, (See Mosheim's Eccl. Hist., pp 501 729.) By obeying this command we do not

elain the newer of working miraeles, but simobeying Christ and the blessings follow and have exhibited remarkable instances of I and have exhibited remarkable instances of Di-vine approbation. Our reason for obeying this command is upon the authority of Jesus Carrist, and should have our attention as well as other juspired teachings. "If they have kept my sayings they will keep yours also." John 15: 20.
This is the chain of authority. Aud if this command is attended to in the proper manner,

by faith, the result is, raising up the sick. Peaper occupies a prominent feature in this work to scoure the blessing, though natural remedies are not forbided, yet prayer well seasoned by faith accures the blessings, yielding

obedience to the divine will of God. Blijah, a man of God, prayed, and the heavens gave not their rain. "Whatsorer we sak, we receive of him, because we keep his commandment, and do those things that are pleasing in his sight.—

1 John 3: 22. Setting forth the fact that an swers to prayer are only secured by yielding obedience to his will. "The eyes of the Lord

coming from 50d "who gives Bernsly acting—landstone to the well." The year of the Lord Intellection Send Single evit by pressure and an error the rightents of his war to open the plant of the send to the send to open the plant of the send to the send to open the plant of the send to the lord through the situated intenter, will by decide one to his to constants, doubly him his decode one to his to constants, doubly him his decode one to his to constants, doubly him his decode one to his to constants, doubly him his decode one of the send of

done condition, and atter inability to save accordance to the divine plan, (Jas. 5: 14, 15) himself, then will be accept a Savior, then will was attended to, and by its recuperative and soul-inspiring influences, she to-day is able to attend to her domestic duties, rejoicing in God and confirmed in her mand, that Jesus is the great Physician of both soul and body.

What a grand thought! Jesus Christ a phy cian1 Anciently he spake the word and the discased were healed, and is his word less po-tent to-day? Oh afflicted, call thou on Christ he will be thy comfort and make thy bed in thy sickness and raise three up if thon with but treat in him. Sickness in the result of sin.— Whether we violate law aither physical or moral it is sin. Whether that violation be through ignorance or useful transgression suffer. How merciful is God to provide a s edy for this as well as of other ills. And if this halv anointing receives the proper observance

the forgivness of sins is promised. Could hu-manity live in holy obedience to the laws of Christianity they would have less ills. Many of the diseases now prevalent might be avoid able if Christians would he closer to Christ "Christ as physician for the body is not a whit loss available, nor from any common sense view less serviceable, than as a priest he is to the soul of man." Then oh child of God, trust thou in Jesus, acquaint thyself with physical and moral law, obey its daying beheats, and if

from causes prayoidable then shouldst feil, and the body become faint and sick, there is yet a remedy for thy ills. Make a complete s der of thyself into the hands of the Lord, in particular so far as it respects thy recovery from thy had of affliction. "Call for the edges of the church, and let them pray over him, ancenting him with oil in the name of the Lord and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have com-mitted sins they shall be forgiven him. Jaz. 5: 14, 15. Oh is this not a magnificent key onlock the fetters and give us freedo fully, from the thealldom and power of sin?

Oh the liberty there is in the religion of Jesu Christ? I can conceive of nothing so delightful, so joyous, so inspiring, so eastable, so heralth-giving, so thoroughly and contriously saving as being filled with the fullness of God; being so mader the guidance of the Holy Spirit as to have no passion nor appetite, no propensity, nor instinct, no thought nor feeling, no conscience nor judgment, no wish nor will, diverse from God's; but on the other hand, constantly te cry out in any and every way in which con-sciousness can take voice, "Not my will, but sciousness can take voice, "Not my will, but thine, O God, be done." This freedom can be

thine, O God, be deene." This freedom can be had by complying with all of Christ's com-mands. And where can there he a greater promise following obelience than this of the holy amointing? We answer, none. He that avails himself of this practions boon is free.— "God has so touched him as to give him a fore taste of beaven. He has o He has opened the man't him have view of its pos sibilities, and all the sight, all things of time and sense lesses in his estimation. His grasp on earth is loosened. His class on heaven is tightened. Law more and more lets him alone Divine love embraces him, and hides his life

Davine love embraces bins, and hides his his eway with Christ's lifeia the bosom of God, liberty—the quintessence of God's nature— takes him by the hand and teeders him the freedom from all sio. It says to him, all things are years, for you are Christ and Christ is God's." Then are we accepted in the beloved. Amen

Tonies of the May.

OFFICIAL reports of the Italian harvest say mandations have rendered the prospects in the North deplorable.

New York, July 1 .- Two steamers mitted to the Quarantine hospital in the Lower Bay restorday, who were sick with symtoms of

SATS May Muller: "Though 110,000,000 of human soals still profest Brahminism, I do not shrink from saying that their religion is dying

True American Missionary Ass a prosperous condition. It has 13,000 Indians under its control, and 7,229 students. It has

burches in the south. Tue Rule Musicoury Society in Switzerland

and Southern Germany, supports 188 mission aries, including their wives. Its income in 1877 amounted to \$175 200. Tu: Batish and fureign Bible Society circu

The Repush and Poreign Bible Society circu-lates more than 20,000 copies of the Scriptares every year, about 2,000 of which are sold, and the rect are given away. Some sighty colport-sure are employed in this work. impeded.

THE Karen Mission in India, which is some es called the gem of ed fifty years ago. It now comprises 394 churches, with 19,915 members. It has a the-

ological school at Rangoon, with 5 GEN. OBANT says, in a letter to a friend, of the missionery work in India, "that the English speak in the highest terms of the work be-ing done all through this country by the mis-

sionaries, especially in an educational v They are doing much good," Tax Methodist's Woman Foreign Missionary Society reports for its teath year the recept of upwards of \$80,000, being a large increase over the previous year. Of this sam, the Cincianati branch raised the largest amount of any of the

A BERLIN correspondent reports that there is a mysterious coolness between Russia and Germany, and the Czar, in consequence of it, will not visit the empire. Many persons be-lieve that this state of things is owing to the influence of the Czgrowitz.

An infidel said naccatically to a clergyman:
"I always spend Suzday in settling my accounts." The reverend gentleman did not
wither as expected, but simply replied: "And
you will probably spend the day of judgment
in the same may." in the same way

Accounts to Odessa newspapers, the situa-tion of the crops in Southern Russia and the Caucasus has scarcely ever heen so bad as at present. What was left by the drouth and hall it is asserted, being annihilated frightful swarms of grasshoppers and corn beetles in the neighborhood of Odessa, and is the governments of Bessarabia, Ekutermoslav, Khorson, Poltavia, Tipis, Terek-Baku, Stavropol, and Kutois CHINA has 400,000,000 people, of which a

ber there is someely one who can not read and write. It has 2,000 colleges, and their libraries outnumber ones ten to one. There are in that land of pig-tailed Mongols 2,000,000 highly edlandor pag-halled Mongols 2,000,000 nightly of useded men, while there is hardly a wonna who is educated of all the vast number of its people and not one who is thought to have u soo. I Education is principally a discipline of the memory, and their schools are hasted upon an entirely different idea from ours. "A live sparsey anorest seen from ours. A five Yankee schoolmaster," says the Christian As-toorte, "would find little employment in China even though he understood the Chinese lan-guage and literature perfectly.

# Fallen Asleep.

METZGER .- Near Spencersville, Alleu Co.,

Ohio, July 15th, 1879, Friend Eli Meteger, aged 17 years, 11 months, and 2 days. SEARFOSS.-Also near Columbus Grove, Allen County, Ohio, Grase Elroy, infant son of

Friend Henry and Barbara Searfors, good 4 months and 11 days. ELLIOTT.—In Sugar Creek Church, Allen County, Ohio, July 23rd, 1879, Brother James Elliott, aged 62 years, 1 month, and 3 days. Funeral by the Brethren.

DANIEL BROWES. STEINMAN.-Near Williamstown, Obso. on

PEAN MAX. —Near Williamstown, Olios, on 24th inst., Mrs. Anna E., wife of Mr. William Steinman, aged 21 years. 11 months and 2 days. Fameral services in the Brethren Church, by the writer, assisted by Brother W. C. Tester, from Paulm 39: 4. STUTSMAN.-In Yellow Crock District, Elk

hart County, Indiana, May 18th, John Stut-mon, acred 67 years, 4 months, and 3 days. by Andrew Bigler and the writer, from I Cor. 15: 99. ANGLEMYER .- In the same district, July

10th, Sister Lydia Anglemyer, aged 29 years and 13 days. Services by the writer and S. Leer, from Isa. 38: 1. HOGVER.-In Elkhart Valley District, June 6th. Sister Elizabeth Hoover. Services by

the writer, from 2 Cor. 5: 1.

METZLER.—In Baugo District, July 8, Mary Elicabeth, child of John and Elizabeth Metzler, aged 3 months and 9 days. Servi-oes by Joel Shively and A. Miller. JOHN METZINE

CALUMNY, tough raised upon nothing, is too swift to be overtoken, and too volatile to be

# Correspondence.

EROM PALESTINE

NUMBER XVI

Bethiebem and Solomon's Pools

Nour roturn to Jerusulem from our ex sion beyond the Jordan, we remained

there, continuing our study of that city and environs two days, and then, on Saturday, May 9, we started on a toor intended to include all of Palestine south of the parallel of Jerusalem Leaving our camp before the Joppa gate, of Hinnom a short distance and crossed it just below the stone wall on which it is cross by the aqueduct from Solomon's Pools. We were on the road to Bethlehem. As I crossed I role up to the squednet wall and looked into a hole which I had found in the top of the aqueduct a few days before, and saw that the water was still flowing. It flows through an which is covered over with unbewed stone hid in erwent. The stones protect the pipe from violence. At intervals all the way to Bethlebens we saw the equeduct winding round the full-ode, and a woman mave me a drink of the south side of the town at flows through a estern, keeps it full, and affords a perpetual supply of water to the Bethlehemites,

The read to Belliëhem was once covered with a payament of list stoner, and remnants of it are still seen. The road hed was sixteen or sighteen feet wide. Now the road is nothing but three or four bridle paths anale by the constant transp of camels and doubeys and their human companions. The amount of travel over it is second to that of no road leading out of Jerusalem, except the one to Joppa.— We met many camels loaded with lime, each carreing about a cart load piled into immense te, which were swung across his back tike sablic pockets; other camels and many denkey loaded with charcost. We also met some two gged donkeys, walking along with their tur banch beads uplified, while their wives, trudg-ing behind them, bowed their heads under a beavy bundle of things they were taking to on little donkers which they could carry on eir shoulders, while their wives wer on foot and carried packs on their heads. I never let one of these fellows pass without giv-

ing him a tongue-lashing which would make him warm if he only could understand English. When within about two miles of Bethlehem we passed the tomb of Rachael, so called; but it is evidently a Mohammedan atructure, and it stunds some miles away from the spot where Jacob set up a pillar over the grave of Ruchel (Gen. 35: 16-20) for Ruchel's tomb was in the order of Benjamin, (1 Sam. 10:2) and the line between Judah and Benjamin passed up the valley of Hinness, close by Jerusalem (Josh 18:16). I pay but little attention to tradition rintures.

He who approaches Bethlehem with the ctation of seeing a handrome town will be suppointed. It is built of a dingy limestone, and the houses have neither visible roofs, nor cornices, nor shutters, nor wood-work of any hind on the outside, except the door. Many of them have no windows, other than little 'quare holes in the wall. It is not as unsightly and the houses have neither visible roofs, nor is Es salt, which Frank very aptly compared

a lot of large dirt-dauber's mests stuck on the vide of the hill; but it makes an approach in The old church of the Nativity, at the east end of the town, is no exception to the general wreck inside. It deserves to go to wreck for

the manger in which Jesus was laid But at the west and of the town there are some new and modern buildings, and along the Je-tusalem road running north from this point many new buildings are now in course of creo Bethlekem now numbers 10,000 inhahitants; and they are nearly all nominal Christians; but could see no difference between their outward ing Bethlehem, instead of going di-

to the south-east, and risted what is called "The Frank Mountain," about four atiles toward the Dend Sea. I principal interest is derived from the fact th here on a control hill 400 feet above its base on side, and so steep that even a Syr horse can climb only half way, Hered the Great had a palace whose ruins are still

and that here he was baried, his body being brought hither from Jeriche, where he died. From this mountain we struck for the pools and our track for the last two miles of the way was along the bouch made for the aqueduct -On reaching the pools, we found our tents, which always precede us to the company ground, the pack-mules traveling while we are resting at moon, pitched by the side of the up-per pool; and there we remained in camp from Saturday afternoon till Monday morning.

J. W. McGanrey.

> Brief Notes. NUMBER VIII.

WE are now in the midst of harvest, and to to my of the sacred writers have used the term with significance, "Seed time god his-rest shall not fail." A very solean fact to the vost shall not fast." A very soleam fact to the world is, "we reap what we sow." May this fact be more and more impressed upon our minds that the time of the Lord's harvest is the golden sheaves. May none of us then he forced to exclaim, "The harvest is past, the Summer is ended, and we are not saved." Crops in Cedar County are very promising scept spring wheat, which is almost a failure. on account of chintz bugs. While we do not have all we want, we still have more than we

merit, and have abundant cause to be thankful to God for his rich mercies. Health here is good—one of the greatest blessings that man is permitted to enjoy in this We only attended two funerals two and one-half years we have lived in Iowa vere getting sickly—so weakly that all power to work for Jesus is lost—so life, no energy—nothing but drones that are often in the way of these who are trying to work.

The Annual Meeting Minutes and Report ved and read with pleasure and profit. It is not very flattering to see that so much labor, time, and reasoning is required in some

localities to regulate assertions of some characteristics of some otherwise. Our District Meeting had occasion to pass something like this: "That elders have no right to withhold from the action of the clurch right to withhold from the action of the clurch asserts housiness." I as also that our A. and are lake Anti-M. he- mode similar decisions at our late Anis spe that such decisions may be honored by being properly observed. Hope that some one hooled in the principles of our government will give a series of articles on charrh government, as it might do much good

by obvioting many misunderstandings.

And now dear editors of the BRETHERN AT
WORK and Children at Work, may God's grace rient for you, and that you may be en abled so to comfort and console the afflicted be the an's stay, the young man's shield, and a mould for the youth of our land. Oh how good it would he if the Bible were taught, and its principles practiced in every family in our Brotherhood, that every house might be used to gather our children, our neighbor's children, and the children on the highways and in the hedges together, and teach thom Jesus. It is raging to me indeed to hear of so many ogaging in the good and glorious work of

Opening the door for the children, and ter derly gathering them is In from the highways and hedges, in from

the places of sin John Zuck.

Clarence Iones July 90

From Beatrice Church, Nebraska.

HE Brethren of the Beatrice Church met in

their regular quarterly council Saturd July 5th. In love and union generally, but seems there always have been some in the church who may offend, and in fact there are few who are not liable to offend. The Savior knew this or he would never have given laws to settle difficulties. Peter says: "According as his divine power hath given us all things that pertain to life and godliness." Therefore we know that there are rules and regulations by nen have a different style of which the church can be governed under what-

rectly to Solomon's pools on the rood to He- Beatrice having no house large enough to ac- tears. I now have a request to present to my Bestelecturing as bouse large accept to see a commission before congregation, they expense mixture, if my teretion collisis with allow as one brinding a bount of wearing, which perhaps do so through three columns. It was a will be about 4000, So for they have bed sister in Circuit to come and tire with me the construction in wheal-leases, and though

The Bretisren porth-east of Beatrice have nilt a house 24x36, intending to add to it as

secessity demands. At our council the missionary work was tek

into consideration. There are churches m 30 to 90 miles from here, partly organized, thout speakers. These have been calling for without speakers. These have been calling for preaching. We chose two speakers to give presence. We close two speakers to give into one bases of some boundess sixter, was these Brethers meeting once a month until our or maker, who will be gird to come and next quarterly conceil, at which time we purpose choosing two more to give them meetings to pure choosing two more to give them meetings to once a most in the next three mouths. Bothonce a most in the next three mouths. Bothwith me. Direct private latters to my adds ren Urias Shiok and Jacob Kelso were choses

run crass of the and decourage, were chosen as assistionaries for this quarter. It was decided that the church should supply the wants of the families of these ministers during their absence, so that their business at home may be carried on while they preach the word. We think this is a move in the right direct

on for we have but few munisters in the West least, who do not earn their living by the work of their dwn hands; and when a minister has to beare his work and be gone perhaps a week or two preaching, it is more than he can afford to do. We do not blame the Gospel for afford to do. We do not blaze the Gospel for it. The Gospel is plain enough on that print. It divides the labors very well, but too often the minister's beausers at home is neglected blaze in a subside a ministry, but I do believe in a subside a ministry, but I do believe in a supported subsiditry, because the gospel texches it. I believe that there would be a great deal more preaching done, much more good accessiphinds, and the church larger and stronger, if the work were divided as the gos-

pol divides it. "There is a work for all to do." 'Let him that is taught in the word communi-

May the missionary work go on unfettered, chiudered, propelled, and susteimed by a united effort on the part of the entire church, then we may rest assured that God's blessing will sey the effort and much good be done. The Brethren have organized a Sunday-school north-east of Beatrice. We hope to see a five ents; and this must be in any Sunday-school that is a secoss. Children alone cannot nucle a Sanday-school. Then, dear brethren, give all the encouragement you can, which can only be done by your presence in the school and your co-operation with the workers of the J. E. BRYANT.

From Flb Creek Neb

NOTICED in the BRETERSN AT WORK that some ministering brethren were going to start out this Fall on a visit to Missouri, Kanuse, and Nebriska. I hope they will not forget us poor sheep at Elk Creek, for we live, as it were, right amought the wolves that houl around ferrely. Sometimes they have about goisbled up one of our little flock; and I expect they will get one or two more if we don't they will get one or two more a we now have more preaching. Sometimes we have preaching once a month, then again we don't have any for a long time. O, I wish we could have a preacher come and stop with us and preach some ten or twelve sermons, and comes down on them with power, and cause them to ery out, "What shall we do to be sared." But we can't help a preacher much if one would come; for we are poor, and the chintx bugs are very bad in this neighborhood. I don't know how far they extend. They have done a great deal of damage here already.

As soon as we begin to organize, then other As soon as we begin to organize, then other denominations econe in, and it appears that they are trying to put us down, but we are try-ing to keep up. We have preyer meetings every Sanday, and I hope the Lord will help us, and strengthen us and perfect us in love, and

hired girls to look after my bouse and to do the after my children. I yearn for the companion ship of a sister who has a common faith and hope in the coming rest that awaits the child of Ged; a kind, sober-minded woman or maiden who would not leave me when I am sicket and my husband absent, to visit the ball-room,

Lend this out, with a prayer, that it may fall unto the hands of some homeless sister, widow, with us. You can see, my sisters, how greatly I need a good , kind, conceleutious sister to live with me. Direct private letters to my address. LILLA C. INCLEMENT.

Buchanon, Berrien Co., Mich.

The Debate

I'l seems Mr. Ray, in spite of all warnings that he has had, will persist in using his havorite expression, "Blauphemous hercey."— If he thinks he can carry his point with such arguments (2), I think Brother Stein can very well afford to indulge his persistency. Poor man! there is no other way left for him to cover

the defeat and keep up appearances. his more reflective brothron do not feel very nuch elevated over the defense their champion debater is making. I wonder if his church can admire the course he is pursuing. Let him do his worst, we can endure it

He is playing the same roll that lost him the Newtonia debate, namely, vptsperation and hra-vado. But Brother Stein is using the old Jerusalem hinde with fearful effect! As a wise master-inflider be has laid the foundation of the aposities, Jesus Christ himself, (not Baptist Succession) being the surner CORNER-STONE; and on this be has erected the great super-structure, almost completed, and in which he will fight his battle on the defensive. The word of the Savior is indeed verified: "On this word of the Sator is more verme. On the gates of hell shall not prevail against it." Baptist succession has not certainly prevailed. Neither has

that other gate, the Pone of Rome

Echoca from the Antiech Church for the Month of lune.

Dear Brethren:THE Autioch Church bids fair for better prospects, which prospects, which are truly encouraging.

Meeting at all the regular appointments during the month. There was meeting also at Mon-

ument City in the afternoon of the 4th Sunday and on the 5th Sunday at Dora, at which time and on the off Sunday at Dorg, at which time one was reclaimed and one haptized. Our reg-ular council meeting was on the 7th, which passed off in peace and hermony. After meet-ing we repaired to the water, where prayer was at to be made, and where one was hup and arose to walk in newsess of life ome of us attended the Communion at Wa

bash Church, and also at Clear Creek and Ogan's Creek, all of which were largely attendad, and enjoyable meetings. At Ogun's Creek there were upwards of twenty ministers pres-I W Sommer

Lincolnville, Indiana, June 28th.

Harvest Meeting

TBERE will be a Harrest Meeting in the Solomon's Creek Church, Ind., August 10. Meet at 10: 30 A. M. and sgain ut 2 P. M.— Such meetings should be held throughout the Brotherhood; yes all over the God-favored land. The people should be encouraged to spend their ney, not for vanity and show, but to spread truth and rightcourness. D. SHIVELY

From Jesse Calvert.

and securely and stope the date with right and all strengthen was injected to in the real and all strengthens are injected to in the real and all strengthens are injected to the real strength and the time of the time and the time of the real strength and the right and

# Gangel Success.

Cliaton, No.-We had a good meeting on the third Sunday of this month. We sat to gether in a heavenly place in Christ Jesus.— Subject, Our last inheritance, and how to remain it. One was made willing to comply with "items of the will," that she may read her title items of the wilt, 'tems and the chies.

J. S. Montana.

Ankneytown, Ohio.—BROTHER D. N. Work-san and wife visited the Ankneytown Church, Knox Co., Ohio. By request he preached two sermons on baptism—one at 10 A. M. and one at 3 P. M. Had very large, attentive congrega-At the close of the services he paye at invitation; five accepted and came out; four of them were bantured that evening; the other to be haptized soon. The meeting was a succ Lorsine, Adams Co. Bl .- Our little band of brethren at this place is in good spirits, and feels to rejoice over the privileges they enjoy hers to rejone over any privileges they enjoy in way of worshipping the one they love and cheriah as their Redeemer. We have worship once every month; attendance good; congregutions large. A few weeks ago one more was baptized in the name of the Lord, and is now released of a great hurden. He feets that he is enjoying freedom while under the servitude of his Master. H. W. STRICKLER.

Wakarusa, Ind .- Five of our children were buried in one day. On the 9th of July we fol-lowed our lettle daughter three months old to the grave. After services live were buried with Christ in baptam. Four of them our own children, the youngest seventeen years old. Last Sunday two more were suptreed at our meeting-house. We have a Sunday-school in our meeting-house, with over one kundred scholars. Let us all do good while we have JOHN MATEGER

Lostonia, Ohio,-On the 26th we had our nuarterly council at the Bethel Meeting-house, and we have reason to believe the Lord was with us to aid us in working in his vineyard. There was one received by haptism and one re-claimed. Although there was a dark cloud overhanging this church, we trust and pray a brighter day is dawning upon us. Dear brothren, we earnestly desire an interest in your prayers, that we may be able to withstand that evil one and all his wicked ways. Brother Samuel Garver has the oversight of this church at present. Yours in the bon

From Longmont, Colorado.

WE now think our communion season will Come off, the Lord willing, the first week in October. If either of you or any of the Brethren who may see this contemplate, a visit to us during the year, we would be glad to have you come at that time, especially ministering brothron. We shall most likely hold a series of mostings in connection with our Love-least Services commoncing the week before the feast We take occasion to say here that Brethren who are not at seace with the church at home ot choose to conform to the order of the gospel, which is the order of the church also come this far west, we would prefer the pass us by-will consider it no slight. We have the same gospel roles to govern as that the church has east and west of us, and we are trying in the fear of God and power of love fulfiil the you we made to God and the church long ago, to uphold and defend the distinctive testures of the church. We mean features dis-tinct from the world and those that make us a peculiar people from the world.

At our last usesting another worthy young man united with us by baptism. Expect a few more members to unite with us soon by Truly Yours,

J. S. FLORY.

Emigration to Kansas.

MR. S. M. Burkett, now living in the north part of the county, was down a day or two last week. He is now in correspondence with one or two lunded Dunkards, who think of locating in this county. Some of them III neuft part of the county, was alwars in the Theorem Blue is Televist of Medica; which we have a temporal of the Treatment of the "V. "We County" of the Medica was always and the Treatment of the American of the "Medica was always and the Medica of th

especially pleased with the southern portion of our county, and say it is the garden spot of of people, and we would gladly welcome a col-ony to our county."—Chelopa Advance. We think the Brethren would probably hetter by corresponding with Brethren than

with those, who, we are informed, are connected with land agents perhaps for mere speculation, rather than for the good of Brethren. Parsons, Kausas.

Another Wolf

WILL you please insert this letter in you What you peesse tasset tais letter in your paper? A young man by the name of Jeseph Bates or Beist has been expelled from the church for had conduct. He was required to work for one of the members three months for a horse, and only worked about six weeks; they ran away with it, and stole a saddle and bridl He has not been heard from since. Descripinches in height, twenty-three years of age, of Irish descent, but can speak the German guage. This letter was written by order of the church of the Forth Fork of Solomon Valley

Lawis Lerew. Bethany, Kansas, July 25th, 1879

To the Churches Composing the First District of Virginia. THE Brethren superintending the business pertusing to our late Annual Meeting are pressing the payment of our quote of cost

the meeting, and I desire they should have I hope that those who are in arrears will send me the amount without delay and those who can do more, piesse .... that the demand can be met promply. B. F. Mooraw. trio can do more, please do rebat, you can, so

# Announcements.

Orn rule is to give notices but can inserting. They should be hined, and written on paper separate from all other hashness.

We, the members of the Muple Grove Church, Moutgomery Church, Iowa, do hereby recall our communion previously appointed, for August 23rd, as a number of the members

have concluded to go West sooner than they thought, leaving the burden too heavy for the Q. W. WORKMAN. We, the Brethren of Wayman Valley Church, Clayton County, Iowa, will hold om Love-frast August 30th and 31, commencing at 2 P. M., at the White School-house. A gen-

eral invitation to all that wish to be with especially the ministering brethren The Brethren of White Rock Congregation Jewell County, Kansas, will hold their Love feast on the 6th of September, 1879, at the

residence of Brokley Garren Detrior Assis. ning at 3 P. M. All respectfully is J. L. SWITZER I see a mistake in regard to the appointment

of our communion in the Solomon District, Huntingdon Co., Indiana. Instead of September 29th, it should be September 25th. Sawrer, Messay.

The members of the Iowa River Church bare agreed to hold their communion meeting mencing at 10 o'clock, and closing on the 2nd day at 12 o'clock. A hearty invitation is given to all desiring to be with us, especially usines tering brethren. John Mushay.

The Brethren of Case County, Nebraska, in end, the Lord willing, to hold a communion tend, the Lord wiring, to floot a communication meeting Superimber 19th and 20th, to countries over Sunday. Place of meeting thirteen miles scatt in Seath Bend, on B. & M. R. R., com-mence at 2 o'elock. A hearty invitation to all. Brethren coming by railroad will please notify as by soal at Elmwood post-office. Can not some of our ministering brethren from Northern Illinois favor we with their assistance JESSE Y. HECKLER

There will be a District Meeting weld with

The Gespel Protcher Vol. 1.-A book of twenty we necessity cremers. By Benjamin Franklin. \$200. Catificates of Mombership in Back-Form. They weeke

The Prince of the State of Sarril, or Trace Team in Hely Coir, hong a senar of setters, group a life-picture, and related as by on eye-sitners, all sensor and westerful incolents in the life of Je of Nearreth, from his beginn a Jercan to like eithere on Collewy, by J. H. Ermanna. \$2,00

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The "One Paith," Windicated, - By M. M. Eshelman, 60 yanges, price 10 cents, 12 copies \$1.00 Advantagement "example yeareds for the fields cope delivered to the

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Map of Talgetine—or bind's eye view of the Hely La 5, 195; Pive or more expect sout to one address 80 on

Pengilly's Suide to Christian Eaptism -- 60 ccon Eistory of Palestire, or The Roly Land Sy M. Rassell The Dortrino of the Sruthren Defended. - The Di

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

# Lanark, Ill., August 11, 1879.

No. 33

# The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

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# STEIN AND RAY DEBATE

Prop. 1st. Brotheen (or Tonbor) Churches no the Bible Characteristics which entitle them to be regarded as Churches of Jesus

D. B. RAY, Denies. J. W. STRIN'S 18TH ASSERMATIVE

W HEN James says of the anointed, "If he has committed sins they shall be forgiven him" (James 5: 15), did he atter "blaspheny," Mr. R? Our Brethren hold that no

one can be born of God in baptism who has not been previously begotten of God. He who seeks to make an impression contrary to this, simply That I have admitted that any subject of

Christ's government may take an oath, is sos-frue. "Swear not at all," does not mean "swear If a government can not be republican be-

"its parts are subject to the whole," what kind of a government is the United States? Is that a "centralized hierarchy," Mr. R? Notwithstanding our mutually combined of

forts to withstand the growing and degrading corruptions of fashion, our Brethren do not entheir lashets of dress or any other part of their church policy upon members as conditions of membership, but they do exercise the right to refuse to fellowship those who will not obey the gospel.

The sequel of this debate will show that I am correct in claiming that we have a much better church succession than Mr. R. can make out The Brethren are proper successors to the apostolic churches, because they have their faith and practice as we have shown. Bendes, I have proven by incontrovertible evidence, which my send could not refute, that our peculiarities were characteristic of the very people that he regards as churches of Christ.

early English Baptists, we do not know. We let the reader determine that for himself. Mr. Ray quotes him, however, as conclusive exidence about the immersion, etc., of the Meanonites and English Baptists, &c Baptist Succession, pp. 432, 433. How does he know that is not

He calls my reference to Judson a "nercer-

I have based no argument upon a pretsubrokes, organic, pressual connection of a people from the apostles to this time without change. It is well known that even the Waldenses apostatized from their primitive faith and practice toward the times of the reforms Uninterrupted, personal succession with-

og." I gave Judson's own langu

out a change is my friend's pet theory, at which we will find him often scaring ere the debab The passages adduced by him do not support his theory. They refer to Christ's presonal seign on earth, except Matt. 16: 18. The very

existence of the teaching and practice of gespel on earth proves that "the gates of bell" (hades, i. e., death) have not prevailed. Did "the gates of hell" present against "the two witnesses," "the two olive trees and the two andlesticks," Rev. 11; 3-4, simply because they

were overcome and killed for a time? Rev. 11: 7. Did hades "percall" against Christ the great head of the church because he was put to death? Did he not prevail against hades in his ren rection? What though the beast who had power "over all lendreds, and tonones and notions made "war with the saints, and orerozoe them (Rev. 13: 7), does not the testimony of the witnesses and the resurrection of the redoc officiently demonstrate the troth of Matt. 16

We do believe that any number of penitent believers who have received the pure gospel of Christ, through has last will and testament where they find no faithful church accessible may by humble fasting and prayer to God and ndence upon him for guidance, sul themselves to his holy ordinance of haptism, by virtue of his own approving presence, and then and that no one has a right to forbid any o who does the work of God. Luke 9: 49, 50 The Savior says, "Where two or three are gathmidst of them." Matt. 18: 20. "He that abide: in the doctrine of Christ, has both the Father and the Son." 2 John 9. RECAPITULATION

of Christ, that its foundation is Christ. Our 1st reason in support of the Brethren's claim to this was that they rely upon the vicario sufferings and meritorious righteonsucas of Christ as the only price of pardon. Our 2nd reason was, their practical submission to Christ's suthority urged upon the ground of Luke 6: 47, 48. To these we had no resoundent. We noted as a 2nd characteristic of Christ's church, that it is a spiritual house. 1 Pet. 2: 5. Con reason for possessing this was that our men bership is composed of spiritual material, i. e., of penitent haptrzed believers. This Mr. R. simply denied, but fails to disprove. We no

We stated as a 1st characteristic of the church

tited as a 3rd characteristic of Christ's church that its hullder is God: who, according to his vereign purpose in Christ, through the work of the Holy Spirit employs the word as his izstrument. Pas. 119: 50: Jer. 23: 29; Rph. 6: 17; 1 Pet. 1: 23; Jes. 1: 18, and hence that every church of Christ has been builded through

the instrumentality of his word. My first reason why the brethren possess thi characteristic, was that their organizations or churches, resulted from the influence of God's word upon their hearts and lives, and 2ad, that under that same influence they are still enjoying and exercising the Christian graces, virt and duties. Gal. 5: 22-24: 2 Pet. 12: 5-7. To both of these carons I had no respondent

As a 4th character after my noted that Chri . church is the pillar and ground of the troth How can he prove any thing by such 1 Trm. 3: 15. Unniting points not likely to the Lord's army.

1 Trm. 3: 15. Unniting points not likely to the Lord's army.

book and page, so the reader may decide that supported by twelve arguments drawn respect ively from Mark 1: 4; Luke 8: 3; Luke 7: 30; John 3: 5: Titus 3: 5: Eph. 5: 25. 26: Rom. 6 17, 18; Acts 22: 16; (illustrated by 2 Kings 5 8-14; and John 9: 7;) 1 Peter 3: 21; Matt. 23: 19; Rom. 6: 3; Gal. 3: 37; 1 Cor. 12: 13; Acts

2; 38; Matt. 26; 28; Mark 16; 16. To most of these Mr. R. attempted no reply, while his efforts to evade the others were entire failures. Hit objections were met while the force of my arguments remained naimpaired. When he quibbled over Acts 2: 38, I offered him the fair proposition, that if he would adduce one exam ple apart from baptism in the New Testament. where the language "for the remission of sing was not accepted by his church to mean "in order to the remission of size," I would give up the whole question. But he would not venture to touch this proposition upder any cirsumstances, knowing that it would undermine the very foundation of his position

My 2nd reason why the Brethren possess this characteristic, was that they baptized into the hame of each person of the Holy Trinity.-This we showed to be plainly commanded in the great commission (Matt. 28: 19) which we proved from its grammatical construction, supported by seven subordinate proofs or arg ments to which he failed to respond. (2) We showed that the meaning of other ex apalogous in construction to the haptismal formula confirmed our position, and proposed that if he would adduce our example like the baptismal formula, having the same construction with the same parts of speech, connected in the same case nor, and expressing like relations, that

did not require three actions, I would give it But after a number of fruitless efforts, be atterly failed to adduce just one such example. leaving us the entire vantage ground of the whole proposition. (3) We showed that no principle could be urged against baptism into the name of each person of the Holy Trinity, which could not be urged with equal propriety against the mention of each of their names, viz: "Father," "Son," and "Holy Spirit," and (4) that the legitimate conclusion of the theory which rejects baptism into the name of each person of the Holy Trinsty, or triuse baptism, denies the tri-nerconality of the Godhead. To these three arguments I had no respondent.

We also showed that the Greeks, and especially the aurient Greek fathers, who read mssion in their own native language in its original tougue and to whom our Baptist friends so fondly appeal in support of immersion itself, understood that Christ commanded nothing less than trime immercion, or baptism into name of each person of the Godhead. After adducing six autient Greeks in support of this, I proposed if my friend would bring forward at one ancient Greek, who says that Christ did not command trine immersion in the commission, I would give up my siz witnesses for This he refused to touch, although he boasts of anti-at church succession.

# AN EMERALD EXTRACT.

ROTHER Bosograms writes to not in a pri. D vato letter, (excuse me Brother B. for pub-lishing it), that "I have, of course, accepted the position as one of the committee, and if I am rificed in the undertaking I am not the first and it so, I expect to die at my post triumpla-ant." Now that has the old apostolic ring. That is the material of which martyre are made Heroes are in that category. When you here a man talk about dying at his post you may exnect comething will be done. A man who won't do noything for lear of repreach or opposition.

controverted issues, we offered as a first reason | In these days of trimmers and time-service the agency of prayer.

who will do nothing till they feel the populse pulse or consult the magic thermometer refreshing to hear a man ring out the grand old murtyrs refrain. One is never a full and true soldier of Jesus until he is fully determined to

Curpers and critics and fraducers will probably ply their accostomed trade to lander building up of the waste places in Zion; but dear brother B. let not that swerve you from the path of duty. Look for an example of pa-trent endurance to the first great missionary and halt not nutil you are crowned with thorne and can show the nail prints in your hands and feet, and the spear mark in your beart. You cannot please everybody. There are too

many among us who are like Diotrephes They will not receive the brethren nor approve their work, because they love the pre-eminence, The "coppersmith" family is as numerous as it was 1800 hundred years ago, nor is it likely to die out for some tir Hymeneus still lives in the conduct of his

children. There must be such men in the church that they who are chosen of the Lord may be made manifest. They try the patience of the saints.

# COMFORT IN AFFLICTION

A GOOD lady with whom I am intimately se-A quainted has been agreat sufferer for over nine months post. During great part of that time (from the nature of her disease) she has not been able to lie down-and much of the time anable evan-to read, yet under all this fliction she is patient, cheerful, and resigned to our Father's will

When she was but a child her good old grandmother taught her the 23rd Psalm. Often, daring her long bours of suffering she has pondered over those sweet words; and they have truly been to her "green pustures beside still waters." His rod and staff have comforted her, and survely his goodness and mercy are following her all the days of her life. Oh, the importance of storing the minds of

the young with the precious texts and promises of Scripture. No matter bow we may be situ sted, they are a well from which we may, if we will, draw constant samplies of "living water The entrance of thy word giveth light," "Ob. how I love thy law; it is my meditation all the day." "I will never forget thy proceeds; for with them thou host quickened me." D. E.

# SCRAPS BY D. C. MOOMAN.

BROTHER, will you give one half as much to the cause of missions as the widow cast into the Lord's tressary? How much was that you sak? Only two mites. Of course I will. That was all she had, now you are worth \$100,000, just send your death for \$50,000 to S. T. Rose It will place the city mission service on a firm linancial facting.

You would not take all the world for your hope of heaven. Now some benevolent brothreu and sisters paid the expenses of the evangelist who brought you the "blessed hope."-Cannot you send one, two, or three, or ten dollars to S T. Bossermau to pay the expenses the workers in the city of

LET every member of the Mystical Body contribute faithful prayers to God for the bles ing on the city mission service. The cul-chrated Nuller of Bristol, England received thousands of pounds of gold and silver for his benevolent institutions, yearly, solely through

THE TOPE OF LIFE

BY J. W. SOUTHWOOD.

THE new Jerusalem, I'm told, Whose street is of the purest gold, ns on its crystal river's strand, A tree that grows in this land. Twelve kinds of fruit this tree doth hear,

And all of which no doubt are rare; It yields its fruit twelve times a year, us it is stated very clear. on on that constal river's shore

It yields each month its fruitful store; There in the midst that golden street, It standeth as a blessing swee aves are for the nation's use

It healeth them without abuse; This tree is called "The tree of life," A life that never knoweth strift This tree cives life to all of thos save this earth in sweet repose

Who fall asleep to wake on high This tree before our parents stood, While they in Eden yet were good; If they had oboo'n its fruits to est,

They might have lived a life so sweet. But Saken had them choose the tree That did emple them to see And know the good and cell too, For what he wished that did they do.

This "tree of life" stands free to all hat will but heed the Master's call Let all, then, strive to enter innd live forever free from sin

# JAMES CHRYSTAL AND INFANT

NY C. HOPE.

IT is a little remarkable that a man like our frieud can contradict himself as he does and not be aware of it. As well known he believes that unbaptized children are outside the covenant of mercy; still be debars every baptized child from beaven in his work. are the Gospel Conditions of Salvation? On page 2nd, he says: "But we caunot he saved unless we coufess that faith." For the Holy Ghost by Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 9, 10. So Jesus teaches, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt 10: 32, 33. So it is clear that though we have entire faith in Jesus and his doctrine we cannot be saved till we confess it. If this is clear to Chrystal, it is clear to us that every baptized infant cannot be saved at all, on the ground they cannot believe; hence baptized infants are just as bad off as those not haptized, for none of them, according to Chrystal's gospel conditions for salvation, can be ed, not even if they had entire faith iu Jesus and his doctrines, not even if they are baptized by a successional straight line, by "trine immersion," so long as they cannot confess that faith

We feel like asking our friend, what then is infant baptism good for? But he answers, "God does not require impossibilities of any one, hence there must above will do for confession, why too a man being old, what the gospel cond! Cor. 15: 22. That is those who have in that land where 'they neither marry for buginum shoe! But if Chystal can be a started on a stratum are for him. But Mr. died in Adam by inherited sin, will be nor are given in marriage, but are as the nor make an infant confess in Christ de Chystalt and charbonlid their fixed happy—inside alive in Ourist by inherited like negales. It is altered antiquement to the

to Jerusalem and restore the old order where the question was seriously asked the candidate, "If thou believe with all thine heart thou mayest." Baptism was first administered on the plain confession: "I believe that Jesus Christ is the Son of God." And to claim that all unbaptived children are outside of the co pant of mercy, and must be baptized to bave part in redemption, and yet at the same time say that even baptism is of no effect to salvation, so long as a person does not confess his faith. It is virtually saying that infant baptism does not suit the gospel conditions of salvation; and children baptized or unbaptized are, according to his doctrine, all sure of hell, so long as they do not con-fess their faith in Christ. This is the logical conclusion drawn from the above Will any ope wonder that we cannot accept it as pointing to what "was

in the beginning and nothing else." But that is not all; this strange d tripe is built on one word in John 3: 5 where we read: "Except a man be hore of water and of the Spirit, he cannot enter into the kingdom of God." The word in question in Greek is "tis" translated into English, "a man." What does Christ speak of here? Is it an infant or a man? Answer, "a man." Well, but a man is not an infant, hence nothing is said here about infants, as ng as they are not grown up to man hood. We, of course, know that the little Greek word, tis can be translated in many ways; that often it is not translated at all; often used to explain things in general, and often used to allude to a certain person, which, for certain reasons, is not named. Hence any one will see it is uncertain to build on a single uncer-

tain word; and yet that is what our infant baptizers all do.

But who shall say with certainty what

sage? Who can tell whether it refers to infants or adults? Well, if you will lay away all traditions and commentaries and dictionaries and vain specula tions, and sit down and read the conversation careful in John 3rd, you will soon see what it means. An old Jew came to Jesus and said: "We know that thou art a teacher come from God." Who were those that knew that? Undoubt edly the priests and Pharisees, who had long ago passed infant age. Jesus comnences to speak to him personally about the new birth or regeneration, saying, "Except a man be born again he can not see the kingdom of heaven." the question is to be settled: did Jesus mean infants or a man? We will note first that it is clear Jesus speaks here only of one, and not of many, for he (not they) cannot see the kingdom. But in verse third we further see that Nicodemus understood him to speak of old people, or an old man, not infants; for he asked Jesus: "How can a man (Greek untroopoos) he born, being old:" "ean be an exemption from the law in behalf common version may at least be as lit-of infants." We say Mr. Chrystal has cral a rendering of this passage as any In the resurrection it will appe forgotten to name it; and no one can in- other, if not more so. The fact in the be true: "For as in Adam all die, even fer from his positive language, and if the case is, Jesus speaks to an old Jew about so in Christ shall all be made abive."

sus and his doctrine and does not know tism on this. This is not fair, nor gospel or only; but those who have not only in whether it believes at all or not, why der; but it destroys wholly the harmony does be baptize? That is not going up of the New Testament. Jesus shows several times what place unbaptized children hold in the Gospel dispensation .-We shall only notice a few: Matt. 18 13. Jesus takes an unbaptized child and sits it in the midst of his disciples, who were baptized and had left all and followed him; telling them, "Verily I to whatever Christ hiddeth. sny unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of beaven."

Now, if children, unbaptized were outside of the covenant of mercy as Chrystal claims, if they, unhaptized go to hell, it was indeed strange in Jesus to take a child as an example for his disca ples; for if they, according to his order repeat and become as the unbaptized ild standing among them, they would then be outside the covenant of mercy, and on their road to hell, according to this doctrine. Therefore we consider false and unscriptural. And more, Jesus tells his unhaptized disciples some thing about unbaptized children. "Verily I say unto you, whoseever shall not receive the kingdom of God as a little child shall in no wise enter therein." Luke 18: 17. This shows that unbaptized children receive the kingdom God, both without baptism and confession; consequently it is not correct that unbantized children are lost nor true that they cannot be saved until they can confess their faith. Again, Jesus blesses little children. (he did not baptize them) because as they were unhaptized he said of them, "of such" (unbaptized children) "is the kingdom of beaven." Luke 18:

Lsuppose if Chrystal and his friends are right, Jesus would have called his disciples and told them: "Hurry, baptize those little ones for they are outside the covenant of mercy, and will be lost;" but he did not. Was it say w that the apostles never taught infant baptism? That it was never commanded the Greek word tis means in this pas in the Testament. Since Jesus had given them so many examples of little children standing in the kingdom, to their own shame and humiliation, we are inclined to think that if our dear friend Chrystal had been among the disciples, that he like them, never would have said one word about rutant haptism, nor infants being outside the covenant of

merey. But what about Paul? He advised the Corinthian Brethren to be children in malice. 1 Cor. 14: 20. Suppose they should have believed his advice, and that unbaptized children are so wicked that they are outside the covenant of mercy, would not that church be in the same fatal condition? Was that what Paul wanted? No. Consequently it was not an apostolic doctrine that unhaptized children will be lost, or are so wick ed that they are unfit for heaven. How then are they saved from sin? for that is all what we suppose any one will claim they have of sin. According to John 1: 30, Jesus was "the Lamb of he (not they) enter a second time into (fod which taketh away the sin of the his (not their) mother's wound and be world." Did he not do it! If he did God which taketh away the sin of the born." Now as it is clear that Jesus then he took it away from the children speaks of the same party in verse five as too; hence "by the offense of one, judghe does in verse third, it follows that ment came and death reigned over all; Nicodemus understood him to speak of so by the righteousness of one, the free adults, and not of infants, and bence the gift came, (not comes) upon all unto jus In the resurrection it will appear to

berited a sinful nature, but also being enslaved by nature will have not only to inherit life in Christ in order to live. but will have to go and confess their own sins and be cleansed from all iniquity by the means God advised. 1 John 1: 9. In the New Covenant, viz: faith, repentance, confession, baptism, obedience

# FANATICISM.

IN all countries, and in all ages the spirit of fanaticism has borne sway The tide of popular sentiment, for or against it, has been strong then weak ecording to the vascillating spirit of minds of acknowledged leaders; and these, in most instances, made their own preferment the center about which all things else must revolve. To affirm that this spirit has been the fruitful cause of more out-breaking sin than any other me influence that has been brought to bear, would but repeat the decision of the age as recorded in their archives.

To enter into an extended discussion of this subject, would supercede the hounds of one article; we will but look upon it from the stand-point of some recent development in shades of sentiment that characterize our own time. With our free institutions, there has grown up a spirit of toleration that is likely to se riously endanger, if not eventually destroy the fabric of government. we tolerate liberal views and sentiments. it is inconsistent that we permit the seeds of rank and poisonous fanaticism to permeate the superstructure which we have builded. To encourage and foster that which is ennobling, by discountenancing that which is detrimental, is the du tw of the good of all the lands. Fanat icism has strong and persistent adhe-rents even in this enlightened age: and we have but to note passing events to

ecome convinced of its power. In a recent article published in the Leavenworth (Kan.) Times, we are informed of a father and mother who have had direct communication with their daughter, dead thirty years, having passed to the spirit world at the age of three weeks. The import of the communica

tion is, that she is about to be united in marriage to Benjamin Pierce, son of ex-President Pierce, who died while his father was at the untion's helm. Doubt less the parents are highly elated over the union of their daughter with the son of such a distinguished personage. The day was appointed, and the place chosen at which the nuptial festivities were to be celebrated, arrangements all being completed, many guests assembled, the wedding supper was partaken of, the bride and groom having seats reserved for them. We are not informed, however that they partook of refreshments Afterwards the bride and groom led a grand promenade through the building and grounds of her father's home. A mild subdued light resting upon them Then passed out from their Divesting themselves of earthly habiliments, they returned again to their ce lestial abode. Col. Estop, father of the

lady in question, is a mao of some no toriety in the political world, pleads san ty, and yet gives full credence to, and s a party to this ridiculous farce. That being celestial would return again to -arth, and assume the garb of mortality having first been united in boly bonds

that same minds can manifest such deplorable weakness! We sincerely commiserate the instability of those who permit themselves to be so completely deluded. This is an age of stern and uncompro mising reality, and, to cope with that nected with the world of spirits, will which we now see "through a glass dark-

or see not at all. The fatal delusion that but recently devoted to death. The helpless innocent at the hands of a parent, is another terrible evidence of the length to which unbridled faunticism will go; this will divine gets its dues at the hand of law. but the baleful poison is permitted to spread, and the spirit of evil is being tolextent. Were there no other evidence of internal corruption, the darkness and obscurity in which it is developed, prove nature its direct connection with deception and diabolism. We are enjoined by our great High Priest, to do whatsoever we

class of people who are predisposed to fanaticism. The days of the miraculous and supernatural are post. In the glorious light and liberty of the religion of Christ there is hope and salvation, and the way is so plain that none need grope in the darkness, nor go

do "in the light;" then its transparency

The doctrine of spriritual

is revealed.

DOING WHAT WE CAN

A S a constant and approviative reader A of your valuable paper, I write you an article giving a few thoughts of one who is indebted to the Tunker Church for principles of true morality, for right aspirations and for the great pleasure experienced from childhood by the condition of mind which such training and discipline furnishes.

My home is in Koreinsko Co., Iud. to prepare myself for the same. My par ents are members of the Tunker Church, heuce my pleasure in reading your pa per, and consequent nearness to you, send you this, thinking that it may atthe attention, especially of the young of similar circumstances, and inspire in them right thoughts and encour-

age pure motives we look back over the progress of mankind as recorded in history, and study the nature, we find man's ability to appreciate the beauties of nature ha always exceeded that of the lower animals, and that he has always been cap able of self-improvement and upwa progress in apprehending and worship ing God, which shows his superiority in usture and intelligence, over all other tion, God has designed man as the great est and noblest being on earth. We be lieve this to be true also from the facthat man has the power to appropriate the animal, vegetable and mineral kingdoms as a means of supplying his physical wants. He has the animal, the plant and the mineral as the means by which he works out his destin

With these advantages we should ex coat

sublime principles and precepts of inspi peet him to be a noble being: a high ration as we are here expressly informed and aspiring genius; a God fearing and that they shall not return. Strange indeed, adorning man. We should expect him to possess all the virtues which could possibly be attaiged by humanity on He should reverence God, and earth. feel that he owes his whole soul and heing to him; and that he is truly worthy of his adoration. But it appears that of these facts, and many who know but it their purpose in life merely to supply the wants of the flesh and look forw

which is shaded from our vision as con- there are a great many who are ignorant but involve in deeper mystery things will not give heed, and continue to make only to the promotion of their carnal de sires without ever thinking with praise of God the giver of all things, their pro tector and their shield. In view of these facts, considering the relation of man to be visible by retributive justice. Such man, to God and to nature, there is a open violation of law both human and yast plane to carvass in contributing our mite to the welfare of maukind This is a work we should never neglect, for neglecting such a work is neglecting erated and encouraged to an alarming the development of mankind and th promotion of good, thus making our selves liable to the immutable laws of

Hence we can plainly see that it he booves us to be up and doing, to be about the noble work, to put forth our best efforts in the way of realizing the purpose for which God has designed us. As ism, like that of the Latter Day Saints, sorely as God has created us, so surely is rapidly gaining ground, working more he has created us for some purpose; au and more upon the credulity of that as surely as we neglect to fulfill our calling whatever its nature, so surely must we suffer the penalty attached to such violation. We are fit subjects for ever nal bliss only by the thorough a plishment of our preparation for the next which we are to make in this world in

administering to the wants of humanitywe shall do this work. They may say, 'we are not good speakers, we are educated, or that our time and attention are absorbed in the ordinary business of

life." As for speaking we are not re-quired to proclaim the word of God by sperch alone. Our behavior and bearing toward man, and our unrightness in all our works have more juffuence over man than words have, and speak louder than the voice of thunder. As for education we need not be backward because of a lack of this; for the illiteral have a work, and sometimes they do the no

bleat work. But as we are endowed with the faculty to know, and to know the means of acquiring knowledge are am pte, there seems to be an impelling duty and inherent right involved upon each one to sequire that degree of mental culture necessary to meet the wants of Christiauity. It lies at the threshold of even

the poorest and can be possessed to the extent of their capacity. Exclusive at-tention to the ordinary business of life should be prevented, lest it destroy our prospective happiness. We should stren alously guard ourselves against being absorbed in earthly cares, lest they ove whelm us entirely. So let us try to awak en to a sense of duty and abandon om earthly cares. Let us try to come be fore God in our simplest way and faith fully work in the calling which falls to our lot, so that when our time comes to leave this world we may euter the joys

of our Father in heaven and share bliss ful immortality. Mr. Canon Beadon, of Wells, England, is said to be 102 years old and in good health. It is his boast that he reads without spectacles, and that he Mome and Family.

# THE CHILDREN'S FRIEND

THAT parent is undoubtedly the hest w to deny and restrain

Children are apt, on the contrary, to onsider those as their best friends who are most demonstrative in their affection and indulgent to their wishes and whims They are not able to gauge hearts, to know the heights and depths of a love which rises above outward expreand reaches far below temporary grati fication And parents themselves not infre

quently make the same mistake, and udge of affection by the momentary pleasure conveyed to the child. "She is so excessively foud of her child," is the excuse often made for the lavish and injudicious favors granted the little onor for the lack of wholesome restraint; method which conduces only a way wandness and folly, and in the end causes ru in and sorrow.

But true parental lave, like the Infinite, sees far beyond the present mo ment, and takes in all the bearings, re lations and final results of its methods If a certain course is not for the ultimate good of the child, it can withhold, and show by withholding, its own purity genuineness and strength. It can steri ly deny, stilling its own yearnings, hid ing its own tears, and remain pensist ly silent to the cries and pleadings of the little one, when it perceives that in dulgence would be hazardous.

Much is said of the early discrimin tion of children, that they so readily find out who are their friends. It is true they do very quickly discere sympathy and tenderness of feeling in those around them; but it takes a very wise child know the heart in which true love hidden. As it requires a strong fuith for the child of God to recognize the tenth...

### "Brhind a frowning provid He hides a smiling face, so the little ones in our household must

have the same practical faith in the parent when they apprehend the love that denies their requests, suppresses their cagerness, and puts the curb rein on But if our children do not at once per

give the true love that under the aspect of severety wears the heart of kindness. let us not make the more dangerous mis take of supposing that we are only kind when we yield to their desires. he, in fact, true friends to our children, though, perchance, they may not find it out until we have passed out of sight.

# WHO ARE THE BEST BOYS? A TRADESMAN once advertised for

a boy to assist in the work of a shop, and to go on errands, etc. A few hours after the morning papers amound ed that such a boy was wauted, his shop was thronged with applicants for the situntion. Boys of every grade, from the neatly-dressed, intelligent little youth. down to the ill-bred, clumsy, poor, can either in the hope of a situation, or to see if an opportunity offered for specu

lation. The man, at a loss to decide among has not in his long life worn an over so many, determined to dismiss them all, England.

and adopt a plan stock be thought might lessen the number, and aid him in the difficult decision.

On the morning following an advertisement appeared in the papers to this effect: "Wanted, to assist in a shop, a

Now, my little friends, how many boys, think you, came to imquire for the situation after this advertisement apfriend to his children, who knows peared? If I am rightly informed, among all the lads of the great city, who were wanting the means of earning a living, or getting a knowledge of there were but two who could fearlessly come forward and say, "I obey my mother."-Sel.

## THE CHIEF OBJECTION TO WAR. THE great objection to war is not so

much the number of lives, and the amount of property it destroys, as its moral influence on nations and individ-uals. It creates and perpetuates nationarrogates to itself the prerogative of the Creator only to involve the innoccut multitude in the punishment of the guilty few. It corrupts the moral taste, and hardens the heart; cherishes and strengthens the base and violent passions; destroys the distinguishing features of Christian charity, its universality, and its love of enemies; turns into mockery and contempt, the test virtues of Chris tians, humility; weakens the ree of mor al obligation, banishes the spirit of improvement, usefulness and benevolence, and inculcates the horrible maxim, that marder and robbery are matters of state expediency .- Sel

# DON'T TATTLE.

MHLDREN, don't talk about each other. Don't call one of your schoolmates ugly, another cross, behind their backs. It is the meanest kind of sin. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell faults, it makes you uncharitable, your soul grows smaller, your heart loses its generous blood when you tattle about your friends. Tell all the good you know about them and carry the sins in your own heart, or else tell them to God and ask him to pardon them. That will be Christ-like. If any body savs to you, "O, that Mary Willis did such a naughty thing?' call in mind some virtue that Mary possesses and hold it up to her praise. For your own sake learn to make this a habit .-

# WHAT TO TEACH A CHILD. WHAT shall I teach my child! Teach

him that it is better to die than to lie; that it is better to starve than to steal; that it is better to be a scavenger or wood chopper than to be an idler and dead-beat; that labor is the price of all honest possessions; that no one is an upt from the obligation to labor with head or hands, or heart; that "an honest man is the noblest work of God;" that knowledge is power; that labor is worship, and idleness is sin; that it is better to eat the crust of independent poverty than to luxuriate amid the richest viands as a dependent. Teach him these facts till they are woven into his being and regulate his life, and we will insure his suc cess, though the heavens fall, - Sel

It now appears that John Wesley's first bymn book was printed in A ner ics. A copy has been found, dated 1737-earlier than that first printed in

# The Brethren at Work.

S. J. HARRISON, PROPRIETORS.

1 Tax Editors will be responsible only for the general tone of the paper, and the insertion of aracticle does not imply that they cadorse every sentiment of the nation.

article dees not imply this they enderse every sin itment of the nivter.

2. Coverator one in overlapses ground, in 2. The coverage of the coverage ground, in pervisor of the coverage of the coverage ground, in 2. The large and accountered improvage, but present their views "o'lls grace account with salf-3. The large range of the coverage of the 3. The large range of the coverage of the 3. The large range of the coverage of the 3. The large range of the coverage of the 3. The large range of the coverage of the 3. The large range of the coverage of the 3. The large range of the coverage of the 3. The large range of the coverage of the coverage of the 3. The large range of the coverage of the coverage of the coverage of the 3. The large range of the coverage of the coverage of the coverage of the 3. The large range of the coverage of

Amirina all communications.

BRETHEEN AT WORK,

Lunark, Carroll Co., 148

LANARK, ILL., . . AUGUST 11, 182

The address of J. J. Myers is changed from Aubarn, Ill., to Moerill, Brown County, Kan. Waren the date of your paper opposite your same. If you do not wish to miss any numbers, reme in time.

Some one says: "Please find enclosed twenty-Eve cents for one copy of the Report of the late Annual Meeting. Address, Watson Station, Senera County Ohio." To whom is the Report to be sent.

BROTHER D. Bade, of Ligouier, Indianu, has been given a free pass over the M. K. & T. R. R., and has been invited to be present at a Love-Seast September 27, near Parisons, Kaussas, by Brother S. M. Burket, of Parsons, Kaussas,

WHAT is hypocrisy? It manifests love, but is hatrell; it pretends fromdship, but is an ememy; it talks peace, but is at war; it fathers you now, then curses; it praises you when you are within hearing; but shassers when at a distance.

Commemorate which does not contain over one hundred words, and which resches us on Thursday will be published in the paper dated the following Monday. Correspondence which is longer than this cannot be published so promptly.

As soon as the Lord had formed man, the decidename jealous and rebelled sprinet God. Before man was east out, Satas was rest out, and home no longer worthy a place in the famiity of God, he envised man, and boddy attempted his overthrow, and succeeded.

A coop many people treat their religion like a little by treats his ball—while it is new he takes great care of it, and takes delpht in thinking about it, but as soon as the zoveley is worn oft, any thing or any place is good enough for it, and it does not matter much whether have a place, but is noon cast aside.—Privative Curvition.

Isomore the pass and meetification of that minister webspapeds many hower drawing water trees the "well of 16%," for his flock, when he finds but few of them at the watering phose.— He who will peril his electral solvations for the foam of this world is it need of an extra supply of Ivings water.

We forget too soon the favors bestowed npos us. Were poor, believing seem indeed valuable, but when afflorence and petral; coose upon us we cust out of our memories the kind friends of former year. This is how ingestitude, and is demonstrated by Poul as surthankfulness.— A mighty humbing under the band of God is the only remedy.

BRETHERS S. J. PERK and L. SCHTHUCKER, of the Lanark Church, left on the unorning of &th innt, for Michigan, with a view of prospecting for a "better country." Brethree, pardon us for adoubling whether you can find it. We should regret to see you leave us, but presume, we must patiently submit in this as in all things else.

Bearms A. R. Harrie el Bearton, Niembon, white these This is to inform poor that the Snede year marked in the Bart W. sar Peter Hallerg was breeged by to Bearine, Thursday, dely disk, they our County Sheriff. He was proved to be the state of the property and property a

Avance is most happy when he can make the poor mae, he is not only an essenty of the poor mae, but makes hisself poor indeed. He lists to take in everything and to part with mothing. He goes down to the green on their ing made hisself nor any other person cenfortable and happy. "He beapeth up riches he mad knows not who shall copy them."

Aux or rooms with nothing to do, is a lost to any occity. They are heggers, easting and wearing what they have not carned drones, and wearing what they have not carned drones, which is a substitute of the process of

NEUR be envious of others when their lives are cornamerated with noble works and successful liners for the Minter. Do not oppose them to liber for the Minter. Do not oppose them to liber for the Minter the liber for the Minter the liber for the Minter to the liber for the Minter and the liber for the liber for

by and by; if not in this world, you will in the world be come. People Perceiv.

Moor people lose their luck when they lose their plack. He who has good pluck will have good luck, for ald downright place is the father of luck. Good luck slips out when plack has goon from home. Fluck stops at the half-room, the barroom, the temple of fathion, and the slips of the start own the place when the slips of the s

DATE PART BAYE "Unto the upright there arise thight is distribute." So thinks the bruther who writes that, though not a subscribe, he has been a perty consolar respect of the B. only something, the property of the property

Bawane of those sumbine friends. They will swarm around you while all is calm and clear, but a soon as persecution or distress, ce hunger, or partle arise they will ron for their lives like rather on a burning born. In nearly every instance those who have been most "case, soy" in shedding sumshine upon you will be the first to desert, consure, and reproach you when you stumble.

Disguss so near the truth doth seem to run. For doubtful whom to seek or whom to shun."

There are more persons utiling on the "Indiquents visa" then any where the Some of the judge have preceptions as the that they can see the notices of other people, "thin at all impairing their own juvenance. The want all impairing their own juvenance. The want of precision pollutation profession with the time in onice that the second process of the people with the profession of pollutary days of the profession of pollutary days profession to Christian charity and profession.

Ar our home Consoil, Tousing of that way, Bether Summed I, Dick was alwared to the second agrees of the three was alwared to the second agrees of the uninstrey. Bether E person, M. Syran, K. Bay, J.J. Bimmer, E person, M. Syran, K. Bay, J.J. Bimmer, L. Myers were present. The lexiting question by the commend was whether from manisters elected at different times could be advanced to the second control of the control of the

O, tim grandenes of handared. Never by word or sign whold are mit to wound the term word or sign whold are mit to wound the term where he share. We are differently constituted, and by the third the sign and motivate by this, and it is enough the state and strong replaying with difficulties without our making them for each other. He who lies to simple the rough path of the state and the simple that the state has been simple that the sign and the share and the sign and the share when the

les Jerus Abbett in her "Heisbauer of Relices in George Control (1997) and the well profited in Carchin a disease of the well profited in Carchin a disease of designed control in Carchin a disease of designed control in the control of the control of the control in the control of the control of the control bent accord of profited by the control bent accord of profited by the control bent accord of the control of the control

THE following conversation was heard from professed believers who met before time for worship: "Vell Shom, yet you tinks we had to pay for

harvest hands dis year?"

"Ob, I don't know—about two dollars I quess."

"Ah, if we all sticks togetter we get em for a tollar and a had, don't you tinks?"

Beautiful example to the world for professed hristians, isn't it? "O wad some power the giftic gie us, To see oursels as ithers see us."

Figure a corresponded as Atlans, Ohio, survey the same feel blooming: The child of members of the L—Claurch delet, and one of their members were reported to cracech the financial. He desirable on the member that the child had been assent that the child had been assent that the complete of the child. He centre as the complete of the child. He centre had not referred to prouch. And still record also referred to prouch. And still record that the first prouch also delivered to the child record to the chil

Yes, truly; it books as if sprinkling were executed to solvation. We do not conclude that he knows there misusters refused to preach the bluerard serons on the ground that the child whereaf serons on the ground that the child is said; but we do conclude that there misusters thought that a few deeps of water, were yes; the great deal joint about that time. "Such first the child the to come unto MI, and forbid for hittle children to come unto MI, and forbid when the constraints of the constraints of the constraints of the constraints. When of the constraints o

The Simus City Journal gives the following regard of a weatherful discovery in the New "AA regard of a weatherful discovery in the New Year Cool strated a maynesis spring as a depth of 100 etc. and it has since continued to the strate flow that the strategy of the strat

# FACT AND TRUTH.

quent in the common version is equiva-eat to the word fact. Every fact is a trath yet not all truths are facts. That God is, that he exists, is a truth, but not a fact. That he made all things, formed the deeps, and gave the seas their bounds, are facts and truths. fore we can have a fact, something must be done. It is true that Paul was the appetles of the Gentiles, but that he was so in fact cannot he established. It is a truth and a fact that he preached Christ to the Gentiles. There is power in fact, which cannot be found in locial truth. We frequently hear that "facts are tubborn things." stubborn things." Truly they are things, nophysical facts exhibit the physical and more paracter of God the author of fundamenta truth. That Christ gave himse for as; that he neight redeem us, and surify unto himself a peculiar people, are moral facts, and fundamen tal truths. That Jesus turned water into war-

Whatever operate does, and the result is known as a fast. A thing must really be don before it can be a fact. That Jesus died, waburied and arose are facts, and conformity to these facts is trath. That the Apostles went everywhere preaching the word, is a furt, and conformity to this fact is trath, History is besed on facts, hence the history of New Tastament goes to so many facts. Take away the facts. and there can be no history, and without his tory, the past is but a blank. The history of Josus' birth, ministry, death, resurrection sion contains so many facts; take away the fact of his birth; the fact of his ministry, his death and resurrection, and what becomes of the Christian system? Where is faith with-out the New Testament facts. Take sway the facts of the Gospel and you take away the religion of Jesus. So soon as a thing is done, the fact that it is, has been established, and this is a truth. Truth belongs to furt. Truth conforms to fact, and never moves in opposition to itself. "Thy word is truth," says Jesus-to his Father. Thy word is in turnous with fact and truth which ever dwell together. To say that the tree does not grow when it does, is to say what is not in conformity with fact. tree does grow, and this is a fact. To recog-nize this fact is to declare the truth. Jesus died; this is a fact, and to recognize this fact is to recognize the truth. That he mose from the ognize the truth. Many things do exist, but we are slow to recognize them. A fact is not affected by our behaving or disbehaving it. The thing affected is ourself. If it he a fact that the earth revolves on its axis once every twenty-four hours, our believing or disbelieving it will not affect the fact, nor the train; but if there is any effect it will be in us. If the Bible he a book of facts, our believing or dishe lieving it will not affect the Book. Our action in the matter can exert no influence upon the fact; caunot change or in the least vary the fact nor the treth of the tact. That the Book of facts is here, that it came by Inspiration for mankind; that in it we think we have eternal ife promised through Jesus Christ, are facts which we cannot change. As moral beings we cannot lift ourselves above currelyes. It is fact that a Being high-

As most being, we cause this contract above curriers. It is for that a Bing, higher than cumbra we request to rice or man and another being to make the property of the contract was requested to rice or many all another higher than owner-leves. Without aid from 664, so man one attain to the knowledge of 60 day what the requires of which has thought and when. The fact that 660 has much re capable for receiving and imparing culture, proves that we can be raised up morally, and religiously at the fact that we can be raised up and the fact that we can but it for moral and turns alreasy corresponding proves that we need One who is resulted, resulted that the contract than we are.

Flet makes impression. If our denses friend should the suddenty, the fact would make us were and moorn. When a friend place we were and moorn. When a friend place and probability of the suddent of the

There must be a fact, before it can be known reported and believed. Benue we have, first, the fact, or thing done; second, tastimony; third, the fath. A. died, and B. reported it-B. reported it, and C. believed it,-C. believed it before he sorrowed over it. Here were a number of facts, the truth of which was the second could not have taken, and without the second, the third would not be. In this ase we had fact, testimony, belief, grief. fact of Bis death being reported and believed caused grief. We thus see the importance of fact, and the necessity of truth being with at, Let us now divest it of truth and see if the effect will not be the same. A. does not die, but B. thinks he is dead and reports it for a fact to C., who, regurating B. as truthful, is greived.— He grief in this case is just as intense as if it more true that A died Scattle error: B door not know that A. is dead, but simply thinks he s, and reports his thought about the mate or fact. Truth is wanting, yet being regarded ov C. as credible, the effect in all the name-From this we may learn the importance of testimony based on fact, without which there can

5

### LIVING PRINCIPLES

To our beloved and faithful Renders, many of whom are sojourners and pilgrims, scattered throughout the States of New Hampshire, New York, New Jersey, Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, Tensecree, Kentucky, Ohio, Indiana, Michigan, Wisconzin, Illinois, Iona, Minnesota, Missouri, Konsan, Texas, Nebraska, Colorado, Oregon, olifornia, and the Territories, Canada and

N the name of Jesus we thank you for your faithful and persevering efforts to extend be circulation of the B. AT W. That you have done a noble work is evident, and God alone is able to reward you as you deserve. He takes rare of sparrows, so will be of every good and

worthy deed. With a constant desire to do right, and to gire you a paper worthy of a place in your affections, we have toiled on and on, believing that we have a class of readers and thinkers who are quick in perceiving the merits of a paper and hold in maintaining the right as they re given grace to see the right. That are have mistales is evident; and really if we did est sometimes turn up the erring side, we ight not be able to di-tingersh the truth at all. souly by the great law of comparison that know good from evil, right from wrong, just from injestice &: Hamever, motorithanding the sermingly crookedsteps of the past e are not di coureged, but shall try to wall circumspectly in the future. With us the etion does not arise, "Will men weigh our tions to our advantage or desalvantage?" but w will God usew them? Here as the vital stion, and he who nets contrary to God's

w will most surely fail. We try to piease you with the truth, believthat truth is the only thing that will please and with which you should be pleased and then, too, we are pleased and you are sed with the fact that there are no differamong us on the fundamental principles the Gospel. To some it may not be so asant to differ in the application of those uniples, yet it can hardly be expected that all ill express their ideas on the application and active of these principles in the same words. hould remember that some man add numfrom the top to the bottom, some from left right, while most persons begin at the bot-This only shows that n of the column. are three methods of adding numbers ne result—the sum of numbers. So in the ods may very, jet the answer is always We should look for susceeds of a , rather than for sameness of methods.principles must produce like results, and if the principles be not corrupted. God given us the law of charity to help us to re in our applications of divine principles We are desirous that our contributors be alrd the same liberties that we seek for our-It is unfair to reject good and instruce articles from Christian men and women the ground that they do not conform to the tideas of the editors on some particular ject. While we do not seek to misrepresent V one who has been bleem of the entrit and nor "bite and devour" such as differ us in the application of living principl shall endeavor to excel m wielding the ry to have on the belief of salvation, the plate of righteousness and the shield of These are within our reach, have been

dered to us as well as to you, and if we se to be equipped with them, let no man k to hinder us. On the other hand, the the equipments are ready for all of you, and shall not attempt to prevent you putting on whole armor of God. So be it! The well of this open to all to draw. Lazy indeed must be who will not draw, but prefers to drink stagnant water of death.

We know no classes among the Breth re is no high nor low in the church of Ged. at until the third century was there any dis-action between clergy and laity, and in popu-Christianity it has become wale indeed. uselves who should be greatest," but Jesus dom which comes from above, is our heartfelt look at a friend. Before this he could meet desare. We want to listen kindly, courteeus-ly, and lovingly, and ask no more from you dawned. But now self-reliance is gone; ien when we speak. All rash movements out in takes the place of confidence, and shame of failure and entail misery upon many innozent persons. Backward movements, or the advoca-

cy and practice of methods built upon the judgment of dead men instead of being built upon divine principles, detract rapidly from the law of growth in grace and knowledge of the truth. To still or sleep is certain death also,-To move forward steadily, cautiously and fait! fully is in harmony with Christ's law of Christian development, which brings sore victory over death, hell and the grave. We now hid you God speed in every effort to approximate more and more to the living and eternal prin

ciples of truth, and pray God that all of us may meet across the river of death where trials, sorrows, provocations and temptations do not prevail. May we be permitted to interchange thoughts and views while here below, not for elf-gratification merely, but to help others to ome to Jesus and live.

### NEITHER BIBLE NOR LOGIC

N a report of a camp M-eting, at Farrand-ville, Mich., by M. C. Crag, published in the Free Methodist, we read the following peragraph.

rmph: "During one or two days of the meeting some utwenthst came on the ground, Sikke in hand, for groment. And while some of the pilgrams knew six very little should logic they knew flow to pre-nd with God, and resorting to that ever receiv-erents, all prayer, they vanighabed their mate-tibilities for "

The Fire Methodist lady reports what seems to us to be very inconsistent. It seems the Adrentists were routed without either the Bible or logic! It still further appears that weither the Bable nor logic is in favor of Free Methodassu; for had they been of course they would have een used. Upon this confession on the part of the writer, as to what Free Methodismeis, we ericumly doubt whether God is in favor of it. ing his word is set at manglet. If the Adotists had both the Bible and logic on their side and the Free Methodists but neither, we believe we would take our place with the Adventsts. Prayer from a hody of people who reject both logic and the Bible is a kind of mockery too deplorable to be described.

A young lady (Baptist) was one time talking ith a young gentleman (Pedo b-ptist) on the subject of baptism. The gentleman not being able to resist the ludy's logic became carraged and said: "I just inte you Baptists; you want proof for everything." We beast of the ninetrenth century civilization. But what there is ed Christ crucified. They could areve nothing inst him-but they senuted him crucified they felt he ought to be crucified. A robber who was condemned by proof could go free, but Christ, in whom no guilo was found, must be Stephen had to be stoned to death because the people could not revise the wisfom and spirit by which he spake. Paul "dissuted against the Grecians; but they went bout to slay him." So you see, brethren and isters, we should not weary in well doing even it seemle do turn from sound logic troth, the spirit, the word of God, and seek our ruin; for o you see they did with our blessed Master and the dear departed saints.

# A SHEEP DOG

BROTHER once told us of a very fine shepherd dog which one of his neighbors. This dog was one of more than ordinary

Anything left in his cure would be well guarded-no one would dure touch or disturb it. Then he was very fond of his master. The dog's chief delight was in being with his There he was always happy and con-

bim, that he would not look him in the face in that confiding way which it was his custom to do. This conduct at once aroused the suspicion of the master. That something was cion of the master. First something was wrong was evident, but what it was he could not imagine. He was not kept [long in suspense however as the mystery was revealed u w days after.

The secret bractiv told is this: The doc had congress them the true nameer, and they had gotten in bad company and helped to kill a main at each place. No steep. After design this all his conrage was functed to any.

After design this all his conrage was functed to any.

Each with over the B. ar W. with that wis good. He did not even there exclosed shappy and Each until August 24th.

takes the place of confidence, and shame of

Our brother thought how similar this u the conduct of men. A man with a clear con-science is never happier than when in contem plation of meeting his blessed Master face face, and when in fellowship with the elect of God. He can brave storms of opposition, endure severest privations. He would not shrink if duty demanded it, to stand in the very jame of death. But, when his morals have been rendered, oh, how chanced! So cowardly is he that he shudders to meet even his best friend! With a clear conscience, an implicit trust in God, and an unwavering faith in the truth of the Bible, no difference what the conditions of

as uncless as an ax without a handle, a reaper without a sickle, a watch without a spring, a wagon without a wheel; and he is no than either of the trasters Arnold to Judas.

## TO THE RESTHERN IN KANSAS AND NEBRASKA

GD adding his blessings I shall spend Sep-I tember and part of October in Kansas and Nebruska, and those wishing meetings will please address me at once, stating the near route to your point from Toneka. I desire to visit the isolated members, and the churches that are not abundantly supplied with ministe rial laborers. These shall have the preference O how often have your earnest anneals caused the tears to start; and my you to God that if he would spare me, I would do my part towards helping you, must now be published. I ask not your gold and silver, but your keartfel propers, that, "if by any means now at length I might have a prosperous journey by the of God to come unto you. For I long to see you, that I may impart auto you some spiratuni gift, to the end ye may be established: that s, that I may be comforted together with you by the mutual faith both of you and me

### Rom. 1: 10-12. M. M ESHELMAN PREDICTION CONCERNING NEWSPAPERS

es the address of Whitelaw Reid be

WE shall not have cheaper newspapers considering the cost of making them. We shell not have continually growing supple on supplement of advertising. Individual want will seek mediums more suitable. Only gener al wasts will seek publicity of great journab, and these will be kept, by the increasing cost, within manageable compass. We shall not have more news. The world is ransacked for it now. Earth, sea, and air carry it to us from every capital, from every people, from every continent, and from every island.— We shall not have bigger papers; they are big ger now than a busy people can read. We shall have better newspapers; the story better told; better brains employed in the telling briefer papers; papers dealing with the more important of current matters in such style such farmustion that they will command the widest interest. There v rill be more care and ability in selecting, out of the myriads of things you might tell, the things that the better people want to be told, or ought to be told. There will be greater skill in putting these things be fore them in the most convenient and attract ive shape. Judgment in selecting the news genius for telling it—that is the goal for the highest journalistic effort of the future. In making a newspaper, the heaviest item of ex-pense used to be the white paper. Now it is the news. By and by, let us hope, it will be

M. M. Esherman will spend a few weeks in Indiana, and those desiring to write him will please observe the length of time he will re-main at each place. North Manchester until August 13th, Goslien until August 18th, South

### "NEW TESTAMENT OREEK"

NDER the above caption Professor M. B. Riddle of Hartford, Conn., publishes Among the many he says:

Among the many

The definite and discoverable meaning

New Testement terms has led to stability of lexmental as regards this book. With this thought

make exceptions. Three the fills in, of difference what the comilities of illumin, it will be spilled, becaused by the control of the

## MANUSCRIPTAL

THE Doctor and His Patient," by W. Q. Cal-vert. "Why Do You German Baptists preach the Literal Word so Much?" by C. M. Yearout. "The Beautiful River," by Leah T. Condry. "Questions on Trine Immersion," by B Umbaugh. "A Clear Conscience," by Mary C. Miller. "Shadows and Sunlight," Mary Lonise Hopwood . "The Jews," by John H. Wolters, "Judge Not One Another," by S. L. Thomse-

"Disagreements," by Daniel Longonecker. "The Ten Commandents," by I. J. Rosen-berger. "Your Time," by Levi Hoffert. "Stars," by Mary Louise Hopwood. "Feet-washing," by B. C. Kessler. "Man's Corruption, Condemnation, and Restoration to God," by H. W. Strick-

"The Kingship and Kingdom of Christ," by R. Waters.

### ENVELOPES

WE have purchased a very large quantity of oples of our church printed on the back of We will send, post paid to any address in the United States or Canada, 1 pack (25) for 12 cents or four postage stamps; 4 packs (100) for 40 cents. We would like to have all our readers use these envelopes, for by them our distinctive features may be carried to many places, and un interest awaicened in them. they would otherwise remain forever unknown

For seven years a convocation of church authorities in England have bren discussing the clothes question. What the clergymen shall wear, has been a question of lengthy debate, and the convocation finally concluded that, "In saying public prayers and ministering the surrements and other rites of the Church every priest and descon shall wear a surplice overy press and deacon shall wear a surprise, with a stole or seaf and the hood of his degree; or, if, he think fit, a gown, with hood and seaf his and no other orannent shall at any time of his ministrator be used by him contrary to the monition of the kinhop of the dis-case." In commenting on it by N. Y. Independent says: "This whole matter of vestments which corunies so much attention in the Church of England, reminds us of the controversy among the Tunkers as to whether they ought to wear coats with rolling or standing of The world would feel that two great issues had The world would get that two great issues had been closed if these two controversies were fi-nally settled." And the world fiels that as immense amount of money, good health, and broken hearts could be saved if the popular churches would set scripture examples of plain-ness. It is because the world and the leading ar churches of the age have been marrie and are dwelling together that so much controversy on dress is had. Come down to Script-ure plainness, magnify the Lord God by obedience to all his requirements, and the feeling as well as the condition of the world will be chang-ed. So long as the great body of Christian professors adorn themselves in the absurd styles of the world, the controversy on the elothes question will not cease. The people of God are commanded to "contend cornestly the faith once delivered to the saints."

THE way man wishes to go, thither his feet

# One Bible Class.

"The Worth of Truth no Tongue Can Tell.

Will some one explain Heb. 1: 17 "And of the angels he saith, Who maketh his angels spirite, and his ministers a flame of fire." R. T. Crook. Will some one please tell us, through the BRETH-BEN AT WORST who wrote the latter part of the last chapter of Deuteronomy, from fifth verse to end of chapter?

A. E. M.

Will some one please explain Matt. 5, 227 "Bat Jesus said unto him, Follow me; and let the dead bury their dead." II. Stewart. Will some one be kind enough to explain Hels 10: 507 C. J. Heab.

Will some one pieuse explian Daniel 7: 13, 14.

"I saw the night various, and behold, one like the
Son of man came with the doubt of beaves, and
came to the Ancest of days, and they brought

Also Rev. 7, and Rev. 20: 4, 5. T. [Will Brother Duniel Vanisian and d?-Ep.1

Wall some one pirror explain Matt. 21: 12. In particular we would like to know who is the least, and why called the kingdom of heaven? JESTEEN MILLER. CURISTIAN UNION.

# BY W. J. H. BAUNAN

the disciples of Christ. In this we shall min to show how that unity can exist and be per-manent. An editorial item in the BRITHERN AT Work hite the nail on the head. It says
"A church can never divide on the Bible; and if division occurs at all it must be on some thing that is not in the Book." I heartily endorse said item in toto. Every observant and impartial mind must notice that the leaven of work in the church, is caused by things that are not in the Hook. The tradition of the fathers, matter of mere opinion or tests, and which may be expedient to certain times and localities; but wont work on the whole. Now, to swoid all this trouble, there is but one way. and that is to enforce nothing but what the

In my travels and intercourse with and among my brethren, I never met with any, to my knowledge, arrayed against anything or op-noved to what the Book teacher. The trouble seems to be in enforcing the mere matter of taste in the modus oversunds of administration. In the feet-washing trouble it was not the ordinance itself that was in dispute, but the mode of administration. And such seems to be the case in all, or nearly all the mutmous

Paul in Romans 3: 4, says: "Let God be true, but every man a hav. at wish us to lie in the general sense of lying. and that which emanates from him is perfect, also, and will not admit of improvement or change. Man is superfect, and that which imperfect, and that which simply omanates from ham is imporfect; and will admit of improvement and change, and if the saying of the spostle would be admitted both in practice and theory, (especially in practice) there would be no danger of division. It would be not only unchristaan, but ungenpractice) there would be no dailinger of utrision.

If would be not only unchristation, but ungoes the analytic of the similar one a creature betweenly, on my part to unchristimize or distribution of the center of the similar one a creature betweenly, on my part to unchristimize or distribution of the center of the similar one of the center of the similar one to the center of the content of the center of mere opinion or taste. Suppose we should en-deaver to enforce this matter of taste in our diet for the body, and unchristianize every-

dist for the looly, and understands every-bely that fairly, and for tools what the result is a time of the result lates, they allowed to world by the fairly, and to that what the result is a fine of triming the core covered of the world by the result of the control of per-licity of the control of the co indicates you be a series of chiefs. Long see Finant it one hour street seems of the chief to the chief to produce the chief to produce the chief to the chief to

Often I have thought myself right and another wrong, when upon proper investigation, I found that the reverse was the case; and thus have experimentally learned that another opin

charity is what makes
The church below Resemble that above

May God hasten the day when the bicker-ings about technical and small things will be buried in Oblivion's grave, and the church stand robed in the glorious garb of high moral influence, going forth conquering, and to con-

### FROM PALESTINE NUMBER XVII

Bethlehem and Solomon's Pools I had felt more anxious to see than ols and the aqueduct connected with them and few that are so insafficiently described in

THERE are few objects in Palestine which

the books which I have read. I examined them with the greatest care, and they fill me with more admiration than ever before. their construction Jerusalem had within it ranning water, but was dependent on rain water enught in cisterns. Such a dependence was too precarious for the capital of a kingdom, and Solomon was too wise a king to be contented with it; so he determined to bring in a constantly flowing stream by sceams of an aq-duct, but in order to this, a sufficiently copispring must be found at an elevation above Je usalem; and as Jerusalem is from 2,400 to 2,50 test above the sea level, and as springs generally burst out, not at the top of hills, but fur down their slopes, it is clear that such a spring was not to be found at random. The nearest, and the only one, within a practicable distance. as found two miles southwest of Bethlebens. N our former article on the above subject we and about eighty miles, by the nearest road, from Jerusalem. How the men of that age ac-certained that this spring was high enough for

re purpose, I leave the reader to judge Having settled that point, the squee arted, not from the highest of the three h in the city, but from the lowest-the mount. It crossed over to the side of Mount Zion, under what is now called David Street, then wound around the southern, and half-way along the western side of that mount, then serous the shallower part of the valley of Hiu-monn on arches, then around and around and around the hills to Bethlehem, then around Bethlehem, and around half a dozen other h till it reached the marror valley down which the spring amount at was sending its waters cash-ward to the Dead Sea. These windings unde the operiods twelve unles long, and through the whole of this distance the engineers had to give it sufficient alope, as they came along to invest a flow of water, yet not sufficient to overshoot

the spring they were siming at. They succeed ed so well, that when they struck the spring Not contented yet, they ran the aqueduct up the steep slope of the valley to the spring, and then, by cutting a tremch 30 inches wide through earth and rock down to the this in view while digging their trench: they intended to bring both streams rate their squeduct. Here they dug a chamber in the solid rock, 41 feet long and 1124 feet wide; and at a

right angle to it, another chamber 12; feet long by 10 wide. In the center of the large cham-ber they dug a hasin in the rook, 7 feet long. 2 feet 10 inches wide, and 3 feet 4 inches deep, and nmeter; and then, turning the water of one of the streams into the small basis, they allowed

But the task of the engineers was not yet gating channels, through the fields and gar completed, by more than half. The two clausbers above mentioned were next arched over with nicely cut stone, and the earth replaced above them, leaving only 'a well-like opening into the larger one, which could be closed up by a flat rock laid over its month. Through this until recently, travelers had to climb down, it order to visit the chambers; but now an easy entrance has been made by anarrow passage with a flight of stone steps. A wooden door cloves the entrance to this passage, and the key of the door is kept by a Turkish soldier stationed in an old castle which stands a short distance be-

Next after covering up the chambers, the workmen laid slabs of stone across the treuch which they had dug, resting them on the soli rock, and replaced the earth above these. entire stream of water was now hidden from view, and the Commentators have supposed not without good rescon, that Solomou refers to this, when he says in his soug, (4: 12) "A gar-

A constant supply of water was in not for Jerusalem only, but also for Bethleben provided the spring which furnished it woul grow dry, and would always flow copious-

But Solomon knew that in a long drout flow of water would be diminished, and that in a very long one it might fail altogether; Observing a small stream coming in from a side duct reached the stream of his principal spring, he built a short branch squeduct up that valley one already in his main equeduct. I followed this branch equeduct to where it disappeared ground about large enough to crawl into, and apon crawling in and down, I found myself in the chamber just mentioned. It is 21 feet long and 117 wide. The hole through which I had crawled was made by the dropping of a Against the other contingency

hove, he provided by constructing the three reat pools which hear his nume. It They principal fountain and the union of the two equeducts; and the principal equeduct flows along the side of the valley a few feet from them. The apperment is 380 feet long cost and erest, with an average width of 232 feet, and a wn the slope, is 423 feet long, 205 feet wide d 39 feet deep. The third, 80 steps below and 39 feet deep. acoud, is 582 feet long, 177 feet wide, and 50 set deen. All are dug down to the solid rock, feet deep. All are any nown to the soun vectors walled up with excellent mosonry, and plastered with economi. The coment of the uppernost is much broken, and a gap about 20 feet wide and 12 feet deep has been made in the wall of its upper oud; but the other two, and especially the lowest, are in an almost perfect state of

The uppermost and middle pools are wap ith water by side chennels leading from the queduct. The places whence the water for on vide channels leaves the aqueduct ar ang down to them, and the streams can be seen meale the pools, where they beap into the water The lowest is supplied by an aqueduct of its to ward Hebrou. I traced it for two or three miles as we rode to Hebron, but I failed to find its footnin. It is nowdry, the last winter having been an unreasily dry one, and its pool has but little water in it, though the water marks show that it is often full.

These pools are evidently intended, as I have intunated above, to hold a mass of water in realiness to supply the squeduct during any interval in which the fountsin should fail or to make a connection between them and the aquainst, such as mould answer thus purpose. Whether such connection was ever made or not, does not apprar; but here was a mass of water equal to a lake covering six acres of ground 38 feet deep, always ready for un emer-

While the chief purpose of this magnificent work was to supply Jerusalem with water, and work was to supply Jerusalem with water, and to supply, in passing, the nawalled town of Beilhelmen, this was not its only purpose. By me and of frequency openings in the top, it infords a web resupply for man and beast all the way: and whenever the custerns within the city are full, it is the work of but a moment to stop up the channel flowing beyond one of the open-ings, and cause the water to overflow into pri-

and orchards in the slopes and valleys below. This purpose of it is stated in the well known passage (Er. 2: 6) where Solomon, in enumer ating the great things which he had done, says "I made me pools of water to water therewith the wood that bringeth forth trees." I think too, that this is "the brook that ran through the midst of the land" which Hendank stopped when Jerusalem was threatened by Sennacheria. He said: "Why should the kings of Assyria come and find much water?" 2 Chron. 32: 4. Finally, the king was not unmindful of the

suinemers. "Better swim-pools than these, says Dr. Barolsy, "could not be desired." S tound, by actual experiment on two of them And for immersing, they are just the thing.— They all have stone steps reaching down to the bottom, on which you could immerse nicely when the water is at any stage, by placin ledges of rock on the sloping bottom, would be the chosen place.

It has become common and popular to say that Poutins Pilate built these pools and thi squeduct, breause Josephus represents him so andertoking to bring water from a great dis tance to Jerussiem; out I am fully personder that no king, nor Roman governor, subsequent to Solomon, was capable of the conception an clusive evidence is produced to the contrary will still ascribe it to him. There are sever other interesting details which I must out from my description, lest I weary and confus the reader; but if my readers feel helf the interest in the ambject which I feel, they will

I bring this letter to a close on the 18th of May, in the Philistene plain between Beer-shele and Gaya, surrounded by a multitude of Brdoun Araba gracing their camele and horvesting their wheat. J. W. McGarvay.

# Wallen Anleen.

MYERS.—In Washington Church, Koscius County, Indiana, March 5th, 1879, of county sumption, Sister Matilda Myers, wife Brother Jeremiah Myers, aged 58 years. month, and 9 days

Her marden mame was Deardorff. Was hon Her manten mane was Deardorff. Was her in Berks County, Pennsylvania, January 34th, 1823, and in 1838 she snowd with her fathin, Jacob Deardorff, to Miaminsburg, Ohio. Is 1830 she was married to deremish Myors. Ter stars labor, was a fathing to the control of the country of t 1839 she was morned to Jeremma sayers. As years inter she moved to Indiana. She made with the church September 24th, 1874. Si lived a consistent life, and was fully prepare 5, to a large and sympathizing andi-ne

CANADAY - In the Neitle Creek Congress tion, Wayne County Indians, Gracie daughter of N. F. and Elizabeth Con dard June 26th, aged S years, 9 months, so 18 days Disease, brain fever. Funeral so by Brother B. F. Wesler and the write from Job, 34: 33, to a very large and symp thising andience. Laws W. Tester. MARTIN.-Sister Nancy Martin died on

30th of May, 1879, aged 30 years, 3 months

She was married to Brother Christopher Martin, October, 1879, with whom the lived of wards of forty-one years. She was the mothet of eleven chaldru, eight daughters and than sons All entrem her except one doughter wh most of her children are members of the church. Sister Nancy was an old veteran of the cross. She served her Master many years an

the cross. She served her Master many years in was always found in the line of her duty. Being very plain in her dress, humble in epirit, kint to all around her, not moding fault with other it can truly be said of her, "She was a mother in Israel." She was buried in the Mobius to Brief. She was built in the followed by many appropriate or June, followed by many appropriates by Brother Issae Kilhelm and another brother, from the words, "For # to live is Christ, but to die is gain

H. S. JACOBS

# Correspondence.

More About Peter Halberg

SUPPOSE ere these lines reach you, you will be informed of the wonderful and misculous dealings of God in bringing to justice a had and daugerous man. One who no doubt for over a month past has been figuring and plotting a second raid on the Brotherhood.— But thanks be to a kind and over-roling Providence the would-be perpetrator of evil, in securing a net to catch others, was caught in his own web, and when I left Mt. Morris on

Monday of last week he was panting in the calabove, standing in one corner with his eyes fastered apon the floor, no doubt meditating

On the 21st of June this same S to my house and introduced himself as Nels. Sodaberg, said he belonged to the Baptist Church on the east side, (Rockford), and that teamen on the carriers, (Rockrous, and case be was baptized last Spring, but of late by realing the word of God, and by continual prayer, and seeking for truth, he had come to the conclusion, that as they left and one so many of the Savier's plum commands, that he could not be satisfied with them any longer, and that he was in nearch et a church more apostolie than the Bantist Church of Reckford, and that be knew something of a small church in lowa had writing to one of the Brothren there to and out if there were a paper printed in the interest of the church, and that they referred him to the BRETHERN AT WORK Printed at Lanark, lilinous, and that he had written there to find out if there were any members in Rockford, and that he was referred to me as a mem-ber of that body, therefore he had come to see me, and talk over the great truths of Christian I told him I was glad to meet him and would be glad to talk with him upon this all important subject. I was not long in becomng very much interested in the man, although must say that there was something about him that I did not altogether admire at first, but his great real and continued earnest endeavor to get at the truth of the Christian re-ligion, and his great desire was to know noth-ing save Jesus Christ and him crucified had a wanning effect upon your unworthy writer, and whatever might have been repugnant to me at first sight was fast sinking into insignificance, eme, the most important of all that might interest the noor dving mortal man, wen

After this first meeting his visits to my scarcely without an ex ception, talked upon the all absorbing truths of the Bible. Is it my wonder that I should be so wonderfully deceaved, as the sequel to my tory will show before I get through

Saturday, the 12th of July, Brother David Price and companion put up at our house the evening, intending to visit with us until the following Sunday, and then go to Westfield, about eight miles distant, where Brother P. about eight mass distant, where Brother I. had an engagement to preach. Shortly after their arrival, Solaburg put in his appearance. I introduced him to Brother David. After the om was put away we all went to the house,-The conversation soon turned up on our intended trip next day to Westfield, when my wouldto be one smong the number that would like to go out to our meeting on the morrow. How to plan it was not so convenient, as our convey-sures were such that we could not carry any in order to give a sent to the earnest seeke the meeting, if by so doing she could make it noitable for him to go. He accepted the chance. On the following Sanday, Salaburg was on band bright and early. When we arrived at the place appointed for worship be had a text "Go we therefore and teach Father, and of the Sou, and of the Holy Ghost: Teaching them to observe all things whatoever I have commanded your and, lo, I are with you alony, even unto the end of the world you alway, even unto the Amen." Matt. 28: 19: 20.

was much pleased with the sermon, and stetned very favorably impressed with the re-marks of the brother—so much so that he was Very anxious to recasin for the afternoon servi-ces at a school-house three or more miles south-tone at a school-house three or more miles south-fore it was planned by m, that on the way to wast of here, the meeting to be at 3 P. M. It seemed with difficulty that he could anxange to, [Islink it advisable not to be too heaty in this

remain for the afternoon meeting, as he had previously arranged to exhort his Swede Breth-ren in Rockford on the same evening, but often arranged to exhort his Swede Brethhearing the first sermon, and being so well pleased, he could not think of returning with-

out first attending the afternoon meeting.
At the appointed time we arrived, and Brother David took for his text, "Be ye not unequally yoked with unbelievers," and of course accord-ing to the nature of things, Secret Societies had to be noticed during the remarks of the

brother, (and the remarks were excellent). It was plausly shown by the unerring words of truth that any organiz ation of a secret nature where the members are sworn to carry out certain restrictions not founded upon the word of God is dangerous, and should be viewed with

After hearing this sermon Sodaloge waved mest and warm in praise of the preach He said he never heard such gospel preaching before in all his life. Every word was truth; used it had made a deep impression upon him, and on the way home he said he never was so happy in all his life, he has a soul to ave, and should all his associates and brethren turn sgainst ham it would make no difference to him, he was determined, by the help of God to make sure work for the kingdom. I encour-sged him all I could, and thought I never met

His next move was to advise Brother Price that he thought he would be down to see him and Brother Stein on the following Saturday. He could hardly wait until then, as he wanted to get the truth, and as Brother Stein had belonged to the same church (the Baptist) that he consider a change of church relationship. He serve to me to take him to Mt. Morris, and nnie many good promises that I should be well and for my trouble, therefore on Saturday, the day set apart for this trip, after partiaking of an early dinner, 10:30 A. M., we left home in my

conveyance, and arrived in f sendstone at about 4:30 P. M. After arriving at Mt. Morra we we

way to the office of Brother Stein. I intro-duced my supposed friend, Sodeburg, and at once commenced conversation upon religio-subjects. Conversation waxed warm, T trials of two, sustaining a like relationship, leaving the church the home of their adoption. The trials, the tears, and the grouns, Brother S. remarked, were all brought vividity to his recollection, that he, too, had to endure when bidding adies to his brethren, when fully making up his mind that was his bounden duty to unite with another body that lived out more

fully the fundamental principles of Christian-ity. When the conversation had sucreased, and all present (the trio) were warmed up by the gental influence of a Savior's lov-, that Christnan warmth gradually going up to ninety-eight in the shole, Brother Stein was called out by his would-be Christian friend to hold a little conversation with him privately. After a few moments time had elepsed they returned. Brother S. remarked that this Brother would ike to be haptized at Silver Creek to-morrow.

that I might see Brother D. Price, and talk to him about it. We now hid farewell and soon arrived at Brother Price's.

After partisking of a hearty supper (not eating anything since 10: 30 A. M., I can assure you that I enjoyed it) Solaberg having departed into another room, the BRETHERN AT WORK of the 10th of April last was preduced, and I was requested to read the rogue's description. After reading the same I looked up in astonishment and before I could express my mind, Brother Price remarked that the attention of him and were called to the puror by a sister. resding it, they both made up their minds that be was the man if he had the floger marks. I such the less the anger marks, he is the very scientical man. Now we proposed, if possible, to watch closely during the coming for the marks, but it was not so cary a matter; be had raused the right hand so perfectly that it was of the same knod, and it was off as it was described. We were convinced, and at the same time greatly astonished, but this was a clear case. I knew be could talk Swedish. Daniel, English, and I think he could talk Norwegian I could sleep but little that night.

Brother Price and I talked the matter over how best to throw hou off his guard so that he

matter, as it was an important work, and that vid Brower tell the first, then moved into a we shought he had better get a little better house near by, where we are still residing sequainted with the Brethren first. His reply like this part of Oregon. I never felt so he we should be hold before gee as some sequalisted with the Brethren first. His reply like this part of Oregon. I never rest to mappy to all this wars "To-day is the accepted time, in my life as when I came lack to the fold and to-day is the day of astration, if you hear spain. We are all well and hispay; we have

to distinct west "To-day in the comprehention," in my files or when I come hout to the fold and body by the day of sharfton, if you ten spain, We are all with all suppry on the and to day by the day of sharfton in the contract of the contract, but the proposal and an analysis of the contract at Sitter Garde, a setting by any unit of the first part of the darged, but we now probable Solid.

Some West and the contract of the con was said until after the singing of a hymn, as follows: Brobber David and Sommel Barklow, when he went up to the stand and called Bro. from Gasa County, Oregon, and Brethren Dan-

We were invited home with a brother to din-

When we left Rockford, he did not wan to return until Tuesday, but now be was ready to go back immediately; but I told him to hold on, that I would like to must some of my rela tives while I was here, and I promised I would take him home on the following Monday. We all went to Sunday-school in the afternoon; had a very large Bible class, both Solaherg and my self being invited to take part, which we dol.— Had a good Sunday-school and largely attend-

From here went to Cousin Samuel Price's to stay over night. On Monday morning we started for home. About 11 A. M. we were in front of the Seminary in Mt. Morris. I wanted to call on Brother S. betore leaving to Sodaberg said be would remain in the buggy until I would return; he told me to hurry did so, and when I came to the huggy there

I did so, and when I came to the huggy there was no body there. I was beckend across the street. The Constable told me that he had put my man in the caliboose. If the not astonish nevery much, as I was satisfied he was the guilty man, and that his acrost might take ace at any time. I observed that I had some of his wearing apparel that I would like to

with me and see what he had to say for him self. I invited the Brother to go with me who seti. I navited has Bother to go with see who complied, and about half a down others secon-panned us. Brother Stein read the charge against him the Barranes art Woux and asked him what he had to say about it. His reply was: "I see the man, I am guilty of it all." Before loaving I seled him why he be-

trayed my confidence in the way he had, but he starcely made a reply; and it is rather indefinite

tarcesy man.

With a few good Christian admonitions for Brother Stein, we all parted from the guilty man, leaving him to his own and reflections. an truly say that it is with deep regret that I have to chronicle these sad facts, much me ould I desire, could it have been, that h as free as what he was earnest how much good an instrument in the hands of our dear Sa itr, might he have been smong his two thous and Swede Friends in Rockford, in pointing them to the Lamb of God that taketh away th sins of the world. With many regrets I close these sad pages, though not with sorrow on my part that I have labored for the best interpart that I have labore est of my nadutiful friend.

May the Lord grant that it might be that is absequent life, when the hand that penned these lines may be far away, or summoned by an all-wise being to mingle in a different sphere and society, that my imprisoned friend may no-tice these words, and be in earnest in fleeing from the wrath of God, and laying hold on eternal life. Man looketh to the cutward ap-pearance, while God looketh to the heart. The heart of man is despreadely wicked, who can

knocks for admittance into the fold, let him be identified, show his credentials and all will be

Rockford, Ill., July 30th, 1879. From Salem, Oregon.

r Brethren: N my other communication in the Baure REN AT WORK I said we lived with our son law in Umntilla County, Oregon, but sine at time we moved to Marion County. W arrived at Brother David Brower's on Sunday rning, March 16th, just in time to atte a meeting at the school-house mear by, where we seet with dear beethren and sisters and God and take coarage.
We remained in the house with Brother Da-

cent up to the scane and cancer.

In a few moments they returned list Leedy, A. H. Baltimore, from Lina County, and a creater cheen upon him, as Oregon. The Brethren all took an active part. Sten out. He are greater gleons upon bim, as Oregon. The Berthren all took an active part no deabt he began to think the Brethren knew in more about him than he would like to have he practing the word of God in its purply—more about him than he would like to have as practiced by the Brethren at our Love that all who are not prejudiced could not help but see the truth as it is in Jesus. On Friday night, the 4th, four persons, young women, made it known that they wished to become unsted with the church, and were baptized on Saturday. On Sunday night one young man came forward, and was haptized. On Monday morning there were near sixty communicante at said meeting. The order and attention were

> On Sunday morning at 9 o'clock we had our Sunday-school at the same place. Brother David Early is our Superintendent and Brother Samuel Forney, Assistant. There being twelve mutes present at this meeting from different parts, Brother D. Early proposed that Jacob D. Brower, a mute son of Brother D. Brower, should take the mutes in a class after the other classes were through, and read, and explain by sign language the same chapter that the others had read, which was done in the presence of the non rean, which was some in the presence or the entire congregation, and I must say that the scene was very impressive. It seemed that the whole congregation was brought to tears. On Monday morning while Brother D. Brower was administering baptism, his son, J. D., was ex-plaining to his mute friends about haptism. In conclusion, I will say I think the church

here is in a prosperous condition. Brother Da-vid Brower is laboring hard for the cause, and travels a great deal. Can not one of our labor-ing brothren come over here and help him in the good work. Scale are starving here for the bread of life. Since we arrived there have been five accessions by baptism, three by letter, and one reclaimed, with two more applicants for baptism. My leve to you all. I remain yours in Chuist Jesse.

From Weeping Water, Neb

REETING to you sad all the saints in

A Northern Dimeis.
God in his goodness has still borne with us and we are spared in the land of the living. Percut me to say that my thoughts are war-

dering back to Hilmois, and it is impossible to address every brother and sister, so I hope this letter will answer many requests to let the

Brethren in Illinois hear from us.

ould say we are well, and experi about what might be expected in a new field of labor. More calls for meeting than it is possi-ble to answer. I am just doing as well as I can, but do hope and pray the Lord of the harvest will either send or call more laborers into the field, for the harvest truly is great, and until recently no co-laborer sensor than sixty miles.
Would say I am preaching to as quiet, orderly
and intelligent people here in Nebraska as I ever did any where else, and feel quite confident

at the labor is not all wasted.

One thing I miss very much-tl alaborer in the ministry. The last brother I card was William Provoat at Hickory Grove, Illinois. In a new country we are deprived of many things that we enjoy in an older country, but I miss nothing so much as the brothren's preaching. Now I know there are many presching. Now I know there are many brethren who have a westward move in consid-eration. I would like to call your attention to this field, especially the unusters. Many of you almost idle, and here you are so much need-

ed. Don't put the matter off for years to come-teath will take many away in that time, and perhaps you will be token even before you have gothered many sheaver. Come and help the Master's cause along here.

Will say for the country many miles around in just as handsome, fertile, healthy, and we not with dear bestimen and sisters and 1833 just as handsome, restue, neating, and formed acquastance with anumber of brethers: yeards in operations can be found any where and sisters. Bid a very pleasant tenena of "Bree as the garden of the Lord, like-tak worship together for a white; bure felt to thank ded and take courage.

# Chasnel Success.

And they that he' wase shall shape as the brightness of the firmament; and they that turn many to rightnessniss, in the stars forever and ever.—Day, 12: 5.

Forty persons were received into the church a, Penusylvania, during the past year. Brother S. Crumpacker, of the Botetourt Congregation, precised interestingly to atten-tive congregations, at our Dry Run and Fair-view appointments to-day at 11 A. M. and 5 P. M. We love to have our co-laborers visit us and preach to our people. When the brethren ministers travel this way, please don't forget to stop with us. We pledge you good congrega-tions, warm hearted receptions, and will bring you on your way, and give you plenty to eat, provided you ask no questions.

D. C. MOONAW Edna Milis, Indiana.—Last Sotordey, the 26d, the Brethren of the Fairvew Church, held a harvest meeting in a bountiful grove near Pettit. Presching at 10 A. M. by Brothor Billheimer, then the congregation broke up and partock of dinner broughs there in various ways. Preaching again at 2 P. M., by Elder G. W. Cripe. The best of order prevailed G. W. Cripe. The best of order prevailed throughout the meeting, and many good reso-lutions formed. Hoping by the help of God they may be carried out.

MICHARL FLORY.

From Elk Lick, Pa.

SINCE my fourth of July report of addition we were again made to rejoice in the God of our salvation. On the 30th there were two more added to the fold of God in this part of his heritage; one who was a hack-slider for some time has grown weary in wandering away from the fold and has returned penitent, and we trust her confession is also accepted with God, (who alone can see the heart) as with the church. The other was a promising young sister who was present at our glorious celebration held on the 4th. She, having been disappointed in going to the world's celebration held on that lay at Berlin, Peunsylvania, resolved to risit Saliebury, and by the Christian influence of some dear sister, was brought to the water-side where she witnessed haptism for the first time performed by the Brethren. She was convicted of the truth as there praticed, and upon due reflections and ample time to count

when such results follow our labors.

Thus such the labors of the month of July with sax additious, and while we were made to rejoice, our hearts were also smitten with sadss over the death of our Sister Shoemaker, who after a severe suffering of over a mouth, passed quietly in death caused by cancer in the stomach. She was fully resigned to the will of the Lord, and was faithful to the last, calling for the elders, and keing anointed in the name of the Lord. Many neglect this duty. Breth-ren in charge, visit the sick, comfort them through the word of God. S. C. KEIR.

# From Flore, Indiana.

PBE church here is in an excellent working IMEE church here is in an excellent working condition. We have preaching expending to condition. We have preaching expensions of the process tism. Counsel taken, no objection, all were glad to receive her. Then went to Wild Cat, about two miles distant, and haptized her nocording to the great commission. Trust all went home rejoicing. May the Lord bless and keep her from the evil of the world. Three s sgo we received two by haptism; so you see that the good work is progressing slowly but surely. I think there are many more near

will commence a series of meetings on the 21st. of September, and we anticipate a good meet-ing. The elders and officers of the church ing. The others and officers of the chewel positions over Smidey. Ministers from absorb under a contrast of the chewel positions are subject to the chewel positions and was a contragge and that the vey I take it is a testable to an above, the provision intrinsic and all pass and I will passe qualitative to a simple being prevent will place day an a cost of a and pass and I will passe qualitative to the contrast of the contrast crease must come from God. Will report fore the feast. The usual courtery is extend again.

CHRESTAN LESS.

S. C. KELL.

From H P Brinkwarth

Door Brethren:—
AM glad you keep your paper free from arLickes of a schimatic nature, causing divi-sion instead of unity. Keep from bitter personalities, and try as much as you can to hve personalities of the church which tend to keep us separate, that we may know each other and be known. If not, then we must be pain-ed to hear thet the church has lost her purity and her glory.

### From C. H. Balsbaugh.

WE are in perilous times. Few of us are aware how the church is undermined by the irruption of the Zeitgeist. A general fast the scripture idea of the term.

A free press is a glorious thing if it men Golgotha. But it is fast becoming our ruin.

# Announcements.

Ora cule is to give notices but one insertion. They should be brief, and written on paper sequents from all other becomes

The Brethren of the Cottonwood Church Lyon County, Kansas, have appointed the secoud Saturday of October for their Communion Meeting. Presching to commence on Friday and continue over Sanday. Place of meeting. and continue over Sunday. Place of meeting seven miles west and two miles south of En ris, and one and one-half mile Petty's Mills, at the house of J. M. Quakenhush. J. Buck.

(Primitive Christian, please copy.) The Bushnell arm of church, McDonough County, Illinois, will hold their communiou at Brother P. Carsons, on the 27th and 28th of September. All those coming from the west will stop off at Tennesses, and call on Brother Benjamin Boyd, one and one half miles south of station, if not, wait at depot. Those from the east stop off at Macomb, call on Morrison or Black, if not, wait at station.

Love-feast at Urbana Church, Champaign County, Illinois, September 26, commencing at 4 P. M. Meeting to continue two or

the costs, she came to our council, having gladly received the word, and was haptized. Thus we may well say we had a glorious fourth the members of the Union Center Church, Eikhart County, Indiana, intend hold-ing a Communion Meeting, on the 25th of September, commencing at 4 P. M. Also meet ing next day. A general invitation to all deing to be with us, and especially ministering brethren.

We expect to hold our Love-feast in the Bachelor Run Church, Carroll County, Indiana one half mile south-east of Flora Station, October 2nd, commoneing at 3 o'clock. The use al invitation is extended to all who desire to be

with us. JOHN F. KINGSET. WE expect to hold our Communion Meeting in the Bear Creek Church, Jay County, Indi ana, one and one-half miles from Bryant Sto tion, September 5th and 6th, commencing at 4 o'clock in the evening. A hearly invitation to all, especially the ministering brethran. ELE RENNER.

The Brethren of the Church satend holding their communion at their meeting house, eight miles north-east of Marion, Grant County, Indiana, Thursday, October 2nd, commencing at 2 P. M. Invitation to all.

Our Love-fesst in the Dallas Centur Cough stion, Dalias County, Iowa, will be held at the church, one mile esst of Dallas Center, Septem-ber 27th and 28th. Meeting to communes at 1 o'clock P. M. We expect Brother Enoch Eby with us a few days before that time, and remain with no till after the feast. All are in vited. H. STITZEL.

The ER Lock Congregation, Somerate Uo, P.a. will hold a Love-feet Startaly, September 20th. Services open at 3 P. M. Meeting to continue over Sunday. Ministers from abroad are cordially invited. As no private invitation in extended to ministers, those contemplating being present will please drop as a cord so as """.

Books, Famphlete, Tracts, etc., for Sale at this Office. The Gospel Preacher Vel, 1 -- A book of twenty well arranged formore. By Benjamen Franklin. \$2.00. OctiScotes of Mamberchip in Book-Form. - They are no

brengh Bible Lunds, -Notes of tresel in Egypt, Desert and Polestino. By Philip Sahaff, Finely II

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Lanark, Illinois

A Retigious Weekly

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# W. U. R. R. TIME TABLE

200 F. M. 1-00A. M. Deto A. M.

Cassengers for Chicago should be be Lanack of Tassengers for Chicago should be be Lanack of the Chicago for the Chicago should be be the con-ere they reed wor but ave minutes for the this gas Maloussias and St. Poul powenger trans, are an a read Chicago of 745 the same evening. To the Chicago Maloussias of the con-cept that the Chicago Malouskee and St. Pan rain at two in the evening: run North to the W Jourciton, shough cars for the Chicago Malouskee Jourcity and series of the Chicago Malouskee and St. Pan rain at two in the evening: run North to the W Jourciton, should carrie the con-

# THE BRETHREN AT WORK.

"Behold I Bring You" Good Tidings of Great Joy, which Shall be to All People." - Lung 2: 10.

Vol. IV.

Lanark, Ill., August 18, 1879.

No. 34

# The Brethren af Mork.

BOITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

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### STEIN AND RAY DEBATE

Prop. 1st-Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded so Churches of Jesus

J. W. STEIN, Affirms

D. B. RAY, Demes.

SLD D. B. RAY'- KIGHTEENTH REPLY.

AMES did not teach the Tunker blasphemy of ancinting with oil "for the forgiveness sun." We have driven Mr. Stein from the Tunker doctrine that "baptism and regen tion" are identical, so that he confesses that the "regenerated" "are required to enter Christ's arch by solemn oath of allegiance," adminis tered by the ministers of Christ. Therefore the "owear not at all" was not designed for univeral application. The Tunkers do make conformity (as we have shown) to their rules of dress, essential to follow-hip. The very fact that the Toukers have established a council congressto enforce subjection to its laws, is positive proof that their government is unscriptural. Matt. 18: 17. The government of the United States is not the Bible model for church gov-

Mr. Stein has been forced to surrender but "traditions," clauming a connected church sucession from the apostolic church through the Waldenses, down to Alexander Muck. In his sixteenth aff he says: "Mr. Buy picks up his es Bro. Brown's language, a part of which we know to be untrue, and exhibits it as "Tunk-er history." And in has seventeenth aff. he "It is the same Baptist document rehash-Though we had quotes from the Tanker historians themselves, the fact of the origin of the original Tunker church in 1708, yet Mr. Stein charged that our quotations originally came from Baptists and were untrae. We now proceed to establish our historical positi m original Tunker sources which place Mr. Stem in the unfortunate attitude of a false accurer. It is to be hoped, however, that he did it "ignorantly in unbeliet." We have before us a copy of the Wentings of Alexander Mack, in used English, translated and published witu a Memoir of the author, by James Quinter. by the Tunkers themselves, at Columbians, Ohio,

1880. This work is from the pen of Mr. | 2d of Alexander Mack, Sen. And while we Mack, the founder of the original Tunker church. In the introductory Memoir by James Quinter, a leading Tunker editor and author. They were resolved to make the christian

tabernucle after the pattern showed them on the mount-not on Mount Stani, but on Mount Zoon, according to the pattern taught and exemplified in the dectrines and lives of Christ and His apostles.

Of this number was the faithful little hand of that which peopled the world after the delage. d those eight persons, and, one, too, who was ominent among them, was Alexander Mack Sen., the subject of the following Memoir. Mack's Writings, p. 7

So according to Mr. Quinter, this leading Tunker author, these original Tunkers "made the christma tabermacle"—the church—and re peopled the earth with true mints niler the deluge of spiritual apostacy had destroyed all oth-

Mack, Sen, author of the following work was in 1679, in Schreisheim,in the Electoral of Palatia, between Manheim and Heidleberg, in Ger many." "He was a Presbyteron and educated in the Colvinistic feith." "His occupation was that of a miller, and he possessed a very profit-able mill, and a hamisome patrimony, and sev-

After describing his marriage and family re ions, on p 10, Quinter says "There is a large number of his decendant

still living and in membership with the chris can community which their worthy ancesto did much, as an humble instrument in the hands ot God, to organize and establish

was organized and established under the leader ship and instrumentality of Alexander Mark. 10. Mr. Omnter says Becoming dissatisfied with the religious sys-

tem in which he had been brought up, and being unvious to ascartain the mind of the Lord as revesled in the Semptares, to this source v his attention directed in searching for the old paths. He because convinced by his reading of the Scriptures that an immersion in water was the New Testament hapten, and a believe er the only proper subject for the ordinance and that the doctrines and practices definded in the following work are such as believers should receive and obey. Accordingly, he and his wife and six others, in 1708, were immersed in the river Eder, and covenanted together to walk in all the commandments and ordinance:

Also on p. 11, of their original Tunker church Mr. Quinter says:

"The same spirit which actuated the great red dragon with seven bends and temborns, that stood ready to devour the man-child which the woman clothed with the sun was to bring forth. Rev. 12: 1-6, manifested itself at Swartzenss to devour the infant community which the trath had conceived and brought forth. From these historical facts from the Tunker

themselves, the original Tunker church was conveiced and brought forth under the ministry of Alexander Mack, in Germany, in the year 1708. This is neither Baptist hash, nor rehash; but it is the family record of the parentage and kirth of the original Tunker church. Again, on p 13, Mr. Quinter, of Alexander Mack says:

"He was the first minister in the little christran community, organized at Schwartzenan is 1708, and labored analously and successfully its cularge the Corders of their Zone. So the Tunker Mount Zone was love

Schwartzense, in 170x. And hually on p. 14 Mr. Quinter, says:

renerate his character, may we honor the system of with and practice which he and condiu-So it turns out instead of following the faith and practice handed down to us by Christ and

the spostles, the Tunkers are controlled by the twith and practice handed down to them by Alexander Muck!

"The Preface or Introduction" to the Writ igs of Alexander Mack, was written by Alexaler Mack, Jun., who was the son of the original Tanker leader. He was also a prominen preacher and nuthor in his father's new church In this Preface, pp. 23-25, of the original Tunk-

church, Mr. Alexander Mack, Jun., says "Finally in the year 1708, sight persons c sented together to enter into a covenant of a od conscience with God, to take up all the mandments of Jenny Christ as an easy yoke

and faithful shepherd, in joy and sorrow, as true sheep, even unto a bissed end. These eight persons were us follows: namely, five sel, the first; Lucas Vetter, likewise from Hea sia, the second; the third was Alexander Mack on the Palatinate of Schnesbeim, between Monheim and Heidleberg; the fourth was Au irew Bony, of Basic as Switzerland; the fifth John Kipping, from Bareit in Wurtemberg istera were Johanna Northuger or Bony the first; Anna Margaretha Mack, the econd; and Johanna Kipping the third."

There eight persons covenanted and united logether as brethren and sisters into the covemant of the cross of Jesus Christ to form church of hristian believers." And when the tive christians in the first and second centurie uniformily, according to the command of Christ, were plauted into the death of Jesus Christ by a threefold summersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonixing therewith, they were anxiously dostrous to use the means appointed and practicown saintary counsel, go forward to the fulfil

Now the question arose, who should administer the work externally unto them? One of their number, who was a leader and speaker the word in their meetings, bad visited, in sincere love, different congregations of Santists (Tauf gesinuten) in Germany, most of which admitted that holy haptern when performed by an immercion in water and out of love of Christ, was indeed right; but they would also, besides this, maintain that the pouring of a handful of water might also do very well, provided all else would be right.

The conscience, however, of them (the Brethren) could not be satisfied with this. They there fore demanded of him, who led in preaching the word, to immerse them according to the example of the primitive and best christians, upon their faith. But he, considering himself as unhaptized, required first to be haptized of nome one of them before he should buptize another So they concluded to units in fasting and prayer, in order to obtain of Christ himself, the fo der of all his ordinances, a direction and open ing in this matter. For he who was requested to haptize the other, wanted to be Suptized by the church of Christ, and the rest had the same

In this their difficulty, they were enc by the words of Christ, who has said so brithfully, Where two or three are gathered in my name, there am I in the modet of them.' With such confidence in the precious and sure promsee of God, they, under tasting and prayer, cast ints which of the loar brethren should hapture that brother, who so anxiously desired to be invariance in 100. And healty on p. 16 that brother, who so anxiously desired to be [Bid Rey's speech over runs the bounds, and "Such are the brief Memoirs we have collectionally plotted their word, that no one should live. Red."

first ( according to the lot,) in order to c son of calling them safter any man, be cause they had tound that such foolishness had aiready been reproved by Paul in his writing

Bring thus prepared, the sight went out toether one morning in solitade, to a stream salled Eder; and the brother, upon whom the lot had fallen, baptized first that brother who desired to be haptized by the church of Christ. by whom he had been haptized and the remain-ing three brothren and three visters.

Thus there eight were all haptized at an e by hour of the morning. And after all hid come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness and by grace they were deeply mapressed with these agraticant woods, 'Be ye frontful and scultiply!' this occurred in the year above men-tioned, 1708. But of the month of the year, or the day of the anouth or week, they have From the above testierony as given by Mr.

Mark, Jr., we gather the following historical lasts: First: The above named five brethren

and threesisters, eight persons "covenanted and

umted together" "to form a church of christoan

Second. They learned from "anthentic histories" (uninspired) that early christians were baptized "by threefold immersion into the water-bath." Third. These eight souls were all unbaptized persons, and according to the Tunker doctrine, children of the devil.

Fourth. They all wanted to be "baptized by the church of Christ," but they knew of I church in the world. Forth, it was decided that one of the four brethres, who were all ushanticed aligns, should hantice Alexander Muck who in turn should haptize all the rest. Sieth haptize Mr. Mack, "who so auxiously desired to be haptized by the church of Christ"! Wa that unbaptized along the church of Christ? Secontle. "They mutually pledged their word, that no one should ever divalge, who aming them had haptized first," according to the lot. Eighth. Thus prepared, these eight deluded souls "went out together one morning" in solstude to the river Eder and the "brother upon whom the lot had fallen" bupticed Alexander Mack, "and when he was baptized he hantized him, by whom he had been baptized, and the remaining three brethren and three sisters." Were these eight souls haptized by the church of Christ? North. After these sight some had come up out of the water and changed their garments, they were deeply impressed with the

In the face of these historical facts and the confession of all honest Tunker writers, Mr. Stein is so destitute of the love of the truth that he has attempted to make the impression that the original Tunker church begon prior to the year 1708. But at last driven from his trada-teenal Tunker succession, he claims that the Tunkers "are proper successors of the apostolto churches, because they have their foith and practice." This is atterly false, for he cannot show where a single apostolic church was organized by night unbaptized alway immersing each other. Will be dare to tell what apostol

words, "Be ye fruitful and multiply"! "This

coursed in the year above mentioned, 1708.

each other. With he dare totall what a protein is church had such as origin as this Schwartaemas tastand concern.
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But acon was unformed by Mr. Stein, "that
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### A MASONIC FUNERAL.

STOOD beside an open grave seemed to me in that dark hour,

The man who spoke had never bent Of Christ, the crucified

A man of God stood silent by,

He prayed that he, my precious dead, Might meet his brethren all once

I wondered, as I thought of him, In that strange place of rest If I should ever see his face,

Or lean upon his breast It seemed that on good works alor

For they sought not Heaven's favo In the Redeemer's name. And I wondered as Distance

What would light that distant lodge of their If the Savier was not there.

ald it not be outer darkness Would it not be burning pain Where those gathered who had never The brethren listened reverently

To what was sin to me, And answered to the Moster's words. Amen; so mote it be A holy order, verily.

In bitterness, I said, To choose a wicked man like that And now I often feel the pang

When a rockless unbeliever prayed Beside my father's grave.

# BAPTISM FOR THE REMISSION OF SINS.

"Repent and be haptered every one of you in N examining this subject carefully, it

is necessary first, that we bear in mind who spoke this holy language; sec. sadly, to whom, where and when; third ly, the object and his authority.

First, the apostle Peter is the much of this language. 3. It is a portion of his memorable sermon delivered on the day of Pentecost at Jerusalem in Judea to the Jews. 3. The object was, that they might be saved and receive eternal This event had been foretold by Christ himself when he said, "Repe tance and remission of sing should preached in his name am ong all nations, beginning at Jerusalem." Luke 24: 47 en this no doubt was the beginning, as we find that it was the first sermon as the Spirit gave him uttera pycached after the plan of salvation had when they (the Jews) heard this, they cen fully arranged.

to do so, we will first notice a portion of do," which signified that they believed history. lliterate fisherman when Christ found him and commanded him to follow him, you in the name of Jesus Christ for the however, his traits of character were so various that the Savier saw fit to make ye shall receive the gift of the Ho him his constant companion. Owing to some of his traits of character he made thousand souls obeyed Peter's command many mistakes, but was always set right for he spake as the Spirit gave him ut

ome prople do not place much confidence in his teachings, saying that if he made mistakes while he was with his Master, he would be still more liable to to make them while not with him. To such, we will endeavor to show that Peter was not slone in this matter. "It is expedient for you that I so away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send bim unto you. And when he is come be will reprove the world of sio, and of righteousness, and of judgment. John 16: 7, 8,

We will bring still another witness to bear upon this point. Christ said to his disciples, Peter being among the num ber, "But we shall receive power, after that the Holy Ghost is come upon you; and we shall be witnesses upto me both in Jerusalem; and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1: 8, 9. Again. and when the day of Pentecest was fully come they were all with one accord in one place." Acts 2: 7, and they we filled with the Holy Ghost, and began to speak with other tongues as the Spiri gave them utterance." Acts 2: 4. earn from these passages of Scripture that Christ must leave his disciples, that he would send them the Comforter, that he actually did leave them, and that he verily did send unto them the Comforter, that he should reprove the world of sin, righteonsness and judgment, that they (the disciples) should be his (Christ's) witnesses, and that they (the disciples) spake as the Spirit gave them utterance Should not this be evidence enough that Peter was not alone in this matter? But this is not all of Peter's authority. Matt 16: 16. We find Peter made confession of Christ; Christ blessed him and gave him a charge, saying, "I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt hind on earth shall be bound in heaven, and whatso ever thou shalt loose on earth, shall be loosed in heaven." Matt. 16; 19. We would have you bear in mind

he gave them a charge. We will now refer you again to the day when our text was first spoken, the disciples were all assembled at one place, were all filled with the Holy Ghost, Christ sent the Comforter as he had promised. What was to be done next? The world must be reproved of sin, of righteousness and of judgment." Who must commence this reproof? No doubt the disciples all understood who should commence this work, because they were present when They also Peter received his charge. knew that this would open the kingdom of Christ on carth; and Peter felt no doubt that this duty devolved upon him, hence he arcse and began to rebuke sin were pricked in their hearts, and said We will now examine the authority of the post of the spost of the spost of the saving what he did. In order thes, "Men and brethren, what shall we We learn that he was a poor, what Peter said; hence he tells them to "repent and be baptized, every one remission of sins." Then adds, " ly Ghost." We learn that about three by his divine Master, and always retermet. Hence we learn that this comceived his teachings and sharp rebukes in and did not originate with Peter, but
with meckness. In consequence of Pethat God made him an infallible instru-

that the disciples were also present and

ter's mistakes while with the Savior, ment in his hands to say these things, and therefore originated with God him self, and is not a mistake of Peter's, seither did Peter make mistakes after he received this infallible guide. Again, Peter was told when he received the charge, "that whatsoever he bound on carth, should be bound in heaven. ter bound this command on earth, and it certainly is bound in beaven and not to be evaded, but extends to the uttermost parts of the earth, and to the end

# PREACHING PURE PRINCIPLES.

BY JOHN EXSKAVELY,

Shun the doctrine of those who "have erred concerning the truth." Strike for

the right. THERE are those who have erred con cerning the truth, yet professing to have named the name of Christ, but have not departed "from all iniquity, have not beld "fast the form of sound words" which was preached nuto them by the apostles, and Jesus Christ, "who both saved us, and called no with an ho ly calling;" and "who hath abolished death, and bath brought life and im mortality to light through the Gospel, But not withstanding all this, "the foundation of God standeth sure, having this seal, "the Lord knoweth them that are

The temptations, and influence of the evils that are now filling our land with sorrow have gone on to such an alarming extent that many of the pro fessed adherents of religion, and even ministers, have got to calling "evil good and good evil," and consequently have 'erred concerning the truth " "have fel lowship with the unfruitful works of darkness," have quit reproving them, but have consented to them by being a lent, and not showing the people their transgression, are ashamed of the testi mony of our Lord, have a growing lax ity of dectrine, which weakens the faith of both the preacher and the church, have consented to the language of the worldly-minded, which speaks unto us smooth things. If you do not, you are called a scolder and a grumbler. How many preachers now in these last days were it told them like the prophet, "cr aloud and sparenet," suppose you would think they had a hard task assigned them? and why? because they would be crying at the sins of the people, be made parankers of the afflictions of the gos pel," would have to "endure hardness as a good soldier of the cross of Christ," and by their preaching would not win the popular approbation of the people. The orld wants a religion that will not stir the heart and conscience, something that will not call on them to crucify the flesh Such a religion suits all classes. preacher that can, and will preach this style, and has got out of the apostles style of preaching, and has " concerning the truth is now looked up to by the world, and even Christian professors, as a man that is introducing great "facilities, or enlarged views of Christian activity," and this is looked on as a mark, or evidence, of great faith as a Christian. The world loves, and smiles on such men, however contrary to the command of Jehovah, preferring

to cling to sin rather than to listen to him who is the resurrection and the life.

Strange infatuation of man, that he will

prefer the chaff to the wheat that is in

for our reform as individual members, and the church of Christ, is to "bave no fellowship with the unfruitful works of darkness, but rather reprove them. Sister, brother, enter into an examina tion of yourself, and of the church, it may be you will conclude the churches that do not have "fellowship with dark ness" are but few; should this be the case, we are the servants of sin, in bondage to the world. It cannot be otherwise with every one who endeavors to do ser vice for one Master, while held in hondage by another, will have written upon the last page of the history of each

day—failure Where are we standing? What is our apport? Have we for our support word of eternal truth, which can on ly keep us from falling, and which alone will stand through all eternity; or have we only the support and sympathy of those whose doctrine and conduct proves that they have "erred concerning the truth," are perceived to be connected with a disregard of many known duties, and indulgence in such things; as it is said of those that do such things shall not inherit the kingdom of heaven. May we be among the faithful who are willing even under represent and at the av peuse of much self-denial, to give true testimony, though we may be bated for telling the truth, as Jesus was, and Jesus says, "follow me." Remember the

evil that accompanies the saints will con tinue with them no longer than life lasts. Here lies the comfort of the believer May we go forth in the spirit of the gentle Nazarene, to the conversion of sin ners, to the peace and purity of the church, and to the subversion of all an

May the redeemed, with the strength

and fortitude with which they are endowed, stand for the right, and successfully resist the temptations they may meet on their pilgrimage. Stand for the right; leave the result, or issue with him who is owner of the silver and the gold.

# MAN'S ACCOUNTABILITY.

WE recognize in our creation the hand of an Ahnighty Being who has endowed us with understanding and intelligence. We possess faculties, which, under culture and development are won derful. Certainly Omnipotence, in giving such matchless displays of his wis om, bas a purpose

Kind reader, what think you is the first great object of man's creation? If this momentous question had, in every iestance, a truthful and practical answer at the out-start in life, the face of socicty would bear the marks of unquestionable improvement, but what a tragic and lamentable reply the masses are giving to this question! Some seeking honor and worldly aggrandizement by girding on the sword, bridling up the steeds of war, and driving iron shoes through sens of blood and wreck, regardless of the widow's tears and orphan's cries. Many, thirsting for gold and plunder, armed with glesming knife and revolver, choose the silent watches of the night as their on in which to wrench from the hands of honest toil the hard earned Others again, but little less honorable

over reach in trade, defrand the poor, and sacrifice all their integrity, of charseter upon mammon's altar, deaf to the eries of want and the claims of benevolence; while thousands stiffe the voice of conscience, and all the moral sensibilieligion.

the great necessity, dearly beloved of the Scriptures, the existence of a God, and the virtues of the blood of the cross-Their God is earthly gratification, and

the pamperiog of the depraved appetites. Here the Infinite Architect of the nuiverse stamped such picturesqueness and brauty on the face of nature, flecked the beavens with stars, gave a seasonable riving and setting to the sun, that the earth may bring forth bountifully, mere ly to give man an opportunity of em ploying the limitless capacities of his na ure in living for no higher object than the gratification of his animal nature Is there no higher tribunal before which man must be accountable than his own preconceived notions of right and wrong Verily, "For every idle word that men shall speak, they shall give an account thereof in the day of judgment." An impartial reckoning will come sooner or later. Gainsay or make light of it if you dare. Pile the mountains on the words and acts of your life if you can, or roll the waters of the oceans over them, yet the Archaogel's trump will resurred

We may find a forcible illustration of what we are trying to impress upon the mied in the care of a poor unfortunate widow. The winter was inclement and cold; the pitiless blasts driving great flakes of snow against the windows and through the chinks in her humble dwelling. The fuel was gone, nothing re mained but a few smouldering embers and the last crust of bread had been given to appease the gnawing hunger of her only child, while no work could be obtained. Thinly clad and shivering with cold, she appealed to the compassion and generosity of a wealthy nei bor for only a little food and fuel. But her reception at the door of affluence was as fruitless and heartless as the mid win

The mother died; her little son grew into mankood and became a distinguish ed artist, but the remembrance of that inhuman conduct to his devoted mother never could be erased. He drew a most graphic deliniation of it on canvass which proved to be a master-piece. Years pass ed with their mutations, lights and shadows, sunshine and darkness. A gentleman in passing along one of the great thoroughfares in a European City, entered an art gallery. A moment more. sad he stood transfixed and speechless before a great painting. He recognized in it one of the almost forgotten acts of his past life recoiling back upon him taken. with a reflex power.

Dear reader, the eye of God is cog pizant to all. You, too, will meet all the acts of your life in a coming day When the records from the archives of eternity are bung up in the light of all the crimson colors of sin. If unforgiven, they will stand out naked in all their numistakable deformity. It is said of one, arraigned for some supposed crime, that while giving in his defense, he heard the scratch of a pen behind a drawn screen, reminding him that every word was being recorded, and if not properly uttered would appear against him. With in the veil the Recording Angel is mak ing an entry of all the transactions of That record will survive the record of the universe, and he found indellible when the pale nation of the dead are stirring and the great white "How careful ought I then to live,

With what religious fear,
Who such a street account must give
For my behavior here?
Selected by Many A. Mooran.
Do much for little—so that you do it

for a good purpose.

# HOW TO PREACH WHAT YOU

DY making no allusion to what other balliers. Persoch the grouped as your understand it. Nothing is grissed by understand it. Nothing is grissed by animadverting upon the ereed or dectrines rel your bearen what they never would have known. Confine your preachtions of lyour bearen with they never would have known. Confine your preachcular hances. Never say the Methodists or Uniturians believe so and so. Go right on, preaching the truth as you have received it from Godb Word, just at though no when demonitation exist

Do not make any one point a hobby that you must ride every time you go into the pupit. Freach ell the truth, not one thing to the neglect of the rest.
 Be cheerful and pleasant about it.
 Do not fall into a scolding, fretful, fault-finding way. Be not censorious. But tell great truths in a pleasant way. No

n was ever driven or scolded into

holding anything right or wrong.

4. Preach plainly. When defining any term or phrase, use short words and short scenences. There is too much verhange generally; too many words and too few ideas. Sestences long drawn qui will never-carry equiviction to amind; but a plain, terus statement of a truth will go like a rife shot to the mark.

5. Preach as though you believed yourself what you want others to believe. Let your whole heart and soul speak out in your words.—Religious Herald.

### GLADNESS IN SERVING GOD.

WTHE joy of the Lord is you strength." The heart filled with shine is needed to bring out the fruitful harvest, so joy in God is needed for effectual, distinguished service in his cause. He who is whipped to duty will never accomplish great things. The volunteer is ever more brave, and daring, and suc cessful than the conscript. But of all duties, the service of God is the noblest in which man can engage, and, if gladness should fill the heart in any service, it should be the service of the Lord of hosts. Let there be perfect love for God, and no service will be counted mean or unworthy; all work will be dignified by him for whose sake it is under-

"Tis love that makes the cheerful feet. In swift obedience more."

If our love be feeble or fluctuating, if self-love interfere with its perfectness, then we may find it at times, difficult to serve the Lord with gladness. Duties may then, at times, feel irksome, and the most reasonable service may clash with our inclinations; but let God be loved perfectly, and no sacrifice will be felt too great, and no service too difficult. Let there be the fullest appreciation of God's character. Is he not the Lord infinite in every perfection? Can be command an unwise thing? Is it not true that the sacrifices and the services rendered to him make the offer stronger in their very action? If so, let us think of these things, and we shall serve the Lord with the gladness of hearts fully consecrated, and shall come before his presence with singing, for glad hearts will make tuneful lips.—Sel.

It is easy to find fault, to pick flaws, to criticise and condemn. But can we improve upon what we blame? and is our life exalted enough to authorize us to not as censors of our friends? Do

to not as censors of our friend: we not all live in glass houses?

# Home and Family.

Husbands, love your waves. Wives, unlainly you solves must your our husbands. Children of your purents. Falliers, provide not your saled worth, but bring them up in the nutriers and nonthem of the Lord, servants, be obselted then that are your mostlers.—PAUS.

# NO TIME LIKE THE PRESENT. IF you're told to do a thing.

And mean to do it really, Never let it be by haives,

Do it fully, freely.

Do not make a poor excuse, Waiting, weak, unsteady;

Must be prompt and ready.

When father calls, though please.

The play you are pursuing, Do not say, "I will come when I Have finished what I am doing If you are told to learn a task,

And you should begin it, Do not tell your teacher, "Ye I'm coming in a minute."

Waste not moments nor your word In telling what you could do Some other time; the present is For doing what you should do,

For doing what you should do.

Don't do right unwillingly,

And stop to plan and measure: 'The working with the heart and soul That makes our duty pleasure.

# THE FEAR OF GOD.

great disfavor, as a motive to righteous action. It is true that there are fears which are not especially potent in their influence for good, but the Scripture has made no mistake in telling us that "The fear of the Lord is the beginning of wisdom." Love is a higher mo tive; but in a world like this, where temptations assail man at every point and injusties take hold moon him or every side, it is right that every motive which sways the mind of man should be pressed into the service of truth and ighteousness. Fear is such a motive; not so much the fear of perdition, for that might be a purely physical fear, in which even beasts might partake, but the fear of the Lord,-the solemn conciousness that God is near at hand; that his eyes behold, that his eyelids try the children of men; that his ear catches not only the murmurings of our lips, but the very thoughts of our hearts; and that his awful indignation, which blazed out against the cities of the plain, which thundered from Mount Sinai his against iniquity, and which for ages has followed a blasted ungodliness on ever hand-the thought that this same wrath of God is still "revealed from heaven against all unrighteousness," - surely such a thought as this must be a n salutary restraint to keep men back from presumptuousness

It is true that Christians knowing in their Father's love and rejoicing in his grace, may not need this motive; they may indeed be beyond its influence, and swayed by the higher and more gracious power of love; but all men have not faith, and hope, and love; and the first form of religious life is naturally connected with fare. "The fear of the Lord is the beginning of wisdom."
Children are withheld from sin lar

fear; they are restrained by dread; when they become older, other motives enter in and have play; but in the beginning of the natural, as well as the religious life fear is an essentit which must not be overlooked.

The age lacks moral stamina; and reol ligious namby pamhyism is altogether
too prevalent. Mawkis sentiment and crived.—Cleobulus of Linday

indiscriminates, up, also, what confound all moral distinctions prove all row widely in this world. We need, as Officiations, that wholecome restraint, that solemn approchamics which tells us that the path of slarger, and that however pleasure may allure us in the way of disobordience, calamity and death will overtake usere long if we persist in a shintle course.

Let us learn a beson taught alike by nature, providence and revelation; let us dread the least approach of iniquity, and "let us have grace whereby we may serve God acceptably, with reverence and godly ferr; for our God is a consuming fire."—The Christian.

# A SLANDERER'S PENANCE. THE following oft-repeated but very instructive lesson is by St. Phillip Neri: A lady presented herself to him

one day, accusing herself of being given to slander. "Do you trequently fall into this fault?" inquired the Saint. "Yes, Father very often," replied the lady. "My child, said the saint, your fault is great, but the mercy of God is still greater, for your penance do as follows: Go to the nearest market and purchase a chicken just killed and still covered with feathers, you will then walk to a certain distance, plucking the bird as you go along; your walk nnished you will then return to me." Great was the astonishment of the lady at receiving so strange a penance; but silencing all human reasoning she replied, "I will obey, Father." Accordingly she repaired to the market, bought the fowl and set out on her journey, plucking it as she went along, as she had been commanded. In a short time she returned, naxious to tell her exactness in accomplishing her penance, and desirous to receive an planation of one so singular. "Ah!" said the Saint. "you have been very faithful to the first part of my command: now do the second part, and you will be cured of your fault. Retrace your be cured of your fault. Instrace your steps, pass through all the places your have already traversed, gather up one by one all the feathers you have scattered." "But Father," exclaimed the poor woman, "that is impossible. cost the feathers carelessly on every side; the wind carried them in different diections; how can I now recover them?" Well, my child," replied the Saint so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions; call them back now if you can. rections, can them back now if you can.
"Go and sin no more." History does not tell if the lady was converted; but it is very probable. It required a Saint to give the lesson; one should be a great sinner not to profit by it.

Re mit parfiel up at any time. Turn over thy books again. Judge judyl, Ferbach, lad haugue, Overones dip species with fortessness. Cest not off an inferior. Through the dipsel species and inferior and the species of the dipsel species and preserve them so if they were this own. Do not another man that which too hotels. Threaten no one, Go sooners to hy friends that are in miney than to them that are in jumperity. A stone line depreced his life with sinased. Whooever is discrete and vise hards line: Hieve a care of thy knows. In the struct children that are smoot deer to that the control of the con-

## The Reethren af Work. PI BLISHED WEEKLY.

M. M. ENHELMAN, EDITORS AND

BRETHREN AT WORK LANARE, ILL. . TEGESTIS, 1879.

IF MRS. NANCY A. HORE will send us her adre shall fill her order at once

we; the fool, when he ages, becomes but Tax address of M. Lichty is changed f orton, Norton County, Kansas, to Bell, same

County and State. We have received another conv of the Brot mate, of Wayneshoro, Pa.

BROTHER P. R. WRIGHTSMAN writes that but health has improved much, and hopes soon to take his place in the pulpit again.

THE address of P. R. Wertz, is changed from Martin Springs, Grayson County, Texas, to Pottshore, same County and State. THERE more have been added to the church

in Demaurk. The work of the Lord is pros-pering, and prospects for further increase are

WE are sorry to learn that Jeremiah Berghly, of Accident, Maryland, is afflicted with congestion of the brain and has not been able to read or preach for six months. He is much bet-

Again.—Do not order Annual Meeting Re-ports from us as we have none. Send to Quin-ter & Brambaugh Bro's, Huntingdon, Pa., for em. They have a good supply yet and will

ar number we said that A. R. Bran baugh had been chosen Principal of the Huntingdon Nermal School. We should have sai J. B. Brumbaugh. We wish him abandan

TWELVE copies of the BENTHERN AT WORK weigh a pound. The blank paper is worth ten cents per pound at retail. The postage on a count of the B. AT W. in two cents have a few back numbers which we will ese for wrapping paper unless some one would like to pay me the cost of the paper and postage on friends. If you want them send soon. We can supply you with a few of the following numbers: 2, 3, 5, 7, 0, 11, 12, 13, 14, 17, 18, 18, 93, 21, 22, 23, 24, but no others.

BROTHER H. R. HOLSINGER ACE He is a man of extract dinary ability and large experience in the pub He has prosecuted work in the Progressive with a great amount o He is in full sympathy with the Brethren in church ordinauces, but not in church govern-ment. We hope he may now find employment that will be more profitable to kinoself and more acceptable to the church.

Banks pressed with business we have not had time to prepare an editorial of our own for this week's issue, consequently we substitute one of unquestionable merit which our dear Brother C. H. Balsbaugh, bas formisled us. We hope all who see this article will read in with very close aftention in order that the may comprehend it. Brother B, is very terin language divested of all unnecessary verbe-age. To the careless reader such writing is a

three and sisters would assemble, consult, die for the want of the "-incere milk and advise as to the last course to pursue in ord's work, much good might be done. It is a fact that the more we associate and exchange views, the more we agree; and the more we

speed, the more we agree; and the more we agree on the unamer of preaching the goupel, the less we are inclined to fight for "our opinions." The more we keep out of each other's society the more selfish we become , and then down hill we go so fast that some our nam will be stricken from the record above. Let us assemble, and do work in the fear of the Lord

BROTHER THOMAS G. SNYDER of Cedar Rap 'Our Bible School is progressing very well. Attendance is good; from eighty to one hundred. Teachers all faithful Some few of our pupils commit to memory 1 one week as much as forty to lifty verses. This we are very glod to hear. Children who are storiog their minds with the Bible at the rate of forty to fifty verses per week will have such a fund of knowledge when they become men and women as will enable th give a reason for their hope. We would like to hear from more that do likewise. They will tell us what the Bible says and not what they or some one clse thinks. God bless the faithful tenchers and the persevering, and industrious

A DEAR Brother recently said: "I used tob to many years. One of my sons offered me ten dollars if I would quit. This made me think. I told him that his offer no doubt was made for good, but I did not want the money My daughter went some distance from home to is, and after the lapse of several weeks reterned. She came into the house without pre-rious notice, and like a dear child offered to salute me. Think of my shame when I tell you that my mouth was not un condition to meet Tobacco and salutations of love

well, so I then and there resolved to omit

# and forthwith threw tobacco out doors, and to this day it never passed between my lips, owe my deliverance to my children." EDITORIAL CORRESPONDENCE

THROUGH the goodness of our Father, I was permitted to meet with the Brethren nd sisters of North Manchester church Ind., on the morning of the 7th, inst. in council. Broth-ren David Neff and Jacob Metzger were present to assist in the labors. A number of defer red questions were presented, among them the Sou day School question. After considerable m, the church by a vote of one handred and eleven to tifty, decided not to have a School. Some said that it, (the question) was sing trouble, hence they voted against hav-School soroug them. Others maintained that Sunday Schools were conducted in a disorderly manner, hence said, nay. Others still became the word Souday-school is not found in the New Testament. While none of these pleas seem to have the weight abou them to commend them to reflective minds, yet they were sufficient to turn the voice against those who urged the privilege of bringing their children "into one place" to teach them the Holy Scriptures. The minority, like two

ans should, yielded gracefully to the majority. May it never be said of those who are 'zealous of good stocks" (Titus 2:14) and who oder "that they be not unfruitful 3: 14) that they become impatient and unit bearing when they are bindered. Only by mesk and humble spirit can love and followship prevail. It is worth endeavoring to overcome by kinduses and long suffering; and he who of the Moster.

to witness the burnel and resurrection of mosprecious souls,-a husband and wife, and seve That was a real old Jordan for Bal river remarks one of the Jordan as frequently described by travelers. Father and mothers went for joy because their children ne to the Lord. Brothers and sisters refold

ed because a brotiser and eight sisters Nice joyful bearts were made glad b cause Jesus came to dwell in their hearts. Yes and I think this evening not a few families in the North Manchester church are happy become come have resolved to enjoy th and fellowship of God's dear children. An old and follow-hip of God's dear children. An old matter in unter in least regard the overveers to feed the following and by faith. The different libble are supplied with witnesses, chosen by Lounks, and when I think of the necessity of, etc. between faith and knowledger the right; the Lounks, the latter of the following the necessity of, etc. between faith and knowledger the right; the Lounks had been to be the control of the necessity of experiments of the control of the right; the Lounks had been to be the control of the necessity of experiments. Lambs, and when I think of the necess

Wz call attention to the article entitled, proper feeding, how easily they may be driven. However heavily a thing when we have Missionary Meeting." We believe that if from the table of the Lord, how soon they may be soon to be a second to be a second to the second to from the table of the Lord, how soon they may word," I pray my Father to give grace to the ministers to watch over the souls of those touder nes with all diligence.

The meetings here were well attended. Sunday we again met at the waterside where bentiam was administered. Since the beginning of the year this church has witnessed thirtyseven souls covenant with Christ in bap Many families were made to rejoice, for childrin and parents have been brought to a knowladge of the truth. Brother D. S. T. Butterbough and wife were made happy to see their sen go down into the water the last Lord's day and yield himself obedient to God. All bis children are now in the house of the Lord, and there is beavenly joy in that family. Brot B, is an active worker in the vineyard of the Lord, and among the young he finds a fruitful field of labor. O what good all may do by being "warm" in the Master's cause! To such I would say, nork sw; be not discouraged. Though make hard speeches against you, do not fail to look for the crown. Buvy and jenlousy the bottom of all opposition; and the more good you do, the louder Satan will howl. Some people are dromes: they are willing to est the honey, but gather none. Cease not to the young members, and thus strengthen them O look to beaven for your reward! God sees

There are now many young members in the North Manchester church, and we pray God to give the overseets abundant grace to care for these young. Dear, aged brethren and siste you need to meet those tender lambs with smile and kind words. They are feeling very un worthy and humble to we all do in our first love. O treat them tenderly! Besure that you do not slight them. They look for kundi and centleness from you, and oh what a nity i some rode set from you should drive them away from the fold! I write thus because I

love those "little ones;" I write thus been you have experience and are placed over then to do them good. O how you may enrich them, by praying with them, by admonishing to steadfastness. You may low! them into the rich pastures of God by love, and you may drive them over the awful abysa by rudeness. with all long-suffering look after them for g I often wonder where I would be if my aged brethren had not shown great love for one. how they grasped my hand, and called on God to bless me! How often they met me with sariles and teurs! How often the true and faithful met with me and prayed! Yes, had they been cold and formal; had they been distant partial, rude and overbearing, I might now be in a cold and marciless world a sinners, an outcast from God. O Lord how good and excellent are all thy ways! Our meetings closed on Sunday aft

It was here like in many other places, closed too soon. God bless those who are mourning! I loyed myself among the Brethren here. Many families were visited during the day, sinners were urged to turn to God. I prefer going from house to house during the day and seking these who are away from the Lord. order to reach this class I announced at the close of the first meeting that if any wished to know the way of the Lord more perfectly, desired my assistance, I would gladly help them. Some came forward after meeting and invited This I have done, and I me to visit them. ave the results with God who gives the in-

North Manchester, Ind., Aug., 11.

LATER.-Large attendance last night. oution excellent. Lunderstand there are new eral applicants for baptism this morning. or Goshen at 10 A. M. Health middling good this morning. I am treated very kir overywhere, and love my dear Bretnren. ant to learn to love them more and more as grow older. O let us hiker to be free from the life of sin! Hose Hill, Incl., Aug., 12.

### TESTIMONY ESSENTIAL TO PAITH

n it ourselves and believing it when report ed to us by credible witnesses. In the earlier ages of the world, men were moved more by knowledge, by experience and observation, than by faith. But as the number of prople multiplied, and the means of communicating impertant traths to each other increased, the work of the former generations was received by beief in their testimony. Facts may grow-less by experience, but faith founded on reliable tesy increases. The more we see of an object, the less attractive it becomes, but by an ever present faith, the effects of objects grow stronger. It follows, then, that faith is the best medium through which to reach our higher affections. And us the dispensation in which we live is related to things unseen and eternal. faith becomes the true medium, through which the unseen things can be conveyed effectually to the soul. Faith has an inflorance over the in dividual, not only is his conduct, but also over the character of the moral powers of his soul. We then see the importance of true faith; and as the faith is dependent upon the testimony see the value of correct testimony. His hopes of ternal bliss, his desires for a rest with the recple of God and an inheritance that is und and that fadeth not away, depends on what he helieves. The helief of felsehood destrone ment spiritual interests, while the belief of truth rer guides blue right, and guarantees to him the highest and best enjoyment attainable In looking over the material system we find

the witnesses to be "the sye, the ear, the smell the taste, the feeling." The sense of seeing in the witness to the mind in regard to the form and arrangement of things. The sense of h ing is the witness to the mind in regard to the cound of things. The sense of smelling is the vidence to the mind in regard to the order of things. The sense of tasting is the witness to the mud in regard to the Navor of things; and the sense of feeling is evidence to the mind in regard to the state of things. The mind has se witnesses to guide it, and upon them truth of facts. If one of these witnesses, the eye for instance, be mjured so that it can no onger tostify as to the form and arrange ment of things-facts-then the witness feeling is strengthened to aid the mind. "Blind men say that black is rough, and white is smooth." Thus what was once communicated to the mind by the sense of sight is now communicated by the sense of feeling. How impor-tant that all these wetnesses be reliable, and that when one is injured or destroyed, another may in a measure work for it.

Now since the mind needs no wit less there be objects in the universe of which to testify, neither can there be any need for moral witnesses unless there he spiritual things of which to testify. Hence we the divine work of representation there must be witnesses of these things. God gave his Son to redsem man; this is a fact; hence at may be reported and believed. This being a divine fact, needs to be substantiated or reported by divine testi-

mony. First in order then, God loved the world; second, send his Son to reconcile the world; third, his Son arrived in the world; fourth, taught the people while here; fifth, he died for the people; sixth, was buried, seventh, arose from the dead; eighth, arounded into h on, much, they saw him; tenth, they heard him twelfth, some of them testyped of him, and were slane for the testimony .- Rev. 6: 9. Righteouspess, was sacrificed for us, and has not left us comfortless. All this we know by the testimony of crodible witnesses, who zone him, heard him, believed him. Every hope of the sorrow stricken soul reste apon the testimony of the faithful witnesses. Not a single tear of joy or gratitude, not one ray of hope for the mansious in the skies ever prose from the boone of the man who never heard of Jerus. That God sert his only begotten Son into the world

to suffer and die for us, has never touched the heart of him who has not heard of it. Only where the testimony has been declared, only where the people have heard of the Love of God is there any toith in Christ. Testimony thee fore, is as necessary to the divine illumination reliable, sure. The witnesses testify that Jesus was eracified, was burned, arose, talked, and walked with the disciples, and then ascended

nto heaven. The witnesses are credible, relis-

The testimony used by Jesus in his ministry was extraordinary. He was divine, the Son of God, and as such used extraordinary means ouvince the people of his Messiabship. All miracles performed by him are extraordinary witness for him. They testify of his divine pow The miracle that does not testify of his divine authority is not to be found. A miracle in the manifestation of the reserved power of God, and these are supernstural witnesses of Christ. They as surely testify of his divinity as the sin in the world testifies of Satua's iniquity. Does Jesus fail to convince the neonle? He feeds them with bread brought from an unseen

timony is ample. The present constitution of man does not rusit him to believe in the divine origin the Christian system without it be confirmed by mirarles, witnesses extraordinary. of man inters that the acts of an Infinite Be ing will be superhuman. It looks to God for

superior actions just as it looks to the lower animals for inferior actions. Reseas insists that since it is natural for man to perform set superior to those beings beneath him, so Go ought to perform acts superior to man, since he is far above all creatures, even man. Mira eles, therefore, are necessary to consince man they are the superior witnesses of God testify ing to superior actions performed by a Super or Being. All the facts which Jesus remaled der confirmed among the followers of Christ

Testimony that is decorned to stand must be confirmed. Paul says: "Men verily awear by the greater; and an oath for confirmation is to them an end of all strife. Whereon God, will ing more abandantly to show anto the heirs of promise the immutability of his couusel, co fraced it with an cath,"-Heb. 6: 16, 17. God did not leave himself without testimony, nor the confirmation of the testimony. We now turu to 1 Cor. 1: 5, 6. "That in every thing ye are curiched by him, in all utterance, and ic all knowledge. Even as the testimony of Christ was confirmed in you."

We next bring forward chapter twelv wherein the spoutle enumerates the gifts, and declares that they came in possesion of them when the testimony of Christ was confirmed ong them."

"Now there are diversities of gifts, but the same Sperit. And there are differences of administrations, but the same Lord. And there re diversities of operations, but it is the same God which worketh all in all. But the mani festation of the Spirit is given to every man to profit withal. For to one is given by the Spiral the word of wisdom; to another the word of knowledge by the same Spirit; to mother faith ing by the same Spirit; to another the working of muracles; to another prophecy; to unoth discerning of spirits; to another dirers kinds of topones; to mother the interpretation of -1 Cor. 12: 4-10.

Thus we see that where there is no testimon; there can be no faith. Where testimony by gins, there forth begins; and where the last wit ers speaks, there faith ends.

# THE GLORY OF THE CROSS

HIDDEN glory: few discern it. The glo A ry of yielding, the glory of dying, the glory of being enriched by predigality, of b to share the crucifixion and resurrection of In carnute Deity. Christ was no phantam, hu very God in human nature. The true Christian veritable reproduction of God in the flesh cording to the measure of each individual be Community of life and interest between Christ and the God-born, is the very ca-We are greatly su need

the street economics. The sytheses declare of a revival of the central truth of both Tes- the expense of harmony and prosperity with a ment of corruption. It we go deep enough that Moses led the children of Izrael out of Egypt, through the Red Sea and the wilderness Holy Trioity. This is the one ides that occur to the hand of Canaan. The testimony is clear, ples the Divine Mind is all His rectations om Genesis to Apocalypse. In this alone will we find our individual and ecclesiastical harmony and strongth. As we diverge from this centre will there be division, discord, and failure The love that revels the cross with its agony

and ignominy to effect reconciliation, will give us a church typed after the personality of the of her Divine character and mission.

All the way from Dukota comes an mous, Heaven-Bavored missive, a single dimin-ative tablet, three inches by seven, bearing the mage and superscription of Emmanuel, stamp ed with the Cross on both sides. It is a geniue hilletdown such as the blood of Christ can slone inspire, and the Holy Spirit alone indite. Who it is, in that for off, insulated Laish (Judges 18: 28) that has such a warm heart, for Jesus, and is so deeply imband with the spirit Do any of the people full to accept of the Cross, I know not; but it thrills my inmost soul to think that, without a sanctuary, him? He turns water into wine, and the tes without a minister, without christian fellow-

ship, the Holy Ghost can parture Saints whose burning devotion to the cause of redemption, whose wrestings and escrinces for the triumph The min of the Cross, put to shame thousands whose Bibles and closets and supetuaries will turn unto consuming witnesses against them in the day of Judgmen

The most real of all realities is 1 John 1: 3. There is no fact so wholly removed from the sphere of doubt as that of existence. I AM is the sepest, most immediate, most inc knowledge possible. This is the Unbeginning Name, the Memorial of the Ever-living unto nil generations. Ex 3: 14, 15. "My people shall Know my Name." Is. 52: 6. This is re-generation, salvation, eternal life. This other, higher, Deific life is so inwrought into our conwass, that we are as certain of the "Not P" as of the "I". Gal. 2: 20. This is high ground, but it is Golgotha, the only ground where the Cross and Crarified and the God-life can be

Some seem to think that the only way to see ain the reality of their religion is to examine the Brethren's Encyclopedia, and see that they at all points square with the minutes. apply an opposite test, and are not satisfied with a religion that is not full of five and fury and ontempt against almost every thing that emanates from Annual Council. A bilious, fire-sea copied escapade at the sunstance is of our menor al conference is with many one of the unmistakable tokens of being in the van of religious progress. Councils we must have, and minutes are in order, and the criticism of both is sometimes

necessary. But a real, gennine, Spirit engen-Father, and with His Son Jesus Christ," will reduce the necessity of frequent councils, and will saturate them through and through with the life and harmony and smeat and will take all passionate, deficant, scornful

railing out of our exceptions to them. "I and my Father are one." "That they all may be one; as Thou Father, art is me, and I in thee, that they also may be one in us " "Aud truly our fellowsip is with the Father, and with his Son Jesus Christ." Is there a real Chris-tian on curth, one who has fundamentally caught, and entertains the true idea of the Incuraction, who would not glory in any sacrifice of the flesh in order to attum this sublime unity with God, ourselves, and our fellows? Individual and corporate unity can only result from

a vital, personal, body-and-soul transfasing, alldominating, all-transforming connection with Almighty God. This is the religion of the Cross, this to lier, this is a miniature infleshing md takes us far enough away from the radical fact of the christian life The adopted order of dress is not, or an order, directly of Divine injunction, and cannot be recommended or enforced on that ground. And herein lies the error of its advantes. The challenge how- "God manifest in the first" is both Sire and

view of substituting another less repugnant to the caroul mind is ignoble. Could more Bexi bulity of thought be obtained in minor details without the deep, inward jur that threatens the very life of the Mystical Body, various changes would be permissible without either obliters. ting the general order, or compromising the higher life. But as this is absolutely out of the question, it evences neither christian wisdom nor good common sense to keep the church turmoil by straining after an impracticable object. Our diversities are far deeper than the

surface. They lie at the core of our degennature—the natural insubordination of the heart to the Divine order of redemption—life liberty, a truly Deilic heatitude by the shame and agony of the Cross. There is the sore irritable spot.

Those not personally acquainted with me, unitted to prin who imagine they are co but who are only wedded to faction or readtion, often inquire. "to what party do you belong?" Verily, I am not of Paul, nor Apollos nor of Cephus. Neither of these did for me, nor was I haptized in the name of either. I cling to Christ exactford, and this means death to six, opposition to the flesh, conflict with the devil, separation from the world, identifiwith the Most High and Holy in character and aim as manifest in Jesus of Nazareth. Brothoud in these essentials constitute the house hold of faith, the elect of God, the single-hearted Bride of the Lamb

"THAT THEY ALL MAY BE ONE." O this wondrous, Trinity-expressive, printed, fathomiess ONE. It is the sweet soulentrancing, soul-amalgamating mystery of Love. It is the glory of the Cross, the inefficie deone-ment which taxed the tri one Jehovah to achieve, and which will be the some and transport and marvel of the endless And yet what pucrilities we allow to reak this Divine barmony! Those who right ly conceive of it, welcome "sheepskins goalskins." "dens. caves." "strings and impris oument," rather than suffer its sacred spell to he broken. The celestial rhapsody of Romans S: 38, 39, is the juner melody which the blood purchased heir of Heaven is to chant uneses ngly in his heart of hearts, and voice me every act of his life as the glad pealm of personal demption. O how rashly, how inglorissly do some publish to the world, NOT ONE, NOT ONE. Toey glory in their shame. Love coments, s not pugnacious about overdrawn susterities, nor rebelliously bent on effecting schismatic row-dighting resolutions. It knows how to

'bear all things" and yet be immutable. Of this oneness the Father and Son are the Type, and Holy Ghost the configuring energy. Christ of course never specified nor prohibited out or color of dress He deals with the soul of truth. His utterances are all radical. ever leaves any thing back of his declars to be discovered by some after-genius. When He speaks of oneness, the whole life goes the account without specification The Divine life in the soul has its intuitive proprieties. It waits not for councils and coercive measures. Dress is one of the great decors of the devil, one of the ensiest and most certain avenues to the heart, as well as one of its most natural expressions. It is unreasonable to suppose that in the oneness for which Christ pray ting sins of human nature. The very first thing that sin calls for is dress, and such dress a represents both our lapse and recovery. 3: 7, 21. This principle inheres in the fixed no re of sin and holiness, and is binding from the gate of the lower to the Gate of the Upper Edeu. The humiliation and glory of the Cross

God is a Spirit, and as such is one with th ion. Christ and the Christian are Spirit and corporeity, and God is the Author of both Hence the unity of Christiansty, Godward and manward, compracts the whole of our com-pound being. Were we one in the specif sense in which Christ prayed, there could be nwrangling for liberty of adornment that shames ever may a currently. The rindings how:

"God manifed is the face" is this 'god of which counted that a second of the counted that a second of the counter o

into Christ's meaning, and deep enough into our own nature—deep enough to comprehend our tendencies and munts, and the restric-tions and provisions of the Incarantion, all this classor for liberty to the inferior sale of c constitution, will subside. Holiness naturally issues in that world-separating simplicity which befits the redeemed, even as the Cross is the most fitting symbol of the Redormer's ch or and office. I am not pleading for any particular style of

dress, not even for that which as truly expre es christian character as the manger and the Cross express the Divine idea of redemption but I plead for the very life of God in the soul, which employs the hody as the exponent of the Divine perfections. The individual individual of God does not of necessity bloom into a round cost, or a broad brim, or a plain cap, as human vitality produces essential human pacuhardies; but it does separate from the unred ed, even in dress, with as distinct a line of deinrestion as the genus home preserves from identification with lower animals. It is a bur-lesque on Christianity to contend that it does not as truly shape a person's dress as his heart A professor of religion who conforms to the fashions of those who openly disavow silegiance to Emmanuel, is no more a Christian than a monkey is a man. Brute-life must issue in brute form, and flesh-life will take on its appropriate exterior. No legerdemain of logic can nullify the force of this fact, to which Heaven and earth hear testimony in all their countless vital manifestations.

I do not much pity the dilemma of those who make a fatich of a capapic ecclesisation oct-tume, or of any thing else of sacred signifi-cance; but my whole soul is in arms against he movement that would allow the Christian to select his apparel from the devil's ward-robe He is "the god of this world," and to affiliate with the world is to own his paternity. rs no logic of religion but the logic of life; and the life of religion is the life of God in the firsh and expressed by it; and this is "holy, rmicss, nudefiled, and SETARATE FROM SEN-The assence and characteristics of life re uniform, with many minor variations, and God takes the mane general way of developcent and manifestation in the Christian as in Christ. He has no sin-bruising crown for the Head of Emmanuel, and a first-pleasing, sin-catering riggrog for the head of Smitts.

"Christ is for me and I am for Christ, life for mine, mine for His. Right hand, right foot, right eye, all, even to the last drop of blood, must so before I will run counter to the averifice of the Cross, or grieve the Holy Chost by dallying with the world." This is the senti ment of the hidden Dakota member, and no ss of all who have come out of the matrix of the All-boly. The elect are virgin-born and virgin-charactered, and keep their garments unspotted from the world. The name of Jehovah shammah is on their forehead, they carry the Heaven-burnished wedding ring of their eternal betrothal on their hand, and their raiment is re dolent with the perfume of the love-thrilled bliss-throbbing, findeless Paradise of Holiness There is not a mammon-worehiper, nor a self-There is not a mammon-werenger, nor a series are a fishion-devotes, nor a Cross-despiter among them. "With strong crying and tears" they have passed through Matt. 7: 14, and will acter friumphantly through Rev. 21: 21. Gates of Pearl open only to these who are "without yord, or averable, or ANY SUCH THING.

### MISSIONARY MEETING

HE Brethren at Work seconds the mo-

is OBLE Brethers of Work menths to support to the reason of the containment to our furnitum and works ment of the reason to the reason of the

# Our Bible Class.

"The Worth of Truth no Tongue Can Tell.

Will some one explain Heb 1:17 "And of the angels he exith, Who maleth his angels spirits, and his ministers a flame of fire." R. T. Oncox. Will some one pieces tell us, through the Burras new Av Work who wrote the latter part of the last chapter of Deuterocomy, from fifth verse

to end of enquer? A. E. St.
Will some one please explain Matt. 8:12? "Bul
Jenns said unto him. Follow me; and let the dead
bury their dead." H. SYRWARF.
Will some one be kind enough to explain Hels
10:207 C. J. HEAD.

C.O. IRAD.

Will notes one pieuse explain Daniel 7: 33, 41
Tans who night visious, and behold, one like the
Sco of mon caree with the behold of barren, and
come to the Ancient of days, and they brought
him near before bies. And there was gives him
dembies, and a kingdom, that all people, natical,
and a kingdom, that him dembies and
supranges about over white ins decision is
not everiasting demandam, which shall not joes
savay, and has kingdom that within shall not less

Also Rev. 7, and Rev. 20: 4, 5. T. C. Wood. [Will Brother Daniel Vaniman answer Brother

Will some one picase explain Matt. 11: 11. In particular we would like to know who is the bast, and why called the kingdom of heaven? JESTINA MICLER.

Will some brother or sister please explain what things were door in Belliabara. That which is spoken of in St. John 1; 25. Samuer, W. Yove.

I believe that it is generally chaimed by us that we are strictly actiputful in our practices. Will some brother or sister please tell us where the cou-mand or example was given by Christ or the spa-tles for the practice of the salutation between the support and communates? A scriptural answer is desired, and not the tradition of the elders (the de of the apostles). D. You'von.
[Will Brother B. F. Moottaw answer Brother D.

### FROM PALESTINE

NUMBER XVIII

Hebron and En-gedi.

WE left Solomon's Pools on Monday me ing, May 12th, for Hebrou. The distance is about twelve miles, and though the road passes up hill and down almost continually there is a general ascent, so that the highelevation in all Palestine is reached about three miles north of Hebron. It is 3,300 feet ab the sea. When we were within a mile of Heeron we turned to the right, and crossed to the plain of Mamre, in order to visit Abra-bam's oak. Near the upper end of a valley which descends toward Hebron, and widens at it descends, is a very large and ancient oak tree, which trudition has designated as the one under which Abraham entertained the three angels. It is 32 feet in diameter, and at about nice feet from the ground it divides into four very large branches, which reach out to an immense disdead, and another almost so, and both these are supported by props. The trunk is also decay-ing, and to check the decay, the same careful hands that propped the drooping limbs, have built around it a good stone wall about four feet high, englosing a space 30 feet in diameter. and filled this in with fresh earth. For this care we are indebted to the Russian government, which has bought the surrounding land, enclosed it with a good wall, set it in vines and fruit trees, and built, on the slope of the bill above, a large kaspice, or free lodging bouse, for the pligrims of the Greek Caurch. Thousands of these pilgrims, many of them very poor people, flock to the Holy Land every year, liberality of the Russian government. The oak whose life is thus cared for is certainly not the one order which Abraham sat nearly 4,000 cover the piles are no mercines as reference means autumpt root, answernessy means the cover as a many, pursue, and a substitute of the first plant as the as part to be not not represent a the piles and the piles are the piles are the piles are the piles are piles are the piles are piles are the piles are piles are

the Valley of Eshcol, where the apresent the present, and we stood on a beach of a mountain. bunch of grapes which was borne on a staff be-tween two. Such bunches grow there still. I naw many bunches with the grapes just forming, that were ten or twelve inches long, and were destined to be nearly two feet long when the grapes are ripe. Hebron is represented as all the best district for grapes in all Western Asia,

with the single exception of Damesons, and its vineyards are far superior to any others that I have ever seen. The grapes are not utilized to the extent that they would be by au enterprising people, but many of them are made into raisms. I wanted some of the raisins

to take home as a specimen; so I told our dragoman to buy me some, and I was surprised to

Our tents at Hebron were pitched on the slope of a kill west of the town, and as the town lies on the opposite slope, it was in full view from our tent door. It claims about \$,000 is babitants, and is a storring place, though in-tensely Muhammedan. We could see from our camp the ancient stone wall, supposed to have been built by Solomen, which surrounds and conceals the Cave of Machpelak, wherein bekah, Jacob and Lenh. We could see the roof and part of the wall of the church built within the inclosure during the Christian period of Palestine, and afterward turned into a mosque by the Mohammedans. 'We were also permitted, under the escort of the Sheik of the city, to walk round the enclosure itself, looking intthe doors, but not entering, while the women and boys were cursing us in Arabic, and wishing that they dared to stone us. This burial e is so secred in the eyes of Mohammed that no Christian was allowed to pollute it be ng its threshold, until, in 1863, the Princ

of Wales was allowed to enter it as a special al favor granted by the Turkish Sultan wati the unwilling consent of the Pasha of Jerusa Even be was not permitted to descend into the cave itself, which is covered by the floor of the mosque. The privilege, therefore, was of little value, seeing that it left still un-sattled the question whether the embalated body of Jacob, and the crumbled bones of the other patriarchs and their wives, are yet to be

found there. Jacob was embalused and buried with all the skill of the Egyptians, and without ruse an tas skill of the Egyptism, and without ragard to suppose that bis body is still preserved; but whether it is or not, will remain an open question until Moslem bigotry shall give way before the advance of civilization. From Hebron we made an excursion to En-

the Dead See. Our object was not only to visit tory, but to see the barren hills which form the western shore of the Dead Sea, and reach westward about ten miles. The path which we followed was very direct, and the greater part of it was a much better road than I expected to see; but at two places we had a trial of mountain riding which surpassed any in our previous experience. Our road, for a mile or vo, was a mere goat path on the side of mountain, whose slope was so steep that if man or beest should full, there would be no stopping short of the rocky bed of the ravine, was at least a thousand feet below us

The path in many pieces, was not more than twelve inches wide, and it had a little slant in the wrong direction. I could not look down without being nervous, but though I tried to keep my eye fixed on the path before me, I could not resist the inclination to look downcould not result the inclination to look down-ward occesionally. To wid to my nervounces, my home persisted in walking on the outer edge of the path, while I leaped and draw the rin in the opposite direction. He reminded use of many young Christians who are con-tantly treading on the verge of propurety, as stanting the bar age of the struction and yet scrape it. I spoke of dis-struction and yet scrape it. I spoke of dis-securating, but the dragoman insisted that it was safer for both the horse and myself that I should remain in the saddle, and he closed by saying, "The horse is very wise,"—so I trusted and they are provided with comfortable lodgings at Jerosalem, Bethleken, and Helron, by the The other place was the cliff which rises above liberally of the Russian government. The Engeld. When we reched the mountain top overlooking the Dead Sea, we found that we were on an almost perpendicular cliff of brown and rugged rock 2,000 feet above the spring, seem up, but it is polsikly filmed decendant that crapes are more recovered by the control of th

600 feet yet above the eeu, by th rushing stream of pure and sporkling water It gashes forth from under mountains which look as if they had never received a drop of min es down the remainder of the precipioe, ing a mill, when the mill is in repair, as it goes Although it has only a half mile of beseb to

are the sands of that beach the stream is lost After a brief rest was walked down to the sea the north, and the waves were rolling two of three feet high. This delighted us, for we ex-

pected to have a wave bath after the fashion at Cape May; but when we track it we found that our feet would fly up, and our beads down. The first we knew our eyes were full of the water and smarring so that we could not open until the tears washed out the brine. Mesm time, we were learning how to keep our feet under, and were getting farther from shore When we learn to keep open our eyes, the ride over the waves as they came in was delightful After enjoying this to our satisfaction, burried toward the shore, and experienced the old difficulty in a new form. There was an undervarrent drawing us out to sea, and as we tried to swim against it, every wave that overtook us threw our feet out of water, so we were compelled to swim with our hands slove. The xertion was so great that by the time I rea ed water in which I could touch bottom, the strength of my arms was almost completely exhausted. No one who is not a good swimmer ould venture into the Dead Sea beyond his depth when the waves are rolling. After our ath, we started for the mouth of an enormous fewure in the mountains, a short distance to the right, whose grandour had excited our admiration. As we approached it we came to a feeble stream of water just sinking in the sand. The further we went the broader and stre this stream became, and when we entered the mouth of the gorge, we saw before us tascade leaping over a perpendicular ledge of rock 25 feet high. It had recoped out, where it fell, a round basin in the solid rock, six feet deep and about 30 feet in diameter, which was full to the brim with sparkling water.

were soon plunging about in this, to wish away the gummy coating which the Dead See Weter had left on our hodies. This coating made one fiel, to us Brother Taylor's expression, as if we had been smeared all over with molasses. The hills composing the wilderness along the western shore of this sea consist chiefly of a soft limestone which varies in color from a taway to a dark brown when long exposed, but is almost as white as snow when freshly une

ered. Nothing grows there except two little shrubs, one of which is called by the Arabs the blacksmith bush, and the other the buckelor bush. The last is well named, for you never see two of them growing together. through this region is usually attended with great discomfort and some danger to health, on account of the glare of the white hillside in the sun; but we were favored with a cloudy day and a north wind, for which me were truly thankfal.

On our return from En-gedi to Hebron, we made a detour to the southward in order to see Zeph, near which David and bis men were lurking when the Zephites betrayed them to Se and Carmel, where were the possessions of the churlish Nabal, (1 Sam. 13: 16-29; 25.) The town Ziph stood on the summit of a rounded hill, five miles south-east of Hebren, with broad rich valleys at its base, and a beautiful country spreading far away to the south and south-west, a part of the Negeb. There is noth ing left of the town, except its cisterns and sepulchres, and the broken pottery that is scattered through the soil. The terraced sides of the hill and its leveled summit are cultivated As I stood there and looked around ia grain. where the dust of David's betrayers had en-riched the soil, I felt like saving, You Zuphites, you were a mean set, you deserved the fate which has befallen you; for you betrayed the innocent to make favor with the powerful. May such be the fate of all who follow your detestable examp

Carmel is in sight from Zipb, and it lies in the midst of just such a gracing country as would delight the heart of a man like Nakal. Maon, where his dwelling war, and whence Abigall came forth to meet David, is hid from the view bybased a ridge in the distance. At the foot of this ridge, perhaps, the eventful

it is in the hill country of Judah, as is required by the text (Luke 1: 39: 40). No other city of Judah answers the natural requirements of the case so well. The Roman Catholic, however Jerasalem, as the place of John's residence and there they have extensive convent huld with beautiful gardens and orcha.

d them. J. W. McGanvey

# Fallen Asleep.

FRIEND.—At Waterloo, Iowa, July 27th, George Jonathan, son of Brother David and

Sister Linux Friend, aged 2 years, 8 months, and 15 days. Funeral services by the writer, assisted by the brethree. L. R. PRIFER.

KARN.—In the Mexico Church, Indiana, June 20th, Sister Eliza Karn, aged 70 years, 6 mon and 18 days. Funeral services by the breth-ren, from 2 Tim. 4: 6, 7, 8, EMMA FISHER

BERRY.-In Rossta, Fressont County, Colo rado, of heart disease, Sister Rachel, uife of Friend Charles Berry, July 21st, aged 52 years, 5 months, and 12 days.

ALLEN BOYES. GRBEN.—Near Carey, Wysodot County Chio, July 28th, George Green, aged 26 years and 4 months.

He was thrown from a wagon by He was thrown from a wagon sy n runnany team, July 19th, from which effects he died on week after. So is life—it is very oncertain. He was the son of Sister Green. She has our sym-pathy.

S. W. LINDOWER.

EBY .- At Merriam, Noble County, Indiana August 1st, of consumption, Sister Eby, aged 63 years, 10 months, and 22 days.

She leaves a bushand and two step children to mourn their loss. Funeral services by Jer-rounh Goup, assisted by George Swihart, from Kev. 14: 18 (Gospel Preacher, pi KNAUS .-- in the Walnut Creek Church, John-

son County, Missouri, July 31st, Sister Eliz-abeth, wife of Brother B. P. Knass und daughter of Brother E. Wampler, aged 35 years, 6 months, and 12 days. She leaves a husband, seven children, and many friends to mourn their loss. Funeral

es by A. Hutchison, from 1 Pet. 1: 28, to a very large congregation. ISAAC WAMPLER

COUGHMAN -In the Elkhart Congregation Industa, August 2nd, Sister Lazze Coagh-man, wife of Brother Joseph Coagh-man, aged 76 years, 3 months, and 10 days. the mother of seven children, of whom have passed the river of d-ath before her. She was a faithful sister of the church for

fifty-four years; a descendant of Eikhart County forty-five years. She was buried on Sunday the 3rd, and tuneral services were delayed untithe 17th on account of the inclemency of the D H lear (P. C. and Gozpel Preucher, please cony.)

# Copies of the Dau.

Ar the May meeting of the Board of Manars of the American Bible So ations were made for expenditure in foreign work to the amount of \$31,600, and grants of books for circulation and abrond to the value of 84,600. The receipts for April were 829,370. The number of volumes issued was 104,605, the brigest monthly issue during the past eight years. The total issue of the year, at bome and akrond, amount to 1,187,854.

Tax United Kingdom of Great Britsin bee long been considered the wealthiest power on earth, but according to comparative estimates ecently made France takes the lead in this spect. Quoting from these estimates we find the value of private and public property in France amounts to about \$46,110,600,000, and the same values in England, Ireland, and Scot-land, 842,500 000,000. The highways are not

land, \$42,500,000,000. The highways are not included in the English estimate while those of France are estimated at \$1,525,000,000. Thus the comparison show values to the uncount of over \$2,000,000,000 more in France

# forrespondence.

WITH many regrets for the apparent sus pension of my letters, I again resum

my pen for none other purpose than the fur-therance of the cause of our Redeemer and the welfare of Zion. I am made happy to see as many of our own contributors to the press writing sentiments of steadfactness in the faith contending carnestly for the doctrine which is according to the letter and spirit of "the word of the gospel." On the other hand I have been made to feel and and discouraged in seeing some write things which are well calcuheted to lead the young and inexperienced introduced in views and ways that may bring lamented departures from our faith. Not only so but sow partners from our fidth. Not only so but sow-ing seeds of discord, disumon, contention, if feeling, and provocation. O what a happy people we might be, and what a vast work we could do for the chilection of the body of Christ count to be the consideration of the unconverted world! Why do we not this world? Because we lack smoot? What causes this wast of cooperation in this grand world! is it not be cause so me somewhat displaced in sentiments? I think, then, it would be wise for us all be labor. first of all to unite all our forces. How can thus be done? Let us lay saide everything that causes divided sentiment. Let us return to the reason why we should not if we have allow our own deares to drift us away. "New invel ness, emplations, and what not? There result. are apparent. Let as pray ferrently and labo Let us be consent to do our duty hierers, and let us fear lest we offend "the childen of the Highest," and merit our own per sonal rejection when the Master cometh, "Look

in the Antietam Congregation was held May 27th, at Price's Meeting house. It was a very enjoyable occasion. Brother Adam Brellman and Brother Michael Bushman did the princi-pal part of the preaching, and we are pleased erfying dectrine. This only will prepare us to live forever with our crucified Lord, and bence we delight in the theme after the inward man. we delight in the Heduc after the Lawara man. Brother Bushman spoke at 10 o'eleck upon a peculus text, namely, "What shall I do with Jesus who is called Ohrist?" He spoke of the hast days of our Savior's ministry on earth—bu-mock trial before Pilate—Pilate's trouble as to what he should do with our innocent Jesushim or let him be put to shame—the uncon-verted being convinced of their not having them into his service, they are made to inquire "what shall I do with Jesus?"—If they would follow him, they conclude they must forsake follow from they conclude they most rorance the world with its giddinars, its amusements, its fashious and styles, its godless company and unbody exocuations. They don't make up their minds to consent to this, and yet Jesus knocks munds to consend to this, and yet Jesus knocks at the door of their hearts to a admittance. What will they do with Jesus but turn him saide, and probably to request it forever. And the brother's closing words were, "May God help as all to live for Jesus."

Brother Beelman offered an impressive testi Brother Sections offered as impressive testi-mony to the trath. He spoke of Jesus being with his people, and that he was here present with us. What will we do with Jesus? Nail him to a cro-7 No., no. We will give him the preference more than ourselves. We will take him at his word. We will okey. After prayer, the assembly was dismissed Dinner was prepared as usuas, and accut of the services were announced by singing. We now had another bour of wholesome preaching by Brother Berlman, who spoke with another bearnest next, and to the edification of them that

examination service, at which the eleventh chapter of 1st Corinthians was real, and many appropriate words spoken, showing the importance of Love-feasts, and in what mind we should observe them

The evening occasion was very solema, and reminded us of that time when Jesus wished his disciples' feet, ate his last supper with them,

portunity.

Our next Love-feast is appointed for the 25th day of September, at the Welty Meeting-

On Sunday after the Love-feast above refer-red to, it was my duty, as well as my sacred pleasure, to help in the visit to two applicants

On Tourday following no started for Annual Meeting, and arrived just in time to hear a pertion of the first day's proceedings. We enjoy-ed the meeting and the association of the dear brethren and sisters. What a happy time that will be when we meet on the other shore,

where the ransomed church of God will have no one to trouble its borders and cause aching bearts. Be faithful, brethren, and make no compromises with error or worldly religion. We hope to meet again by and by.

On our ratum on learned that we had several more applicants for baptism, so on the 15th of June eight were baptized near the Welty Meeting

house. There is joy in heaven, and why should there not be on earth? We are made glad to see the harrest work of the Lord. Young and old, take up the cross, and prouse to follow the Master bumbly. O what a cross the world the dissile numbly. O what a cross the world thinks it is thus to change. But it is the Lord's doing, and wonderful in our eyes. May the Lord keep them near the cross. Two more were baptized July 18th, and still one more on the 27th. We are made glad beyond expensions. O may the Lord scouling to work about the hearts of our neighbors, and may the good work grow smong us. Eleven souls have been added onto the church, we trust, "such as shall

are over, and good times we had. The first was held at Prices' Meeting-house, at 2 P. M. on the 20th of July. Our home smaletry officeated. the 20th of July. Our home smakery officeated. The 100th Pealm was offered as a baseon to in-spire us with sentiments of thank-giving for the Lord's bounty we are allowed to share. We were fold that we have abundant cause for givto follow our avocations of life names reuptedly and are having snother fruitful year. We should remember that we own some of it to the Lurd. There are poor who med help. The latoers should be well paid and not compelled to take extremely low wages. Then the church constantly needs money, to hold its Love-feasts, support its poor members, and so on. We can filty show our gratifule to God by siding lib-erally in every good work.

On the 27th, we met again at the Welty Meeting-house for harvest thanksgiving. Brother Jesee Roop and Brother David Long Breiber Jesse Roop and Brother David Long-verse with mt. Human and pospers of thanks were officed. Breiber Beon spoke upon the words, "The problems of God lands the theory to words," and the problems of God lands the three to estationsy, and called us to delty and difference. Next day, Sunday, Breither Boop persahed two estremons, and our meetings were suicked, two estremons, and our meetings were suicked, less was about physicism, as brother stated, the same being now us old man, and having long had a divisor to be numbered with the 'Britister' had a desire to be numbered with the Brothershoof. He was happy in his chedelence. Why he be happy in his chedelence, where he happy is his, and in death triumphant. In conclusion, let me say, brethren and sisters, let us be awake to our neterets. We have only one hauman lifetime to live, and by other conditions with the way short. Think of the great works as him to be a superior of the street works as here. of the great work we have to do-"Prepare to meet thy God." Jesus will help us. He is our only helper. Let us ever meekly follow him.

D. B. MENTZER. Wagnesboro, Pa., Aug. 7th Echoes from the South

Moving Time - Harvest - Thanksgiving Meet ings - Resoicing at Johnsville.

I T is a philosophical axiom that, "Nature abhors a vacuum." It is equally an axiomat-ic proposition that, "Nature abhors a pause." is emphatically no pause in nature. things more. Forward-murch, rings out from the great telephone of Eternal Throne. The

MOVING TIME.
We are moving animals. We would more roperly say we are migratory beings. Our first more was a sad one—from the b

tiful garden of Ged's presence and love, to the "low grounds of sorrow" and darkness. Since then we have groped and wondered and stum-bled through ages of moral and spiritual degra-

the patriarchal period, through the Mossic period, through storms of divine judgment, through seasons of blood and tears and sorrows, through terrible despotims and personations and great wrongs, through incomprehensible heart troubles and verations and disappointments and "manifold temptations," through struggles with the Satanic elements, through the most amazing moral, social, political, and religibus resolutions; this moving world with its moving swarms of immortal beings has its moving surrans of immercial probability of plotded its weary pathway until the goal is merrly reached. And still it moves, and still we move. God says to the neople, "Go forward," and we go, sweeping onward, the rash ing clustion of time hears us to the werge of life. Let us stand still awhile if we can. Say, brother, which way are you moving, spward or downward, backward or forward? Are you ad-

doutoward, backward or forward? Are you rel-vancing or relevaning? Are you progressing or dugressing? Now look in your distress and see. Compare the earlies of to-day with those of last year. Do you love God and his Book and his people and his service now as you did than? Forward, March. In your love growing painfully less, and your light growing dim? Right should face,—Forward, March. Don't Right should face,—Forward, March.

The seasons move too. How bewilderingly rapid do the seasons chose each other "all the year round." The block, frozen season is bur-ried out of the path to make room for lovely Spring, and it falls gently to sleep in the lap of Summer Why we are right in the midst of a

Millions of animate beings and creatures must be fed, and God gives his annual harvest Render, do you know God. He must be good who is kind and affectionate and hones who is kind and attentionate and scarce was who is kind and attention that for black of blacking to maters? Where did that crate of peaches come from? Thirty blacks of wheat per acre did you may? And provender enough for the breats acrt Winter? Core, oats, apples, berries, fish, ganc, etc. why the carth fairly grouns under the great looks of rich gifts.

"Thank you, mam," said a little miss twelve bright Summers. We love grateful ht thelive aright Salamers. We love grace and the girls and hoys. It don't matter how cold and hard the world has made us, we will love and but the world has made us, we will love grateful and pretty children. They are out-posts of the beautiful land "over the river." Shall our Father's children be less dufful? Wo think nut. "Except we become as little children," don't it may? Let every congrega-

tion of the faithful appoint a THANKSOLVING MEET and consecrate a day for special prayers and

grateful recollections. Our congregation has uniformly observed this practice. What shall we talk about?" asks the brother

on the other and of the beach. "He sends us rain and fruitful seasons, and fills our hearts with joy and gladness." Take that for your with you and make the people acquainted with our Father. Talk shout how our country is blessed with free institutions. Compare our condition with the condition of other countries. Compare our age and generation with those that have preceded us. Compare our religious dispensation with the patriarchal and Mosain dispensation. Contrast our basulfial religion with the other so-called religions of the world. Compare our temporal condition, the state of Compare our temporal condition, the state of our pantry, our dairy, our ward robe, etc., with that of our European Enstern fellow-beings. You will not proceed far in that direction till you find, sufficient cause for thankegiving. The facts are indisputable that we are the happiest conditioned people on the face of the globe.

Yes, I can harard the broad asseveration to the world never saw a nation, in its judiciest days, more widely blessed with all the constidays, more widely bissed with 'all the consti-tent of the property of the control of the con-tent of the control of the control of the con-less, discontented, mormaring, grumbling, fretling, lucking, worrying, crowling, durrel-ing, hating, etc., is our daily joys fiftered away and instrered for less than, a mean of pottage. A bread blaze of scientific, and spiritual light, shines with almost celestial effulgence from

Our herds and flocks and granuries and fields and mines and manufactories, etc., are flowing rivers and oceans of fotoess, and get we as

murdering our joys by silly fears of wont and starvation. While other nations are glid for crembs that full from the matter's table, we sit at the fishal board and partake to saliety of the richly crowned feast. And yot we are not hap-py. Let us be greateful and remember the

We were happy yesterday. It was a day of REJOSCING AT JOHNSVILLE.

Two birds from the fowler's net escaped its

Two brite from the fowler's net escaped its morrierous meshes and, plening there plaiesa, they started on their glorious flight to the realism of peace and solide. Two of Startin's servants struck for better wages and now take joyful employment on the Falber's brogard. Two yould full veragers over the ocean of time took peace the peace of the peace of the peace of the total peace of the peace of the peace of the total peace of the peace of the peace of the peace to take them about Tmy came in at the door of battless, with profound optemptic, the door of haptism, with profound solemnity, the consecratory ceremonies. It was indeed a solemply, joyful meeting and one that will linger long in our memories. They were just beginning to work out the grave and intricate probonce under the taition of a Master so wise as "Our Father." We hid you God speed, dear "Our Father." We hid you God speed, dear young brethren. Go forward in the blested work. It will ead in a good reward. You will have to wear the trom crown here. The iron-burhed cross will tear the flesh, but be patient and you will "come out conquerors, yes, more than conquerors through him that loved us and gave himself for sa." D. C. Moomaw.

# F.om Scandia, Kansas

SOLATED, as I am from the main body of

the church, and being deprived of going to hear the Brethren preach very often, I feel nomewhat lone-some, and often times I find a lit-the forsaken. The good Lord knows whether we will ever have a church here or not. We hope and pray that some good minister will come and locate in our part of the country. I think much good might be done here.

We were rejoiced to see Sister Saish A. Daggett come to our parts, and more so when she purchased a farm near us; for I think, as she will set we among us, that will be the means of ringing more members here. She is from Bl-

We have as good a country here as can be found in North-western Kan-as any where, see in our church papers of so many winesters traveling East. Why not more come West, where they are needed the most? I often wish I could be at some of the good meetings I read about, but have to be content with my lot, and hope for a better time and more meetings, here

LOUIRA J. WILLIAMS

# Our Periodicals

SINCE there is a dissatisfaction concerning our periodicals, cannot the church get up a plon that will give general satisfaction? As you have got a plan for holding Annual Meet-ing so let us have a plan for our cilitors to pub-lish articles for the church. Let the articles that are calculated to stir up strife be examined lish are calculated to attr up strife be examined at home, and if the church recommends or has no objection, lat them be published, for the church, and the church or subscribers pay them for their labor. Let there be a church paper or organ. Let the churches say what shall go below the published and not individual enterprises, for these do not give general astis-faction. And then if the editors publish any-thing that has passed the churches, they will not be blamed, but the churches themselves. No one can say that an editor has the power of a universal bishop, to reject or publish what he pleases, that he is a church master instead of a servant. There is nothing on earth that can-not be improved, so let us try in this case.

# From Ashland, Ohio,

Deep Brothrens

The Description of page 20 per large production of page 20 per large per collection beet in a condition of page 20 per large p

# (hospel Success.

And they that be wise shall shine so the fightness of the firmaneut; and they that tur-any to righte assess, as the stars forever an ret.—Dan. 12:3.

Panora, Iswa.—One sister baptized the 3rd not. J. D. Havonreux. Garrison, Iowa.-Our church was made to rejoice to see more precious souls come out on the Lord's side on the 3rd inst., making six that have been added to the church since last Winter. Our church seems to be more in love where the control of the sand union since these additions. May God give us grace to be more faithful and attentive to our duties.

J. M. RIDENOUR.

Blue Ridge Church, Ill.—We met for divine ervice at the Brick School-house. Brother Bowers, of the Urbana Church, preached. Theme,—Salvation. We next attended to the ordinance of haptism. A dear sister united with the people of God. Brother John Barnhart officiated. We trust she has risen to walk in newess of life. Oh may we all be encour-aged to see the lost ones returning home to God. May we be encouraged to press onward and upward, so that when our warfare is ended we can soar over the ever lasting bill into the mashine of eternal glory. C. Barnbart

Campbell Co., Va -- On Saturday Brother H. A. Brahm and the writer left for Campbell County, Next morning Brother Beahm preached at the Forest School-house, to a large audi-ence of attentive hearers. In the evening ed at the Forest comort-muse, to it range man-ence of attentive learners. In the evening again at Lynch's Station. Quite an interest manifested, and one applicant for buptism. After repairing to the water he was led down into the water and was baptized according to the apostolic order. Brethren, remember the people around Lynch's Station. Let your I. A. B. Hersmernger.

### City Mission Fund.

PLEASE acknowledge through your paper the following women received to be appro-priated to the City Mission service: b I. F. Rairigh, Campbell, Mich. . . . . . \$ 1.00 cob Horner, Linden, Ind . . .

Abraham Toms, Cuiro, Iowa. W. B. Woodard, Walker " . D. Heire, Clarence Center, N. Y W. A. Clark, Defiance, Mc. H. Harshberger, Mogadore, O. D. Stump, Aborte, Kan..... J. C. Beachy, Summit Mills, Pa D. C. Moomaw, McDonalds, Va...

M. M. Dietz, Waterloo, In..... A. Ownly, Decatur, Ill... E Tengue and father, Covington, G. F. E. Tengue and name., C. Tinkel, Marion, Ind.

P. P. Brumbaugh, Cove Station, Pa. ruh Tridle, Silver Lake, Ind J. R. Kishler, New Albany, Ind. M. C. Christopher, Pelton, Mo. A. Rowland, Silver Lake, Ind. Leekron. Smith, Seville, Ohio D. Rowernox, Modesto, Cal....

4. Overholtvar " B. Swartz P. S. Garman " " ..... M. Miller, New Paris, Ind. .... Locke, S. Sala, Wakarusa. Hoke, Locke, Anglepayer, Looke, "

G. B. Frederick

S. T. Bosserman, Dunkirk, O. . . . . 10.00

Amount race a to size. Sellow
Many are the congratulations for the Gity
Missoin Service, by the donors breathing forth
a spirit of prayer that will bring God's blessing down upon the work. Some are aged, going down upon the work and ere they lay

ome contributions are from the old mothers delivered two the entire brotherhood and friends of the cause, trusting that help may come in fast from all ork at the earliest possible movements.

This committee asks the prayers and assist-see of God's people in this noble work, and by the help of God we will endeavor to do hast we can in prosecuting the work to the honor of God and to the glory of his name. We shall endeavor to select brethren that usll constitute the evangelist committee to reach the gospel, who are true exponents of he Brethren's dectrine as taught in the Bible.

and who are true in spirit and sound in the faith of Jesus. As to the length of time the evangolists shall preach and alternating with rangelists shall preach and attenuous without shall be determined as the work progresses. Trusting we have the prayers of all God's people in this work of evangelism, I remain your brother in Christ.

S. T. Bossenman.

Sec'y and Treas. City Mission Service From Monroe Church, Iowa,

THE good work is slowly progressing in this part of God's moral vineyard, and sinners are still enlisting under the banner of King Emmanuel. Some time ago a single immer-sionist held forth his views in regard to haptusm and feet-washing so clearly (?) that some of the advocates of mono-buptism thought

which it is founded, and the word of truth with which it is braced, it withstood the contest,-it being of God. So far this year, eighteen have been haptized,

being the immediate result of the labors of our home ministers, together with the compliance There seems to be an increasing interest awakened in regard to the doctrines of the Bible as believed and practiced by the Brethren, May it continue; and may the BRETHREN ever

be AT WORK proclaiming the "good tidings of great joy, which shall be to all people," that sinners may be brought into the fold and enter muto the service of the Lord, and finally meet

note the service of t Acery, Ioun, August 2nd, 1879.

From Carcy, Wyandet County, Ohio

WE took a trip to the Insane Asylum at Columbus, Ohio, and in passing through the different sportments, we were impressed the different apartments, we were impressed with the thought bow poor and miserable is the human family in this life. In looking at the different classes of people inside of the walls we say old fathers and mothers whose holds are gray and evidently their days are few in this life. There are the middle aged who have children at home left in a cold and sunful world, where they have no kind father or affect-ionate mother to soothe their sorrows, or drive away their fears, or speak a word of consolatrop in time of need. How thankful we should

tion in time of med. How thankful we should be to God, and how kund we should be to our parents while they live. After they are dead then we have done our dusty toward them. There are some there that are young in years; all seemingly to have lot their reasoning faculties. It is truly a sad some to behold. There 1.00 are 875 patients and 225 employes, making a 1.00 total of 1.100. We were kindly treated by the officials and employes, for which they have our thanks. S. W. Lennowes.

From Turkey Creck, Ind.

1.00

THE ark of God is moving along slowly. Since my last we received one by haptism.

Another one who has been confined to his hed for some time, is willing to join in with us as soon as he gets able to he taken to some suits Ing down upon the work. Some are god, go good he begind the brought files and one Gry he had be based to seem rules
are given the brought files and one Gry he had price water beginder on the administration
are given the brought files and one Gry he had price water beginder on the administration
are given to be supported with a wram hort fail prayer for
Darkies the Tanakapiring Meeting. The
Brancour of the eners, Some any possing, and garge even filed, desiring a
broad proposed with a wram hort fail prayer for
Darkies the Tanakapiring Meeting. The
Balk bearing and district, one yes dead
with the control of the co

-, one at 10:30 A. M , the in Israel. God bless the dear sisters, "last at the cross and first at the grave," of their vises how thankful we ought to be. Hes text in the the cross and first at the grave, "of their rices best blandful we ought to be. He text is the Local, and are just are engre to later for him as formous own form lade. It is 10 to set of 2 first a slaye of old. Then again help it coming verse how 60 d has thered as, (at head some of their public graves for the success of the form our terms and held graves own, and come, and their tender head are bleeding for [16] would say, "Then fool, this night shade the sharthen of the sinner. May 60 d bless bly vond be required of thee." Before Calvert thought if God has blessed us with more than we need, we should give the rest to the poor, or

to the missionary cause.

# From Somerset, Pa.

J. H. MILLER

Dear Berthrens THIS is Sunday morning, and I just now mad your excellent article on "The Foul-mouthed Slanderer and Abominable Tittle Tattler," and the piece following it called, "What We Need." The reading of those two articles has called forth my sympathies, and I assur-

felt sympathies. I hope and pray we may all meet at last, far herond the reach of such an-We are not subscribers to your worthy paper we read it every week with pleasure We exchange with our neighbors and so we get five of our church papers; so you lease excuse father for not subscribing for it at present, though we received your kind solic

ions and a copy of your paper. Thank you

Hope the delinquent subscribers will pay once, and that the Lord will bless the B. AT W.
A. Sister. Danish Mission Report Naperville Church, III ........... \$2.00

Esnark Arnold's Grove A. J. Myers, Chic Manor Church Md. Boletourt Church, Flat Rock Middle River

C. P. ROWLAND, Trensurer. C. P. ROWLAND, Lawark, Ill., August 4th, 1879. (P. C., please copy.)

David Wells, Pa...

From S. M. Burket.

OR the benefit of those brethren coming to core round trip tickets by securing an order from me to Emporia, via. of Parsons just as chesn as they can get them to Parsons, and thus have an opportunity to see the beautiful Neoslio Valley. From Chicago they can buy

nd trip tickets at 101 Clark St. for \$16 Wayne the round trip ticket will cost \$52.60 There will be quite a number of Brethren here from the different States during the latter here from the different States during the latter part of August and in this month of Septem-her. Our Love-Seat is on the last Saturday in September, to which all coming are invited. If the Brathren coming will write to Brother J. J. Solomon, or to Brother Andrew Culp, or to myself, the party written to will mee t them on their arrival.

Parsons, Labette Co , Kan.

Echoes from the Antioch Church for the

THE Antisch Church has six ministers and five deacons. For some time there has been meeting at eight points each month; this month there were ten meetings within the district. Our harvest meeting was held at the Hart's School-house, and a very pleasant meeting it proved to be. After a short sermon, lib-erty was given to each one that felt so disposed to make a few remarks. Upon the whole the congregation seemed to feel thankful unto the Giver of the bountiful harvest. Our mine were also drawn forward to the time who

were also drawn forward.

Christ shall gather this harvest in.

J. W. Southewood.

guts their doctrine. Our Brotherhood wastes thousands on toberco and lable danties and luxuries and on the foolish fantestics of fashon, and give but little or nothing to the cause

Every brother and sister in the church ought Every inctiner and saster in the charek ought to contribute sounthing to city mission service. At least 1 think so. Send your contributions at once to Bercher S. T. Boserman, of Dankirk, Ohio, who is the Secretary and Treasurer of the committee chopen to superintend that branch of the Lord's work. D. C. MIDDRAW.

### Ashland College,

BY strict economy a student can take a year's Course of instruction of Ashland College for \$100. These who wish to perform labor for \$100. Those who wish to perform labor and reduce their expenses still farther, should apply seon, that they may be accommoduted. College opens September 17th, 1879.

# Announcements.

\* LOVE-FEASTS At Wuddam's Grove Meeting-house, Steph-

enson Co., Ill. Get. 30th and 31st, at 1 P. M. In Christian County, 10, five miles west of Morrisonville, at the house of Brother Peter Dow, Sept 26 and 27, at 4 P. M.

At North Solomon Church, Smith Co., Kan , t the house of Brother John Wagoner's, Sept.

In the Frankliu Church, tour and one-half miles north-cust of Leon, Decator Co., In . Oct-Six miles south of Iowa Center, Story Co., at

the residence of Brother Samuel Myers, Sept. 25th and 26th, at 10 A. M. Logan Church, Logan Co., Ohio, Oct. 2nd, at

Panther Creek Church, Woodford County, Dl., Sept. 25th, at 10 A. M. Meeting to contimue over Sunday.

At Black River, Medina Co., Ohio, Sept. 19, at 5 P. M. Meeting to continue over At Neosho Church, Neosho Co., Kan., at Brother Joseph Garber's, four miles north of Parsons, Kansay, Sept. 27th and 28th. In White Cloud Congregation, Nodaway Co.

Mo. September 29th, and close the 28th in time for District M-eting. The meeting will be held 5 miles south of Mayville and 2 miles north of Arkor. At Spring Creek Church, Kosciusko Co., In-

dians, Oct. 24th, six and one-half miles south of Pierceton, on the Pittsburg, Ft. Wayne and Chicago R R, and five miles north-west o Collamor, on the Eel Kreer R. R., at 10 A. M Patt Valle, Church, Neb., Sept. 13th and 14th, at the house of Brother Kinzer, in Butler County, seven miles south-west of Bayed City. These coming from the south stop off at Sewart, will inform Brother Eli Armaghoet by letter, at Summit, Butler County, and he will

True Dynamical Obsistes, is notice and necessity tought and predicted among the Erchren or Germ Baptists By J W Stein, being one of his twenty mens for a change in charch relation. 16 cost, rept Primphant —in six numbers of four pages Baptises. Gence and Truth, Feet-making it sty Kindness. Non-Reston nonseared, and Found tof Shoot. Price I cent on 80 notes rep lamined.

The Teriest Flan of Sairstian, or Sale Ground.

Macre. Showing that the position eccupied Brothern, is infolibly onfe. 10 seats; 12 sopies Any of the above works sent post-paid for the BRETHREN AT WORK,

Lanark, Illinois, W. U. R. R. TIME TABLE.

α.	
	Artifettadelies , 21
	Passengers for Chicago should leave Land
	10 St. P. M. ston to the Western Union June
	here they need wait but five minutes for the
	suga. Milwanice and St. Paul passenger trac
	tions much Clucago at 7:45 the same evening
2	rough Laseurk from Chacago; go to Ft, Wava

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 10.

Vol. IV.

Lanark, Ill., August 25, 1879.

No. 35.

# The Brethren of Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

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n Pass-From J. E. Pfosts; A Sad Ocens a.-J. H. Miller; From David Bowman.

## STRIN AND BAY DEBATE

interrupted personal succession. Mr. Powell truly remarks that "when gospel fruth has been Prop. 1st-Brethren (or Tunker) Churches pos preserved against error, a real revisal of apos to the Bable Characteristics which entitle them to be regarded as Churches of Jesus

D. B. RAY, Denies J. W. STRIN'S 19TH APPRIMATIVE. FRANKLY neknowledge that I have not seen the work of Bro. Mack, Sea., from which Mr. R. quotes, neither hall seen the statements of Bro. Mack Jr., till Brethren called my atfee were with the church and the multiplicity to summent apongy for the over-agot. It beaseds of as current. The hearts of all men are in his about those articles being "Bastist documents," keeping. He can rare un and qualify instrusuch as they were not reproductions of Bro. Mack's article, but were compiled by Bup- says: "He that bath my c tists, and my attention had been called years keepsth them, he it is that loveth me: and he ago by Bro. Moomaw to the assertion of Mr. that loveth me, shall be loved of my Father, and I hope, therefore, that my friend will have the bonor to withdraw his premature have an organic uninterrupted personal connec charge of "lalse accuser" and other muliquing and 6 of Hedges Logic, by which he agreed as a gentleman to be governed during our debate. I cems that be proposes, since his arguments tail, to try the virtue of personal mulignity and onen insult. Is such "the Spirit of Christ?"

Does it not prove his defeat? chance succession. I flure succession, the succession is a succession of the Brechtera unintercepted succession, through "the Brechtera unintercepted succession, through "the sight succession. I again the Waldenses or any utter;" though I do be friend if the first shrivings were not gathered the Waldense or my uthere; though 140 be; fixed if the first densities were not gathered [John Miller, where their fixed himselfs at least "fixed himselfs at least "fixed himselfs at least "fixed having been in all pseudold had been been with the major Waldenses more by John, on subspitied man "Where had presented that the major fixed had a move to the fixed ere ever target that "dailbren Vid. 1, p. 220. while the movements and manner of after the coverage to their on detertion" and Mr friend it.

the Reformation. I majutain that the Brethsors to the morient Walen are proper succe. denses, Albigenses, Novatians, primiter Catholies and apostolic churches, because they succeed them in adhering to the same principles faith and practice. Mr. Ray would do well to consider the evidences already adduced in proof of this, and if he cannot refute them, which he has not yet attempted, to hold his peace. His mere assertious only light the wind. He, has persistently refused to notice my arguments on the nature of church succession, and hence leaves me without a respondent on that issue.

rapted and discontinued, and the priests had spostatized from the teaching and practice of the divine law, and even forgotten it, and Hilkish found the book of the law (notice, he did not receive the pure ordinances by uninterrupt ed personal succession from good men) and Jo sials the king caused it to be read, and Israel returned to the commandments of the Lord, and ovenanted to walk according to them and observed them and were blessed (see 2 Kings 23) were they "blosphemers?

Had hades prevailed against the divine theor ency? Was the subsequent church of that dis pensation founded upon Jo-ish? or Hilkish? Were the people "presumptions," "hisrohe midst of a rebethous and apostate generation? Were Josiah and Hilkiah "blasphemers" be cause they were reformers-God's instranceast recall the people from apostasy and error? Mr. R. eseuct show that the church of God in my age, whether ante-diluvian, Mossic, or

Christian, ever depended on an appler of men

tolic faith and gospel holmas has been brought about, God has employed men Nor in this scheme of succession. The gaspel would have perished if left to this succession. Man corrupts everything. He is not to be trusted with so ecious a treasure as obristianity. God keen his own work in his own hands. He and he only holds the keut of the ministry of his word. \* When ministers fornake God. God forsake them," (this is also true of churches." "He tention to them since my allusion to the artic- then raises up others; he sets his own seal to los of Moure, Brown and Edwards. I hope my their party, doctrine, labors and sufferings, by making them abundantly successful in the con of engagements which have crowded them, will be sufficient apology for the over-sight. It tension of his church. The residue of the Sprit keeping. He can raise up and qualify instru-nts for his work from my quarter." Christ

nandments and According to my friend any number of men may have Christ's commandments, but cannot keep them unless they can find other men who

tion, through others just like themselves, to the epithete, and have some report to Articles 2, 4 apostles, to give them the privilege of obeying Christ. He and his co-workers "venture to sus gentleman to be governed during our debate. I pend the validity of their own ministry and or-regret the necessity of alluding to this, but it dinances, and the whole christianity of all their people, upon this doctrine" of ministerapted personal succession. This the Brothren have never done. In submitting to Christ's author ity, they build up a hum (Matt 7: 24, 25), not I do not question the correctness of Brother upon Bro, Mack's or any one clsc in, or before Muck's statements, as he had an opportunity of knowing whereof he affirmed. But they, in no stry, sflect my position on the question of true from the "faith and practice handed down" by true fire. Mack was not the same "handed down by

christians. It is not true that the Brethren de rived their baptism from "uninspired" histories but having "examined diligently the New Teabament," they found it commanded by Christ himself (Matt. 28: 19), as we have shown. And the very fact that they practiced the "primitive baptism," shows that it had not ceased. It stall My friend may denounce it as "new baptism," but he cannot point to its beginning this side of the great commission. True, he as sexts, in his Baptist succession (p. 355) that: "After the rise of the Arisu controversy, the For this bold statement he offers no eral kind communications, years ago, for the peries with salent contempt. I have pro apon the truth; and now I sak him (if he re-

baption, etc. They do'teach that men may de-

gards truth, as a professed historian) to have the honor to correct it and acknowledge it to be as ergor as publicly as he has declared it. Will But Mr. R. thinks the Brethrens' organ tion at Swartzenau "blasphenous," etc then, must become of the Baptists, and of him for fellowshiping them?

Mr. Rogger Williams, who founded the Baptist church at Providence, in Ameri baptized by one Holliman; then Mr. William rebuptized bim and some ten more." "March 1639." See Backus' Hist, of New England Williams' spology for starting this church was as follows: "If may soul could find rest in foingur unto any of the churches professing Christ no extant, I would gladly do it." Idem, up. 144 145. We further learn from this old Baptist history that "this Baptist church at Providence appears to be the second distinct society of that denomination in all the British empire." Iden. pp. 148, 149. We will now look across the ocean to the

first church of 'Particular Baptists' in London. and in the world as far as we have ever been able to learn. "Several persons in the society" (of Independents) "finding that the congregaion kept not to their first principles of separatism, and bring also convinced that hapteses was not to be administered to infants, but such only as professed faith in Christ, desired and obtained liberty, and formed themselves into a dis inct church, Sept. 12, 1633, having Ms. John Spilshury, for their minister." Idem, pp. 106 107. The following was Mr. Spilsbury's apology for starting baptism: "Mr. John Spilsbury, pasto of the first Baptist cleurch in London, says: "Be conse some think to shut up the ordinances of but through the anthority of the populom of Rome; let the reader consider who haptized John the Buptist before he buptized others, and if no man did, then whether he did not buptize others, he tunivelf being unbaptized? We are taught by this

what to do upon the like occasion." Idem.pp. 101, 111. Mr. Benedict the Baptast historian, calls this "a new baptism." Benedict's Hist. of the Bapists(edition of 1813), Vol 1, p. 198 Was that "blasubemous? Mr. John Smith, and some other Eni-

dissidents, formed themselves into the First Church of "General Baptists," in England about 1606 or 1608, by starting haptism onew also. See Robison's Works, Vol. 3, p. 168. Respecting the origin of the Welsh Buptist Mr. Benedict says: "The first Baptist church in

Wales, of which we can give any clear account, was founded at Swasses, in that country, in The principal man among them was John Miles, who afterwards come to America and Journal the church at Swanzen, in Masterchusetts." Benedict's Hist. of Baptists (1813),

Mr friend traces a large aconoction of the

American Baptist churches to these Welsh Bap this first Welsh Boptist church at Swanses, 1 any organic connection, it was from the Rontitls of bondon (whose origin we have noticed), by sending "Mr. John Miles and Mr. Thomas Proud," to London; who "were well received and were soon sent back into their own coup and were seen such marking their own country again, and were instrumental of guthering a Baptist church." Backus Hist. of New England Baptists (1777), Vol. 1, pp. 350, 351. Mr. Backus, this Baptist bistorian, gives us the fol-lowing from the "records" of this church is Wules, gathered by "Miles" and "Proud."
"When there had been us company or society of people, helding forth and professing the doctrine, worship, order, and discushes of the Gospel, according to the primitive institution that ever no heard of in all Woler, since the aportasy, it pleased the Lord to choose dark corner to place his name up, and honor dark corner to place his name in, and bonor us, undestrain creatures, with the happiness of being the first in all these parts, aroung whom new proceeded the glarinus ordinance of bugities, and here to guide the first church of bugities believes." I down, pp. 380, 331. Thus the Baptitist orginated from self-constituted and self-bugities of whether the supplies of the bugities of whether the supplies of the bugities of the self-bugities of whether, who substituted on shadeward to pitcal charries, who substituted one functional dip for the christian ordinance of immersion into the name of mah person of the Holy Trin-ity as our Lord commanded. Matt. 38: 19. I must here say to my friend, "this proverb, Phy-sicium, heal thyself." I am still of the opinion ziriun, heal thyself." I am still of the opmon I can make out a better case of church successthan Mr. Ray.

My friend tries to evade the outh question by talking about "universal application." I apply it just where Christ did, to the members of his shurch. I did not say the U. S. Government was a model for church government.

Mr. Bay if it was a "controlized his and he evades my question, as he has also my nestions respecting the ancinting. He courts us ugain as having a "Congress" Our

BECAPITULATION CONTINUED

My 3rd reason why the Brethren possessed 5th characteristic, was that they baptize by a formant basing posture. This I supported by 13 distinct arguments, to seven of which Mr. R did not even attempt a reply. His quibbles

on the others were lost.

My 4th remon why the Brethren possessed this characteristic was, that they observe the laying on of hands and prayer after baptisms In support of this I offered five arguments based respectively upon: (1) Its observance in the carly church; (2) Its primitive prevalence; (3) Our obligations to retain apostolic traditions (2 Thes S: 15: 3: 6, 14): (4) Upon the fact that it had never been repealed by divine authority; (5) That it is assigned to no peculiar period or condition of the the church more than is ministerial ordination. To these I had no respondent.

My 5th reason why the Brethren possess this existic was, that fley teach that persevering faith and faithfulness in well-doing are divinely appointed means by which obristance attain to eternal blessedness and fruition. Mark 10: 31; Ross. 2: 7; 1 Tim. 6: 12; Heb. 11: 13.

To these I had no res

# A SCRAP

BY D. C. MICOMAD.

Did you say, brother, that I am begging t much? The church commissioned me twelve rears ago to beg the people to serve the Lord. and I have been and am determined as much as in me lieth to discharge that secred trust, and I hope the dear brothren will judge me with righteous judgment, and in the meantime and their love-othering to S. T. Bosserman, Dankirk Ohio, treasurer of the City Mission Service

### IT IS SWEET TO BE REMEM-BERED

T is sweet to be remember Even when life's sky is bright, New radiance to the light,

It is sweet to be remembered, When skies are dark with gloom And tried and trusted friendshaps, Are buried in the tomb.

It makes our hearts grow lighter, And litts our spirits heaven To trust and lens on him.

the loved ones for away. And the kindly words they said to us Oh! are we still remembers Say we softly through our tears?

Do they keep out memory sucred, Through the weary toilsome years? It is awest to be remembered, When the dyner hour at a nd the prayers of our beloved, Make our faith more pure and clear. A lonely smile is given; Abl it is blessed to be remembered Selected by MARY CRESS

## BAPTISM FOR THE REMISSION OF SINS

BY WM. BOROUGH.

"Repeat and be baptized every one of you in the name of Jesus Christ for the remi-sins," Acts 2: 38.

BAPTISM for the remission of sine "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. to order to comply fully with this com mand three conditions are necessary. To believe. 2. To repent. 3. baptized. Hence baptism is designed only for those who can receive it under those conditions. To such it is not a source of pardon unless those conditions are jointly complied with. These are divioely appointed means by which all may receive pardoe. Christ says, "Ex

pirit, be cannot enterioto the kingdom Man is composed of body sod spirit, both of which have sioned. The body belougs to Christ as well as the spirit; they are both his by redemption; both are to glorify God. The hody is given to Christ in haptism, while the spirit is renewed by the Holy Ghost; and the man is born of water and of the spirit, without which he cannot enter into the kingdom of God. Therefore Christ gave his apostles a great commission, saying tio ye therefore and teach all nations, baptizing them in the name of the Father, and of the Soo, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, aud, lo, I am with you alway, even

unto the end of the world." Matt. 28:

19, 20. Here are two specifications of

duty; first, teaching; second, baptizing,

but when we add the testimony of Mark

Luke, and John, we learn that there are

great commission. First, teaching or

mission of sips, or pardon. Taking the event of our subject into immersion. I say and in Iowa, and raise asideration we find that teaching or a crop. We certainly think the immerpresenting a water lefter was congr. To somet would not be most tructus in his physicious against the driven origin of passes passes in moon with ince size a leave of most included or the left his. Provide the Bible. Provide Noder is the most the Universe, which are more most contain a leave did; to repeat is also what the case, the definitionstand says, "I hap appropriate some for althord paper that they did; to basines is what those did in the in the most of the Father," and could be found to the neighbia language "events" to "have taken place is union." preaching is what Peter was doing. To sionist would lack as much truth in his

ion which extends to the end of time. To remit or pardon sins is what God did, of the Son," and performs the and always will do when these specifiestions are properly complied with. There is, however, but one specification upon which there is any great difference of opinion is regard to the masser in which they should be complied with and that is baptism. Christ says, "Bap tize them in the name of the Father. Here is an assemblage of words expressing an idea; it is imperative; it express es a command. To comply with this command requires action; it is also trans itive having for its subject you or thou understood. Baptize, the verb, them, the object. Here is action expressed as passing over from the subject or adminstrator to the object or receiver. There fore when an administrator says, "I bap tize thee in the name of the Father, and the object or receiver receives no action, the administrator does not do what h says, he therefore does not obey the Sa vior's command, and besides tells an un truth; but we pass on to the cext word and is a co-ordinate, copulative conjunc we have the same subject repeating the same action upon the same object or re ceiver, in another name; hence if the ob-

tion connecting similar elements, then ect receives no actiou, he labors under the same misfortune that he did before, and the administrator commits another violation of Christ's command, and tells another untruth. He says, "I baptize thee in the name of the Father," but he does not, then he says; "and of the Son," but he does not, then he says; "aud of the Holy Ghost," and does what he says, using the same connective, baving the same office, he being the same administrator, expressing the same action upon name of Jesus Christ, which is also putthe same object in the third name, yet the first action has just taken place. "O

consistency where art thou?" brings up the issue before us in these words: "Sou is a noun in the objective case, and must have the preposition of to govern it. Of is a preposition, and must have the noue name understood before it as its antecedent term of rela tion. Name is a noun in the objective cept a man be born of water and of the case, and must have the preposition is

In. a prepo understood to govern it. sition must have the participle baptiz ing understood as its antecedent term of relation. Buptizing, an active transi tive participle, must have the pronoun ye understood as its nominative. Just in this same manner and just as simple and plain is the secondary sentence and of the Holy Ghost, to be analyzed

and parsed under the same rules We will now endeavor to explain the meaning of the language of the commis ion in such a manuer that those can un derstand who do not understand the rules of grammar. If I say, I raise my corn io Indiana, and in Illinois, and in Iowa and only plant in Iowa, and you would

learn the facts in the case, you would certainly think I had told you an un truth. Notwithstanding it is parallel with single immersion. The single im with single immersion. mersionist says, 'I baptize thee in the name of the Father," but he don't do it, five specifications of duty given in this I say I raise corn in Indiana, but don't do it; he says, "nod of the Son" but preaching; second, belief or faith; third, he don't do it. I say and in Illicois but don't do it; he says, "and of the Holy Ghost," and performs the action of

repentance; fourth, baptism; fifth, re-

to whom Christ gave this great commis perform the immersion. He does for it is evident that infidels are always just what he says; then says, "and immersion; again he does what he says; and then says, "and of the Holy Ghost," and performs the third immersion. He has done just what the Lord told him to do, that is he has per

formed one baptism. Again, if I say I raise corn in Indiaua and produce corn there I do just what I say; and in Illinois, and raise a quantity of corn there, I again do what I say, and in Iowa, and plant and harvest a quantity there, I will then have done just what I said I would. I will then have raised one crop, although it required three efforts to raise corn in three States. Just so with baptism, it requires three efforts to baptize ioto three cames, and constitutes one haptism. Then we have 'one Lord, one faith, one haptism." Eph. 4:5. And we firmly believe that the omission of immersion in the first two names destroys the validity of baptism. from the fact the candidate is not haptized in the name of Jesus Christ, or the Son, (another title of the same per son). Christ distinctly says, "He that entereth not by the door into the sheep fold, but climbeth up some other way,

the same is a thief and a robber." John 10: 1. He further says, "I am the door; by me if any man enter in, he shall be saved." John 10: - u. Again he says, "No man cometh to the Father, but by me." From these Scripture passages we find that Christ referred to the church when speaking of the sheepfold of which he himself is the door; he is also the Shepherd and went in at the floor when he was baptized of John. Rotering in at this door, is to be haptized in the tiog on Christ, by which we can also come to the Father. Before we proceed further we wish you to bear in mind

A prominent writer upon this subject that there is no command or ordinance given in the word of God wherein the name of Jesus Christ is ever invoked up on a penitent, wishing to come into the fold of Christ, except in the ordinance or baptism, let the form of the name be what it may. "Then how shall we es cape if we neglect so great salvation Christ says if we enter io at this door, we shall be saved, saved from what? Our past sins, that is our sins shall be remitted or remembered against us no more. This proves clearly that Peter knew what he was doing when he spoke the words or language of our subject to a long time to examine them all if the Pentecostian Jews than to those who would say follow the example of the Shepherd; go to the river or where there is much water, then do as Philip and the Eunuch did, go down into the water, then do as Paul says, be buried, be buried in the name of the Father, and of the Son, and of the Holy Ghost, (as the

Savier Commanded), for the remission of sios, calling upon the name of the Lord. This dooe, you may go in and out and find pasture, that is, you may then walk in newness of life, and grow in erace.

# EXAMINATION OF SOME OBJEC-TIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. HUMMER

SOME person sent me a copy of the Truth Secker in which are many objections against the divine origin

seeking for truth and never able to find it. In the first place infidels have no knowledge of truth, and can therefore not find it. If a man sought peaches in an apple orchard he would not find acy, or if a man imagined that a peach was an apple, he would feel sure he had a

peach, when in fact he had an apple Before a man seeks for truth be must know what truth is, or else he cannot find it, and then he must have some knowledge of the means by which to find the truth, or else he cannot find it. al though he had a knowledge of truth. It is however, doubtful, whether a man can have a correct knowledge of truth and be ignerant of the means by which it is acquired. The man that has a correct knowledge of truth is a philosopher in the true sense of the word, and ion dels are the men that are destitute of this knowledge, and therefore the dupes of their owa sophistry. The copy the Truth Seeker now before me is a fair representation of this fact, for it is like all other objections that have ever been urged against the divine origin of the Bible-entirely urelevant, nod has no more direct bearing upon the issue than it has upon the tides of the ocean.

The Truth Seeker heads his article, 'Interrogatories to Jehovab," and then arts out in the following strain: "Great Jehovah, are there not many characteristics appertaining to thy revealed Word, not yet alluded to, which are well estculated to shake the confidence of think ing people in its divinity. While it marrates the occurrence of many events im possible to have taken place in unison with the laws of the Universe, which are never superseded, does it not omit to state important eras and events which have had a certain existence? Does not the Bible fail to say any

thing about the upheavel of mountains and continents which is now well known to have occurred from time to time since the carth existed?

By the marine shell deposits, scashells, etc., which have been formed on the summits of the highest monotains in the world, like the Himalayas in Asia, and the Alps in Europe, and many of the mountains and hills on this continent. have we not conclusive proof that they once emerged from the bed of the ocean The Truth Sceker goes on with a long list of similar "interrogatorics" and this is his 34th No., so that it would require had them, but as this No., must have are desirous to come into the fold, we been considered unanswerable or one of the best out of the 34 uumbers, (or else it would not have been sent to me.) I will devote some time to the examination of this No., and show the weakness of such objections. Although these "in terrogations" are like all other objections against the origin of the Bible-irrelevant and do not deserve an answer, yet I feel like exposing these silly objections. Cap any man that thinks such inter

rogations have any bearing against the real issue, ever expect to find the truth The only time the Truth Sceker touches the issue, he assumes the very point in debate, and then goes on like a wild man that just entered the arena. Why does the Truth Serker not sustain his allega tions by competent testimony instead of simply denying what it is his business

He says the Bible "narrates the occurrance of many events impossible to have taken place in unison with the laws of

Seeler denies is just what we affirm, and out of market, or else meet the issue fair just what establishes the divine origin and square. The world is about tul. of the Bible. Now if the Truth Sector enough of such infidel stuff. If they can prove by competent restinous that want to illuminate the world, and set it be must be considered the victor, but if ble of doing the job. If we are not to he cannot do this the battle is lost. Now be governed by argument and compe if he could have furnished any competent testimony, but fanaticism, I want tent testimony on this point, why did to know it. be pass this point with a mere denial. His whole proceedings show him to be have "superseded natural law, did take of ther incompetent to defend his case for place, and these events are recorded in the want of competent testimony or else ignorant of all laws of controversy. If did not take place, that it is an impossi the Truth Socker thinks his readers are bility for them to have taken place so familiar with the testimony from its Now what is the legitimate rule to set usual introduction that he deemed it unnecessary to give it here, I would just remind bim that the testimony usually offered on his point is irrelevant, and could not come into any court.

The testimony usually urged or offered has no more bearing upon the alle gation than it has upon the tides of the organ. NATURE is the only witness that infidels ever bring upon the stand to tes tiny. Now just how nature can testify in this case is more than I can see. How can Nature prove that her laws "were superseded"? Would Nature be a com Would Nature be a com petent witness? Any man that will oring Nature into court as a competent witness shows himself ignorant of the first principles of controversy, and will never find the truth and if he seeks for it until he is gray-headed. If the Truth Seeker contends that Nature is a competent witness in the refutation of this question, will be be kind enough to tell me what would be competent testimony to establish the affirmative? Does the Truth Scoter think if the Bible said

omething about the upheavel of moun tains, that the divine origin would then be established? If the objection is valid and dispresses the divine origin, would it not prove the affirmation or the opo site side. If that is all that is essential to the evidence to establish the divinorigin, then I must confess the infidely have a great deal of "common sense" or " and Christiaus have none. It I find in the Bible what every school boy could tell me without any revelation from God I would certainly feel as sured that it was of divine origin, but if I was to find such information that was impossible to be acquired through any natural channel claiming God as its an thor I would of course think that was all bosh, and that the author was a man. What wonderful reasoning powers thus as managers of the "City Mission Ser infidels have! If the Bible only contained some account of "the upheavels of to the public. Brother : T. Bosserman mountains" how conclusive the evidence of Dunkirk, Ohio is both secretary and would then be! How readily would infidels accept the Book then as the production of God!! What force there is the executive part be will coufer with then in the Truth Secker's objections when they are reversed and used in the at once. We have now two evangelists affirmative instead of the negative! If I selected and if they are at our disposal could offer no better arguments to the they will be sent as the necessary ar keep still. Let infidels bring a single no doubt be the City of Chicago, Il). competent witness into court to testify against the divine origin of the Bible, if when fully arranged. they can. I will risk the credit of my understanding in making the assertion to make this service a success, and they that infidels cannot produce a single are available. 1. We want good mencompetent witness to testify against the able men-such as fear God, good rep divine origin of the Bible, while I can resentatives of the Church and her d produce more than I can examine in trines-men who are not afraid or asham twelve months to testify in its favor, so ed of the truth when unpopular, and

with the laws of the Universe," we not be entirely melesa to attempt to intro-only admit, but contend, but these direct resummy in this examination, out charitably of those who have the work of "evectsh" did the place which the Tenth indicates must either take their challenge to do. There are doubtless abler minds "events did not take place, then right, they must show themselves espa

> The Bible says that "events" that detail, now the Truth Scoker says they tle the controversy? Why, by compe tent and relevant testimony not subject to impeachment. If the men that say they saw those "events transpire, are competent to testify" and are men of truth, are we to reject their testimony and shout

Could any man think of a God, and describe his character and his own rela tion to him, if there were no God? Could any fabulous religion exist if there were nogennine? Could any man impose coun terfeit mouey if there were no genume Before a fable or falsehood can exist there must be a genuine or truthful.

The fact that many religious in th

world are spurious does not prove al they prove that there is a genuine religion. lu this way I might go on and prove the Bible of divine origin by selfevident propositions regardless of any human testimony, but as it would re quire months if not years to present all to this point in the examination of these objections, by pointing out their irrelevancy. In every light that I can view infidelity, it is arbitrary in first principles, and opposed to self-evidence. It

feeds upon imagination, lives in doubts and dies in despair. I will now close No. 1. by congratulating the Truth Seckor with the information that I do not doubt the upheavel of mountains, etc. but I am very doubtful if he would be here the Bible of divine origin if it gave the most descriptive account of such things.

# CITY MISSION SERVICE.

BY JAMES & STIT.

AVING now accepted (though some what reluctantly) our appointment tressurer. All suggestions and money should be sent directly to him, and for us. We want the work to go forward world than the Truth Secker, I would rangements can be made. The field will But this will be officially made known

Now, brethren, we need a few things that a man that devermines ruth from who can defined it when assisted. 2. There is a three competent testimony instead of a wild We want to keep united. There is deer's tongue; it imagination, on soon determine in his strongth in union, but a house divided o an mind which is the truth. It would against itel's must fall. Let us keep ceives the slander.

down prejudice, and think kindly and and better hearts for the work than those of us who have been chosen, but as w were selected we feel like doing wha we can. The work is beset with many difficulties, and to begin to find faul and criticise will be like frost to the early flower. Living remote from each other, we cannot move as expeditiously and, perhaps, not as cautiously and pru dently as we would like, 3. We need money. The exact amount cannot be told. In fact, the more we have of it the farther the work can be prosecuted. Now brethren and sisters, you have vol untarily offered your money to start s glorious work, and we have been ap ed. This we will try to do, but we need more if the work is to go on. Aft er the work is started in a particular locality, and the Lydias are found, the expenses may not be so great 4. We ed the prayers of all. If the Lord heard and answered the prayers of de vout hearts in behalf of imprisoned Peter, he will surely come to our assistance if prayers are offered up to him in be half of the "City Mission Service." Let this service be held up to the Lord in the public assemblies, at the family al tar and in private devetions, and let all feel while at their daily round of duty that there is a great work now begun. Let dollars go up to Dunkirk by the thousand and prayers up to beaven by

fully consider in love any that may be to McKees, Blair County, Pa., as it is more convenient than Newry. Yours

### IS IT WHAT IT QUIGHT TO BE?

S our daily life what it ought to be? Do we not allow petty vexation and trivial things to sour our temper and darken our brow-the impulse of nature to get the better of us? That im patient word just now: you were fretted, but did it make you feel any more pleasant? Those light and trifling thoughts: they have gone to give their account against you. That witticism at another's expense; you meant no harm, but was it, after all, quite right and doing just as you would be done by? And then the words that are unspoken; the opportunities neglected which might be productive of so much good! How much evil we do when we might do good! How much repreach we bring upon ourselves by our inconsistencies! How little we do unto others what we would that they should do unto us! How selfish we are, and ready to listen the (true) church never ceased to exist, though to the promptings of self interest! How we permit little jealousies, animosities to rankle in our hearts, and pride, vain and impotent, to fill it. How little of charity do we feel for an erring brother

or sister, as if we never erred ourselves! How imperfect and incongruous are our lives!-Sel.

teach is like a myrtle in the desert.

GRIEVE NOT THE SPIRIT

BLUSSEY LANGER RIEVE not the Spirit when you hear

The call you o'er and o'er.
Its voice is low, has accounts clear, O husten sinuer while it 'tre day

How and if we shall grieve and some or Savior then would from us turn.
For sin would be our choice.

Yet O how often do we grieve While he so ready to forgive, If we but humbly go. O let us try by day and by might.

That Spirit to obey; The word of God the only light To lead us on the way. Then when our trials all are past We'll join the heavenly throng at last

STEIN AND RAY DEBATE

ELD D. B. BAY'S EIGHTENETH BURLY In keeping with these blasphemous prof

sions the Tunkers claus power to cast out dev is, speak with tongues, heal the nick and use wer of binding and lossing. In answer to the question: "W7 men are qualified to conduct the office of case manication?" Mr. Alexander Muck. Son. Mr. Alexander Muck, Sen., the father of the Tunker church, in his Writings.

"Now abserve the nature and anality of falth as pronounced by Jesus, the Son of God, Mark the ten thousand, and success must crown the effort. 5. We need sugges ples, 'and these signs shall follow them that betions, advice, and assistance. These we lieve in my name, i. c., in his doctrine, word and commandanents. They shall east out devare willing to receive and will respect ils; first out of themselves, and then also out sent.

All money should be sent S. T. Boserinan, Dunkirk, Hardin County, Obio.

All letters sent to me should be directed wheeling of the sent to the series of the sent to the series of the sent to me should be directed.

shall by hands on the sock, and they shall recover.' To such believers eternal life is prom-ised, and to such believers it is commanded by Christ, to exclude from their communion all sinful, offensive and self-loving sparits; and what they bind on earth, that will most cortain

on earth, shall be loosed ulso in beaven.

on earth, small be loosed uses in seawers.

As the Writings of Mr. Mack are emborsed by the present Tunkers, they claim like the modern Mormons, the biasphenous power to week miracles. Surely such a church has no just claim to be the church of Christ. Though Mr. Stein does "net doubt that: Christ has always had churches somewhere on

Christ has always but churches somewhere on earth," which were tween yet he does not dure to make even een local congregation during the fiftom contained price to the dipherant that passwood the characteristics of the Tun-teria field in fiftom contained. Note the tran-ing, Mr Alexandes Mack, Sen., admitted that the company had "commenced": "were hoption and church" (Writings, p. 139), and that they were "rear zero contrains" (p. 112), yet maker were "THE NEW DAYTESTS" (p. 112); yet under the force of his own "Ground-searching Questiens." he was compelled to confess:
"We do believe, and think it may be si

Also he says:

"We believe that the gates of k prevailed against the church of Christ, but it has remained, and will remain even until the end of the world." The Writings

der Mack, p. 117. Thus, the historical question as to the or

Thut, the historical question as to the origin of the Tunker churches is definitely settled by themselves. They acknowledge "that the true church wreer cursed la resist," that the gates of hell here so to recorded against the church of Christ, but it has reasonized, and will remain, He who has learned and does not teach is like a myrtle in the desert.

There is a threefold denth in the slant decrets tonger; it falls bit may be a strength of the strength

# The Brethren at Work.

M. M. ESHELMAN, | EDITORS AND S. J. HARRISON, | PROPRIETORS.

1. The Editors will be respectable only

timent of the writes.

I was a superior of the writes a superior of the property of the proper

page. Address all regularithitions.

BRETHREN AT WORK,

Lement, Carroll Co.,

Tur address of Bro. F. P. Lachr is changed

from Bloomingdule, Mich., to South Bend, Ind
Mt. Morris Summary opened has Wednesday
with sixty-five students and good prospects for
a number of others.

THE address of Susanel Baker, has been chauged from Willow Springs, Kam, to Physant Grove, same State.

We have received a lengthy "Explanation" from our friend, Eiche James Chrystal, which we shall publish in our next issue.

BROTHER C. H. BALDENGOR in referring to

his writing for the press says: "My purpose et er is, to reach what is deepest in human in in and reveal the reader to insistin."

With some one please send us the addresses of each of the following named persons: Jane Christman, J. W. Wampler, V. Drayer, Alex Brooks, and Wilson Eby.

In No. 32, on page 8, in the communication from Wakarana, Ind., "the youngest eventions pears old," should be "thirteen years," and the manee "John Metzger," should be John Metzler.

Ur to the 18th inst, Brother D. B. Gibson had haptized saven persons in Ray County, Mo, where he was holding a series of uncettings. An immense contourse of people assembled at the water to witness haptism.

Sikeg we left North Manchether severn more have been buptized, and three are two more applicants. Ten were buptized on the 14th in the Ed Rerer church. We bless God that the good work of gathering souls into the fold is still going on.

KKEP our "Guspel Saccess" column well filled, brethren and sieters. We six the privilege of rejoring with the angels in breaves whenever people turn to God. Send along the joyful news our a postal curd, or by letter. We want to see the "Success" column kept full all the time.

To our call for names for spectimen copies, hundreds have been received and a sample has now been east to each one. We up air never the call We want the name of every family in the Brotherhood not now taking the Barriekee at Work and we will promptly mail them fro a specimen copy.

D.C. Moonaux says: "Trops to be at the A. M., next Spring and among the peropective enjoyments not the least will be the meeting with the Lanark corps." A few more such meetings and then comes along the Order of tunnelse from our beloved Captent, and we join in the Elvental Meeting. Let us get rendy for our trum-Ser."

Is a man isolabily does me wrong, I will return to him the protects in of my ungradging love. The more evil comes trous kins, the more good shall go from me. Overcome anger by love; overcome good by liberability: overcome falvehood by trails; overcome evil by good. Hatred never crosses by hatred, but by love;—this is an old rale—Baddlov

Usun the date of July 20th, Brother Hoge interests at that the more have been reterved into the church there, multing swers sizes June 20th. Another was to be bayted the 10 inst He expresses joy in the uncrease in numbers and lospes that they may decrease in selfulness. "The a good thought, loved one, and we pray that it may be realized to its fullest extent by all of us.

DUCTOR CLATER Of New Orleans reports streem cases of legency in that city. His putiests were univerself this country, and worked at the cleaning for mattresses. It is thought that they were screpalously neat in regard to their persons. No modicines had any effect upon them, and after years of suffering they died.

Will some one of our readers places tell us how range times Rider Rey has said "The how range times Rider Rey has said "The racker Churches are not churches of Jesus Christ". We don't know how often it is necessary to repeat an assertion su order to make the readers of the re

Nor for many years has this country in general been blessed with such hombiful crops, the most been blessed with such bounded to the Loud work? There is the District that Loud work? There is the District that Loud work? There is the District that Loud work work work work work was the poor Sants are workly a share of the increase. Only it trying the people of this country, and, it remains to be seen whether they will common the favore upon their hosts.

WE have just received a lot of pamphlets from J. F. Bisersole, entitled "Feetwashing as a Church Ordunnee Scripturally coundered." This pamphlet has always breen sold at ten cents per copy, that as we desire to get the nam-

phiets bester circulated we make the following reduction:

8
ev. One copy, 05
Three copies, 16

Three copies,
Pen copies,
The above offer is made only to those

order between now and Nov. 1st.

On the moreous of the 17th unet, we had

in the plasme of listening to a discourse by Sister Mattie A. Lear at the piece, "Unstitionties the plasme of the service of the service droved the compregation on the sulpect of the "Bath". The house was crewbell, once who come in the service of columns of the B. E. E. W.

Nor a single good leed shall pao the notice of our Faber in Buser. We believe that He will reward the Rether who writes thus: "I will be shall be s

Supression in hand, and we observe that the Letter has put first his obstries. Be present to extende under the obstries the resolution with the control of t

offer rea nepopalar time was but in the London think School on the alternation of the 17th time of the 17th

re l'a s leit blat Moure save a home of fee in de Joule, and one oraly business its to leiter st just at when a man steys be thusles at wexa coda's bush, it is see openion, and we have nothing to do be with the opinion. If we believe his opinion it we are none the wister, retiture are we the worse in if we believe it not. Whether it was colar or only, it mathers not. If it were benessuay to know, it of words and the second of the best of the words. It was the constitution of the second of the words of the w

The control liver was a mater date of July 2002. "Gas to See May 100 physics, but now you for four interest both and ending." For of or wider for the set of the control of

"Such Again vary of the Wessent Chrystella Again varieties of the said, D.V. in Evanwithe, Back Country, and at P. A. in Tabash 21, D.V. in Evanwithe, Back Country, and at P. A. in Tabash 22, D. in Stelland, Grant at P. A. in Tabash 22, D. in Stelland, Grant at P. A. in Tabash 22, D. in Stelland, Grant and S. in Tabash 22, D. in Stelland, Grant and Country of the Christ Access, and E. in Tabash 22, D. in Stelland, Lee the speaker acpeted on R. in L. in Stelland, Leeturer of the Iorus Access, and S. in Christian and Christian and

It is impossible to publish at the correspondence and long attribute sent to us for that positions and long attributes and to use the reasons. We already, engineering, and that we be true to deep that they cannot make room for correspondent and energies case to write? Any set that they are long strictles are least read, therefore pushe them, the long truthes are least read, therefore pushe they for the long truthes and the long strictles are least read, therefore pushe they for the long truthes and the long strictles are least read, therefore pushe they be the long truthes and the property of the long truthes and the long strictles and the report of many the sense in the sense of the long truthes and the property of the long the long truthes and the long truthes are long to the long truthes and the long truthes and the long truthes are long truthes.

espects for the player. And this hop were being the player of the player

DOES THE GOSPEL PERMIT WO-MEN TO PRAY AND PROPH-ESY PUBLICLY?

NUMBER 1

(101) S Book of his revealed will is a book of X facts, and kir facts are to be believed. If a man reper the facts are value, then he rejects God. Jesus says nothing about going to prepare a place for them that reject kim.

Woman was the last being made. All the

as around, hinds, and folces were formed that I've earth tourned with beautiful flowers, pregners and st texts. Mun stool up, noble and gread assaying all times. Yet something was watting. That assamthing was belong, a let all the second something was belong a let all the second something was belong a let all the second delayers by respected strictly heard of him. (iii) I've an all the second of the second all preserves are second or the second something was all the second something was all the second present second second me present second second me present second second me present second seco

in The biginnte such by the Leel, or vego the three medium chairs, speak and sping the three medium chairs, and the chairs are considered as the chair chairs and on this account Stanh called him released bears, and on this account Stanh called him released. But have been some deviced by the chair chair chairs and on this account Stanh called him before the chair chair chairs are considered by the chair chair chairs are considered to hide to help he prices of Stanh have seen from the transition of the chair chair and the chair chair a plan with. And in chiraging consists to the headers of a plan use that which the chair chair a plan with And in chiraging consists of the chair chair and the stanh chair chair and the chai

fernel was called out of Egypt, led through the wilderness and finally placed in the land of Canaga. Joshua ruled them and was at last gathered with the fathers. The chosen people rebelled, put away God's law, and God gave them unto the hand of Jabin, knug of Canasan who for twenty years oppre-sed them. At this ritical juncture of the nations history, God called a ronus to occupy the piace of chief magistrate. The Bible says: "And Deborah, a propheters, the wife of Lapidoth, she judged Is-ruel at that time \* \* and the children of Israel came up to her for judgment." Here the Lord himself recognizes woman worthy the same position as man. Does this look as if God restricted woman's sphere to domestic duties? Where God has given an example, esa any one say it shall not be so? We pass by the cailing of Murism, and look at that of Hul-

amor one say it hald inch be so? We pass by the collings of Marin, and looks it that of Helihal. "So, Hilliads the priest, and Ashatin, and hall." So, Hilliads the priest, and Ashatin, and hall the source of the source of the colling of the source of y of Tribad, the son of Hushan, keeper of the the collings of the source of the gook that they only the priest of the source of the priest of the source of the priest of the source tends of the source of the sou

Led up the Whiteh. The nord writer was states where the drelies have been desired. The northern has been desired. The northern has states where the drelies have been desired. The northern has stated as the state of the state o

his Suiti. He promised to pour it upon some and anapiters, and the daughter shall propier at the sound anapiters, and the daughter shall propier.

Due this look like confining propiers to have been also a wall to be a sound and a suiting propiers. Sail prophety. God places there on an equality. If God places them there, can we place than differentially? The prediction was given according the some and daughter of the Gaz-end dappearation, in which disputation or now like. We are therefore one round about it—and discipling interested in it, lines to keep location in againting and tableting the sound of the soun

shout it.

In my next, I shall try to show the mind of it. Lord in this under as revoked to us through it. Som and the Boly Spirit. Whether woman as performing her part, enjoying the libetus: and privilege guesanteed the by the gospel, and

as performing her part, enjoying the libertus and privileges guaranteed her by the gospel, and whether there is make and female in Christ, are questions agitating some of the most yious and luvareed of this are. Let us reach forth to the Oracles of God, look into them, pray for divingrace to find the truth, accept it, whether we even as many as the Lord God shall call."

### SOME OTHER THINGS AND PREACHERS

A S we went from Lanark to Mt Morris last week and looked over the fields of grass me grain, we felt that if any people on sarth ought to thank God for blessings certainly those of Northern Illinois should. It is to us the Pulestine of America. As Brother Moomaw expresses it, "The earth fairly grosses under the

load of rich gifts. We wanted to go a way we had never gor hefore, and as we started late in the after we thought of stopping over night with a Brother Dickl. Not knowing where the brother lived, we inquired of a preacher who had been there. After receiving instructions we which we were directed. Here we saw a couple boys, and as we were near a town, we thought they could aid us in finding the place, and we soked them about it and they said we had already passed the place. We at once turned the boys, but no one was at home. We crossed the road then and inquired of a family there if they knew whether Mr. D.'s would be at home at night. (It was nearly sun set then), but to our surprise and disappointment we found we must yet an back turing the distance the horse had told us to go. Here we stonged again; and, seeing a man at the gate, inquired if John Diehl lived there. The man said that was his name. Although we had once Rev. Digital we did not think we would recognize him again, still we felt we were not at the right place, so we asked if he was a member of the Brothren Church. (He looked just like some who are). He said no. Then we knew we were at the wrong place

and asked if he did not know a John Diehl who is a member. He said he did, that he lived seven or eight miles distant. It was now dark, and to drive that distance after night where we knew neither the roads nor the people we did not wish to do. We asked then if we might remain them over night. He and he onessed we could, but he must see his sole first, that the had so much to do, was all alone, had visitors and harvest hands that day, etc., etc. Of course we were then at the mercy of the wom-But on the great day when she is placed at the right of the Judge and the King shall say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: For \* ~ \* I was a stranger, and when saw we thee a stranger, and took thee in?" Then will she bear, "Insamuch as 50 have done it unto one of the least of these my brethren, ye have done it unto me."

Before we refuse to receive any one into our house, we ought always to ask ourselves how we would like to be turned off under similar eie cumstances. Many of us might be made much better by a free use of the golden rule.

Next morning after breakfast Mr. Diebl kindwas new to us we think likely it is to most of our readers. The kind of 6th kept are spotted trout and California salmon. He keeps them in an artificial pend about fifty feet long twelve feet wide, and from six to twelve for deen. The hottom is over hid with rock. The pond is supplied by a spring, and the water carried away by means of pipes with screens over the ends where inserted into the pond. An embaskment sround it makes it proof against floods. The fish are fed such insects as are earily caught, heef liver, and bread. He fed ther common house flies the morning we were with him. He always feeds them at the some place ding to his statement they are as profit able to have so snything one can raise, Mr Diehl takes pleasure in explanning all about them to any one who has a desire to learn Although we were disappointed we were very kindly entertained and invited to call again

We now started for Mt. Morris to meet a reacher who had telegraphed to us to do so. The preacher did not stop and so we were again disappointed. At Mt. Morris we first met Sieter Housen who now has charge of the culinars

department there. Next was Bro. Tester from Dunkirk, Ohio. He has been one of our best agents and we were very glad to meet him We hope he may find his change of location and business conductes to the present and eternal interests of both himself and fellow-man We also lead the pleasure of userting Bro. T.'s wife, Sister Lear and daughter, and Prof. Janks the patronage will be much hetter than was exen engaged. All of the teachers were or hand except Prof. Lockard who was expected yet that day. We would not have been thus minute had we not wanted the preceding nurstive to illustrate an important religious truth. How similar are the two circumstances of a preacher describing the way to Canuan and the way to some place on earth, and telling us to seet him in heaven and he not be permitted to stop there. Each are given by the same faculties and powers. They are just as liable to make mistakes in telling the way to the one place as they are the other. Cansum is no more every thing and every where than Bro Dield's place is every thing and every where Bro. Dashl's by going any way is it to get to Causan by going "my way." As we were led estray and deceived by misplaced confidence in these munsters in finding a place and meeting a person on earth, so we may be in finding Canam and meeting them after leaving this world Just as little as we are likely to find a place or person on earth by being sincere and houest in a faith based upon an error,-just so little can we expect to reach Cansan and meet in heaven by heing sincere and houest in a faith not based upon fact. Instead of sincerity being an advantage, when our faith is a delusion, it is a serious hindrance to us, for just in propertion as we are sincere, have we confidence in our fath; and just as we have confidence in our

ing how false it is. Since we know preachers have the san venkuesses other men have, should we expect more from them than from others? The preachers and officers know that the votes of people may give them the liberty to use what overs they have, but can votes give intelligence, zest, character, or anything else which muslifies them for the office the votes may less chosen them to hill? Has God anywhere promised

faith, so do we exclude every possibility of sec-

to bless preachers more than others? Do votes or hands of Eiders make a man any hetter? do they make him any purer? any more pious? my more holy? any more intelligent? Do in any different way from others? Do not dred years ago. We believe he aids our present ministers just as he did the apostles. preach the gospol saymore than he impires the cots are to screen the "wolf"—highery, egotism fidels to riducule it. Do not unnisters call late action the same faculties and powers by which ing -plan garments, long face, and Bible to bless the name of God that intidels do to language. But, God be thanked, while he blaspheme it? Are not preachers who holdly assert their reliance upon Gad but neglect to study the scriptures, base imposters, quacks, hypocrites, and mockers? Does not the man who clies upon God study? (2 Tim. 2: 15), "What doth it profit though a min say he have faith and have not north? (Jas. 2: 14). God truly, times post, chose men to hear witness to the he not fit and fully equip them before he set them at work? Did he ever set any man at work who proved to be incompetent? Why were the disciples commarded to tarry at Jerusalem? Why did they not begin at over to preach Christ's "some among all nations"? (Euke 24: 47-49.) For what purpose was the comforter to be rent? (John 14: 20.) Do not ministers who obey the gospel study to show

BRETEREN in Kannes and Nebraska-will please not scatter appointments too widely for Brother M. M. E. He wants to concentrate is efforts as much as possible.

FROM C H BATSBAUGH

WE are naturally loth to lose the fruit of our wrestling at the ford Jabhok. Every article is a mirror of the writer, but few know their own likeness. Many a well-written es-say has a sin-marred visage granning out of every word. Self will out. The devil came to Eve in the form of a serpent, but often come to us un heavenly-worded prayers, and eloquent sermons, and polished essays. You have it as your prerogative to basket every thing that conflicts with your judgment; but you must be filled with all the fulness of God if you can keep the devil out of your columns in what you approve and retain. To be "light in the Lord," so as to 'discern the spirits' of darkness where least arepected, demands a deliverance of oursalves to the immelation of the Cress so all-inclusive, that but few are "clothed with the Sun," and "walk in the light as He is in the cond to heaven, light."

To-day I sent an article to your office outitled, "The Glory of the Cross," which had been in my hands for some time for want of stamps At last I took of my bread and butter to compen sate Brother Jonathan for carrying my manucript. I might often spare a augget for our peri odicals, but as my pen is my only remunerative resource, I must employ it where its appreciation means food and raiment no less than notrition for the higher life.

When you read my article musled to-day, please do not mirread me where I say "I am not pleading for any particular style of dress &c. The context will perhaps make it clear that what I so plead for will reader it unnecessary to insust on the adoption of a distinctively Chris tian costume. Plain buts must be judged by their motives, and there is no possibility of gathering a motive from the Cross and its ob jects that will prefer a plain but for a sister to a bonnet There is not a plea, grounded on any principle that has even the semblance of honesty, that has not been urged ten years ago by our fashion-worshiping sisters in behalf of hoops. Should plain hats become the derivior of the entire outside world, as the plain cap is,

it would be limited at once Union Deposit, Pa., August 11, 1879.

Dear Brother:-We much appreciate you consciousness of the predicament in which editors are placed. Few realize it as it is, and as you express it. Certainly "every article is a mirror of the writer." We would to God that all might "know their own likenesses." you say "self will out," numerous excepples of preachers have to learn just as blacksmiths, assumed the second of the s pres-they could in any way use, but with all that But "self will out." A most about inable contranever did God do for man what man could do diction may sometimes be seen in an humbly for himself. He did not do for the apostles dressed minister. In dress and language he is what they could do for themselves. Ministers cortainly a fair representative of Christ, while in tone and manner, he is almost an evert libselfishness, and greediness,-with "sheep's thinks he is deceiving others he is deluding himself. "To keep the devil out" of our co umna is what we most devoutly wish since he comes to us in "heavenly worded prox ern" in "sheep's clothing," it will hardly be ex proted that we can. If the "gram visage" grin from belond the sacred desk, will be not certainly someone houself into the columns of any journal existing for the sole purpose of oblites We have previously expressed our views or

the dress question, and as you coincide with them, we say nothing shout that, s. r. H.

### HOME AGAIN.

O' Brethren at Funk's Meeting-house, Ed R ver Church. Before leaving the pext morner, I learned that there were several applicants for baptism. Hope they have carried out their resolutions and that they now enjoy freedom

Arrived at Gorben, on the 13th, and had the pleasure of meeting in public worship the

same evening. Our keloved W C. Teeter was there, and comforted our hearts with his assuring words. On the 14th, at 10 A. M. mat with those of "like precious faith" in the Yel-low Creek Church. This closed my work in Indian for the time being, my health not per-mitting further labors at this time. Wisdom said, "cease for a season." While in Chic on my way to Indiana, I was taken ill, White in Chicago, scarcely knew whether to go or to return, but finally concluded to go to my appointments hoping that I would soon recover. under considerable difficulty, and trusted that blessings would be added so that I could fill all my engagements, but this was denied me. By proper treatment and rest, and the blessings of Providence I think I shall again be able for my Master's work in a short time. I desire to visit Kansas and Nebraska a few weeks and then return to my engagements in Indiaus. To this end may the prayers of God's children as

### HOW TO SEND MONEY

Amounts exceeding two dollars we prefer to nave sent either by Post Office order, or by Draft on New York or Chicago. Be sure to sek your hanker for a Droft or ise may give you a Check. We have to pay charges to collect checks. If you cannot get P. O. orders or Drafts then send by Registered Letter. Amounts of two dollars and less generally come nafely if enclosed in beavy paper and put in a good strong envelope, plainly addressed BRETHREN AT WORK, Lanark, Carroll Co., Ill. Do not send stamps under any circumstances to exceed one dellar, and when you do send them send either the three cent or the one cent stampo-up

### HELP FOR PREACUEDS

Philosophy of the Firm of Salvaties, -12mo. B. Walker. Thus is a work of uncertaint mount, cle structive, and should be in the hands of all

This work gives the reasons of the religion as developed by the Bible. Do you want to know why narracles were performed? Then read this work. Do you want to know how nen fearn? Read this work. Do you want to know why Israel was in bondage? hook and read it. Do you wish to know may Christ was sacrificed? You will learn it in this The wky of the Plan of Salvation is brautifully illustrated throughout the entire work. Sent post-paid on receipt of price

### MANUSCRIPTAL

"Honesty," H. P. Brinkworth. "Behold the Lamb of God," by H. P. Brinkworth. "The First Resurrection," by John Forney, Sen. "The Second Resultrection," by John Forney, Sen. "Humility," by L. F. Kelso. "The Seven Modern Wonders," by Thurston Miller. "Dress," by M C. Saylor.

# DANISH MISSION REPORT.

D. C. Moomaw, Va	\$I.0
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Milford " Ind	
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Rock Run " "	
West Otter Creek Ill	
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C. P. ROWLAND, Treasur	er.

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# Our Rible (flass.

" The Worth of Truth no Tongue Can Tell."

Will nome one explain Heb. 1: 17 \* And of the angels he saith, Who maketh his suggels spirits, and his ministers a flame of fire.\* R. T. CHOOK. Will some one please tell us, through the BRETS-BEN AT WORK who wrote the latter part of the last chapter of Douterchamy, from fifth verse

Will some one pirms explain Matt. 8:227 "But.

Jeans said unto him, Follow me; and let the deal
bury their deal."

IL STEWART. their dealt."
ill some one be kind enough to explain Head

Will some one picose capinin Matt. 11. 11.
particular we would like to know who is the lease and why called the kingdom of hearon?

Jestina Miller.

Will some brother or sister please explain what things were done in Bethnium. That which is spoken of in St. John 1:23.

Samuel W. Yoor.

A source—EDS]
Will some one please explain the Ath and 4th vorces of the 6th simpler of develations? If reads an follows: "And when he had opened the third sensing," Owner and sec.—And I beheld, and be, a birth beneq, and he that and on him had a pair of bulknotes in his band. And I beard a voice with the subski of the four locates.

And a few of which for a point of bulknotes in his band. And I beard a voice with the subski of the four locates in the sund.

# ANSWER TO BROTHER WOOD.

Well some one please explain Daniel 7: 15, 14. "I saw the night visions, and beloid, one like the Sea of man caue with the clouds of braven, and came to the Aurient of days, and they brought him sear before him. And there was given him dominion, and a kingdoon, that all people, sations,

Also Rev. 7, and Rev. 2014, 6. T. C. Wood THE Prophet Daniel looked forward to Christ and his kimpdom. "The Son of Man" is Christ, and the Ancient of days is the eternal judge of the world. Verse 14 corresponds to several other script-

ses concerning the extent and duration of Ray 7 treats mainly upon the end of the

part in the first resurrection, who will

vith him" during the millennium Rev. 20: 3 does not represent the first res urrection as being at the end of the thousand

### WHAT THE BIBLE SAYS ABOUT DIVISIONS

They are declared to be average. "For it both been declared unto me of you, my brethren, by them which are of the house of Chice, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cepless; and I of

They are unbecaming in the church .ur comely parts have no need; but God hath tempered the body, having given more ahand-ant honor to that part which lacked. That

that the world may believe that thou hust sent John 17: 29, 21,

that they also whom thou hast given me be with me where I am; that they may behold my glory which then hast given me; for thou lovedst me before the foundation of the world."

They show a curual spirit .- "For yo are yet carnal; for whereas there is among you envy-ing, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3: 3.

# FROM PALESTINE

Beer-sheba, and the Land of the Phlistine

PROM Hebron to Beer-shebs, is about thirty miles in a south-westerly direction. For the first two or three miles we pass through the extensive olive groves and vineyards, interspers ed with fig, pomegranate and quince trees which surround Hebron on every side. A which surround Hebron on every side. At about fifteen miles, we reached the village of Duhiriyek, which lies among the last of the hills, the eraminator of the distance heing through the plain where Ahrahum and Isans fed their flocks and dup their wells while so-journing in the country of Abinnetech. Here a striking historical conscidence had just occurlaze, who called at our camp, I learned that outh, had recently had a fight, in which five

men were killed, and that the quarrel was about the ownership of a well which lies beand the herdsmen of Abimetech in this very vicinity, nearly 4,000 years ago, for the very their wells, and in the absence of an effective general government, the half independent com-

munities still settle their quarrels among them-

over an alluvial plain ten usiles wide, and stretching as far as the eye could reach to the cast and west, with a gradual descent to the west. It is bounded on the north by the hills

camels, and thrust in the sickle and gather the The soit is rich and deep, and it needs only a restoration of the early and the latter min—the early in the Full, and the latter in the Spring to make it bring forth again a linu-

apart, along the northern bank of the torrent hed which drains the plain during the Winter. This tonent had a about 50 yards write oppo-site the wells, and its supports, white stones, thrown into ridges by the violence of water, show that a deep and rapid stream rushes over them in the rainy season, though in the Sumforty feet deep, with three and one-half feet of good water at the the time of our vint. The lent water. They are all walled with excellent masonry, and are exactly alike in workman- una large dish, and they sit around it.

shall believe on me through their word: That mounts, and there can be no resson our control they may all be one; as thou, Father art in me, ing that they are the very wells dug by Ahna-and I in thee, that they may also be one in us; base and I sum. See Gen. 21: 22-34; 30: 13-33. that the world may believe that thou last seed Trap. Lieut. Conder rentures the suggestion would rather infer that it is the oldest well of

all, and that the others were dug because of it failure to farnish a continuous appuly of water.

It was with deep and solemn satisfaction
that after visiting the favorite residence of these venerable patriurchs, and their appropri ate burial place, I was now permitted to res

where the grove which Abraham here planted once cast a shade, sad to refresh myself with the same water from which he drapk. Along the plain above, and close about the wells, citwhen Issue left them, without a perfect habita-tion within many miles of them, the property of all who go to them for refreshment, the ex ages they have been a constant source of blessno relics of antiquity which command so much

my veneration.

It was Saturday afternoon when Beer Sheha, and our camp for Sunday, May 18, was on Wady Sharia, a percential stream which the Meditermscan south of Gaza the modst of a large tribe of Bedomn, whose ing in groups, or marching in solemn procession to and from the water, and their harrest ers, both men and women, were everywhere at work in the uni-need fields of grain. I thought bandling gram are the same that they were in the days of Lenc. The gram is cut with the sickle and tied in very small bundles. Camels are loased with these bundles, and they are

The remainder of our ride to Beer-shela was of sled is dragged over it to finish the work over an alluvial plain ten usiles wide, and and then it is eparated from the chalf by tass are thus engaged, a detachment of women and of Judalf, and on the south by the desert of the wanderings. It is the plain in which Issue etc., and to the camps. It is brought part ers, and to the camps. It is brought partly in gont-skins, the bottles of scripture, and partly at us now almost a continuous when Schol, cultiunited by the Bolonia Aralia. Like the sum of I tearped know they have due to the parameter of the parameter o on the heads of the woman. The women have learned to balance them so skillfully that they them a beautiful yearling lamb, led by a cord as a present to our dragonan. They received

The walls of Brer-shehn are at the western presents in return, and remained all night with extremity of this plain. They are three in us. We gave them a houstand (?) steping unusher, and they are in a row about 300 yant jelace on the bare ground outside of our tests. install used as a pillow by the sleeper in desert, and I know by the experience of my noonday slumbers that it is a real comfort. I throw my blanket shawl on the ground, with one end folded on a stone, and onder the shad

mer they are perfectly dry. The most eastern of a fig. or olive, or careb tree, it is a hed that of the three wells is nine feet in dameter and any weary man would esjoy. So the Bedawy norely next one), with three and one had seen of the seen of the seen during the day, and serves as third is five and one half feet in diameter and his bed and cover by night. It would have feet feet, and has ten feet of excelheart water. They are all valid with excellent earl their holiel race. It is placed on the ground that their holiel race. It is placed on the ground the seen of t there should be no solution in the body; not be more useful with a restriction in the body; not be more useful with a restriction of the solution of the solut

shall believe on me through their word: That mouths, and there can be no reason for doubt- his tribe and another. He claimed that his releave; and when I promised to do what I could, he expressed his gratitude by touching my heart and kissing ay hand. I was fasthed to my promise, and Col. Wilson, our consul, marred me that be would use his utmost influence in the case, if he could manage to do so without appearing to intermeddle J. W. McGARVET.

# Fallen Anleen.

-In Solomon's Creek Church, Indi-8 mouths, and 21 days. Jesse Carrege.

ULERY .- In the Brush Creek Church, St Clair County, Missouri, August 5th, 1879. Sister Elizabeth Ulery, wife of Elder J. P. Ulery, aged 33 years, 11 months, and 4 days. She leaves a husband and nine children to mourn their loss; but we have reason to believe their loss will be her gain. Fo by the writer, from Heb 13: 14.

SHIRKEY -In the Wakanda Congregation Mary E Shirkey, infant daughter of Brother S. B. and Sister Catharine Shurkey, aged 8 months and 25 days. Fourral discourse from Paalms 16: 6, by Brother Bi Metz and the writer, to a large and sympathizing audience
D. B. Gussox.

of Brother James Murray, aged 28 years, 6 months, and 7 days. Disease, consumption. Funeral services by the writer, from Heb. 18:

HOOVER -- Near Syracuse, August 9th, Wil-liam E. Hoover, son of Brother John D. and Mury Hoover, aged 7 years, 2 months, and

The subject of this notice came to his death by a very slight senseth on his foot from a rusty sail. Foneral discourse by the writer. Davis Younce.

JOHNSON.-In the Wuldam's Grove District Stephenson County, Illimois, August 4th, Sister Hetty Johnson, Aged 30 years less 26 Foneral services om Rev. 14: 18 and Job 14

hered by many when I say she walked with two cratches on account of a lame leg. on which she had a running sore occasioned by a full when a little girl. The sore healed over mulsted internally, easing her sudden death, leaves father, mother, and all her brothers and sisters, and many friends, to mourn their loss, which we believe to her eternal gain-

CLARK -- In Oakland Church Durke County

Ohio, Sister Elmira Jane Clark; was born August 28, 1860, and died July 6th, 1879, aged 18 years, 10 months, and 8 days. Faueral services by the brethren. STONEROCK -- In the same church, Sister Elva Jane Stonerock, aged 19 years, 8 mon.,

and 5 days. Foneral by the brethren. HGLLADAY.—In the same church, Sister El-len Helladay, daughter of Brother Vincon and Sister Murtha Holladay, aged some over

OEETER.—In the same church, Curtis Deeter, son of Brother Israel and Sister Luxie Deeter, aged 14 years and 30 days. JERENIAH KATRERNAN.

ADAMS .- In the Beaver Creek Congregation

Indiana, August 7th. of consumption, Sister Elizabeth J Adams, aged 37 years, 3 months,

and I they.

She was a consident member of the German Bispired Durcin the greater parties on the right and differ remarking heaved to the cherch of Christ. Are, he was present the property of the property o

# THE DIFFERENCE BRTWEEN. FAITH AND BELIEF.

CALCH nets. Belief only exists. Faith is an is what aught be called a faith by works, an evangeboal, practical, or a living faith. Belief

ebster mays, "Fuith is the belief in the facts Christ which effects the character and life, and

Now we see that faith is that evidence, while belief is only a confidence in that evidence, or a credit given to it as evidence. According to A man may be a believer in the religion of Jesus Christ, and yet never become a Christian, but when he has taith then he will act, and thus become a follower of Christ. Many sersons betieve, and yet have not faith. a hying, practical faith

# Correspondence.

These things write we water a co, that you pay may bir full .- John

Scattered Sheep To Brother Jacob R Kistler, of New Albany,

OUR soul stirring, Heaven-freighted epistle ame in due course. Although you have no ministry save the Gospel and BRETHREM ar Worse, your letter gives gratifying syldence that you are under the guidance of One who knows how to lead you by the "still waters," and regale you with "green pastures." With such isolated scals. I have intence sympathy. I know by sorrowful experience, the deep, des olate, incommunicable meaning of the word ALGNE. The 88th Psalm was recorded to depiet my history, and to enable me to find the inner link of communion that binds spirit with SPIRIT. "Alone yet not alone," is the agony and the glory of life. Without lonelness we

and the gony or me. Without ionenness we will never find our true Complement. To experience that without this is hell. The essence of torment is the loss of God. Man is no empty, worthless, endless cypher of damanation I have been twenty-six years a dependent sufferer, and fifteen years voiceless, much of this time in monotonous solitade, and have had rayless undnights, bliss-flooded mountides, desperate encounters with "the devil and his nagels," woul-thrilling explitations in the sense of the Divine inheing. Living in a dutch com-munity, and obliged to communicate mostly ed to the Great Sympathion and Self-denior a to roughsufe even the silent girding of Job 2 to vouch nafe even the silent girling of Job 2;

3. Bet I refer not to this as any just ground
of complaint, but to give you an inkling of the
nativity of ny letters and easys. Gircumstances so peculiar must needs give birth to
thought and natterances which are unabley beyould the comprehension of many. To be pressed out to the dreadful verge of the problem of existence, is to be educated in a subsere of thought and experience which is a healed areanum to the vast majority. finding for every saved coul, and a single find-ing for every lost one. Simultaneously we find ourselves as sinners and God as a consum-ing fire. This is the first draught from the lake of wrath, differing intrinsically in no wise from the atter perditi no of the hopelessly lost. This is to find God in knowledge while losing Him in character and enjoyment. Adam's likeness to God by sin was a dreper unlikeness in that which constitutes salvation. Gen. 3: 22. Such likeness to God means rupture, wor, death and hell. To find God as a Savior, we must

Here all the Gates of

ver corner of the wilderness they may brown This double finding is the great crisis of o

darkness. It is a life and death encour That mysterious inner something which ; us into conscious relation with God and Etc Weeper Ryy, Farta is the critic in in the last and train of the Scriptures, with a practical ty is pointed at the core, and it is by a slow and lore of them, especially that coulding and as paintful process of extraction that we are paintful process the core and it is the person and work of field and lecaled. The Devil is intraceased in Christ which effects the character and life, and the citatel of moral burg, and will fight for

Unrist winch encet the entracter and, and the minden aman a time chirosian, called a particul, remoredied, or living fath."

Fath makes a man a christian. Belief only makes a man bare confidence in the christian while in the reformed and maethine he is con-Earth. Path is what James would seem to call fixed to the Lakian Territory, and a deal n faith by works. Belief is what he terms a drouble he makes there. What sout-blood dead faith. Bollet in a conditione on, or a credit often sized, and what runous expansitions. dend faith. Belief is a confidence in, or a credit often shed, and what ruinous expenditure given to an evidence. Each and belief are syn-moral resources, in suppressing the insurar gives to an evaluate.

onymous, yet fishls is something more than belied. "Falsh at the substance of things bound I'me old surport twist but all, darts bis be
for, the crisiques of things not seen" Heb. It:
dripping tongme, and induces his virus till t son anks behind the golden bars of the eternal morning. But "thanks be to God who giveth sun units behind the golden bars of the elevant morning. But "thanks be to God who giveth us the victory through our Lord Jenus Christ." I Cor. 15: 57. Let thus be your study and sol-ace in your isolation. The Devil is a mighty de-

Delivers. Man suns by maste propensity, and talls as easy prey to the arch-fiend; but Emmanuel is Lord of sin and devils, and can countervail all adverse gravitation. What the will is none can explicate, and what free wall is none can fathous; but both are convectors facts and therein Heaven and Hell find their triumphs. Volition unlocks the Gates of Pearl, and unbolts the gates of the Bottomless Pit. Without it God could have no New Jerusalem, and the Red Dragon no Pandemonium. In the freedom of the will is fought the decisive Ar-mageddon for Eternity. Rev. 16: 14-16. No soul is doomed to destruction by any Di-vine arrangement to that end. The door of Elen is open to the entrance of Abaddon, but the unter stactuary of our being we must open or in a corresponding sense, is salvation.

Work out your own salvation, &c." The ord stands within sight of every soul that has ever heard of Jesus, and the blood of the Cruci-fied is offered in its omnicotent efficacy to every producal, every wandering sheep, every lone pilgrim, every isolated, heart sick, Christgering saint no matter in what far-off mor al Siberia or Saharah be may sojourn. er, and a putch of fresh, temler pasture for The God man still thistles into roses, water into wine, and Marahs into Elims. Cally so that we hearken to His into Elims. Only so that we used not color, and follow the flaming pillar.

C. H. Bal-saron.

# A Proposition.

W E ascertain from Brother Sell's article in the Primitive Christian in No. 1, page 492, that the workers in the City Mussion Ser-vice will soon be in the field, and we should feel a deep and prayerful concern about their The movement is one franchi with the gravest and most far-reaching conse-quences. It from henceforth, ocases to be the quences. It from henceforth, clases to be the "Moomaw Proposition," and becomes the adto the enemy's territory, and against his strong-holds. It fills every lover of Jeans with re-joining to see the church take up the work in a mirit so truly apostolical

Rend Brother Sell's communication, and so what a holy inspiration permeates every thought. Surely God is in such work, but to make it a success we must work with God. We are his instruments and he has given us men, mighty in word and deed, men wise will lay down their lives for the Lord Jesus. We have the Pauls for bold, pioneer work, the Apolloses for proving mightily and eloquently that God's mandments must be obey nabas' precious sons of consolation, with their exhaustless stores of "oil and wine," the sons of thunder who bare their breasts in the forefront of the battle, and an infinite number of heroic helpers among whom are the beloved period swepers among whom are the selected Phillipians who send case and again to the ne-cessities of the Lord's workers. Oh what a memorial thrice blessed of the Lord, is that sending "once and again." How rich the frafind ourselves in the immovable, changeless dethat goes up to beaven from that sacra-love. Will it not be infinitely forous to fice of love.

termination to do right. Here all the Gatas of face of love. Will it not be infinitely prount to be revealed, and the souling ton of God whites foll upon the soul. This gather into one face of the Driven Stepherd, in what- have "recessities" just like Paul and his constitution of the Driven Stepherd, in what- have "recessities" just like Paul and his constitution.

cessors of the self-sacrificing apostolic Christ-

encommon as the dear, faithful ones received in Phil. 4, 10, 20? Read that, brethren and se-ters, and by doing likewise a record in beaven

that will afford you an eternity of bliss.

Without mature reflection it will appear dif ficult to provide the means to sustain the Mis-sion Service, but when we compute the treas tres of the church, the supposed difficulty will

We have a rich Father to draw supplies from. Boundless, fathomissa, and infinite as divinity are the treasure chambers of the Fa-

Faith will draw therefrom whatever His beloved children need. "Whatsoever ve asi the Father in my name, that ye shall rece Oh, doubter, get thee hence, and "hinder not the

Prayer is the magic key in the bands of thrice blessed faith to unlock the treasures which were bought for us by the blood of

4. Millious of gold have been lent to the church, and now, as faithful stewards, we should hay up a memorial of praise against the day of fault adjustments. It is marvelous, yet true, that we can contribute "once and again" from the goods that the Lord has lent us, and every act will make us rioher both in seal and body. phyrids and now as faithful stewards, we should This brings us to our

Let every member of the church fast one sneal erch mouth, and spend the time that would be oc-cupied in cating, in humble, faithful, prayer to God for his blessing on the City Mission Service, and contribute the price of the "ment" to the sus tentation of the same. Each ment will average in value about five cents. This will aggregate sixty cents a year, composing the membership at 80,000, the aggregate contribution would reach the sum of \$48,000. Supposing that on will respond to it, we still have the handsome amount of \$2,400. This sum added to the freewill, love offerings of the Lydias and that abound every-where, will enable the committee to put several companies of workers the field, a consummation for which we should

evoutedly pray.

But a brother across the table objects that we should fast in secret, and if we thus contribute fifteen cents quarterly or thirty cents semi annually we advertise our fasting to all world. Brother, we could only infer that you fisted, and you would not be responsible for your inferences. Let us each enclose our quarterly leve-offerings to S.T. Bosserman, Dunkirk,

erable sum in postage.

We kindly solicit the editors of our periodicals to publish the "Proposition" once each mouth, if they think it proper. Bretaren, will you copy this article and insert the proposition monthly? D. C. Moonaw.

From Maple Grove Colony, Norton Co. Kansas,

W E will once more say to our colony mean-bers, and to any other brethren or friends, that there are a few tracts of government land here yet subject to home-teals and some excellent claims that can be bought for a small sum, say from 850 to \$75 and some for less, and some probably will run over that.— Mr. J. R. Hamilton, our locating agent and atin this section of country by contesting, which would cost from \$20 to \$40.

About one year ago a large number of claim are taken by young men that have neve been back nor beard from, whose time, as re-quired by law, will be out in a few weeks, in which the law requires them to make improve-ments, failing to comply with the requirements of law, they forfest all right and title to said land. One year from time of entry on timber hand. One year from time of outry on timber claims and sex monaths on homestends, any day after that time expires, their land is een testable. There will be a number of such chances, and will be the last chance to get chemp land in this county. We say to all that intend to locate here this

Fall, to come soon. We are told by old farm-ers that breaking done in the Full any time be

panions had, and we should shake off our leth- trusted to him, will be promptly sitended to, for he is a first class Inwver, and we believe a gentleman in every respect. He has done much for our colony, and is working for us continually. Any one wishing to write him, will enclose stamps for return, and address him at Norton, Kansas. Any one wishing to write us, will address us at Bell, Norton County, Kan-

Fraternally, N. C. Workhan Angust 12th.

# That Sister in Need

HAVING a personal requaintance with Sister Lilia C. Ingleright, I can bear tesimony to her extreme need of a suitable sister companion in her much afflicted condition. She has tried to tell us something about her suffer-ing through the BRETHREN AT WORK; but I am sure the half has not been fold. She now makes another appeal, in which she offers the comforts of a Christian home to some one who is destitute or lonely and without a bome.

Dear staters, you who are suffering the rough waves of adversity, go, try Sister Ingleright's waves of afteraity, go, try Sister Ingleright's offer. Did you say you would if you were acquainted with her? Well, now, I trust you are acquainted with her? Well, now, I trust you are acquainted with you both, and know He is well acquainted with you both, and will give a pleasant and happy introduction. Sitter Inglergat, pray oo, and "doo't faight." Remonther the importance widow. And to ble of him that showeth mercy, and go and do Don't "pass by on the other side THURSTON MILLER.

# From Laporte Church, Ind.

Done Brethren

O'UR meeting at Water Shed last Sunday
was well attended, and the appreciative
audience of brethree and friends were both surprised and gratified to bear a well delivered discourse (the first effort) by our young minis-ter, B. F. Redding, who was shosen the first tay of June last. Indeed he handled the experience. May be, so well as his dear com-panion, continue to be faithful learners at that sacred shrine, and become bright and noble ex-usaples of humility, and submissive meekness to their brightness and sisters as well as the world around them, and with God's blessing attending his public efforts, become a strong witness for our great King. Brethren and sisters of Laperte, let us, as a band of God's children, always be found at the post of duty that he appoints us.

# Going West

DURSONS wishing to visit Kanna will find excursion tickets obtainable over the Kan. say, Missensi and Texas R. R. for sale at the principal stations of the "Indianopsis, Bloomington, and Western Rallway; the Toldo, Perias and Warner Rallway, Indyste, Bloomington and Munici Rallway, Greet Wahash R. R. and Chicago, Burlington and Quincy Ruitway Also at 102 Clark street Chicago, Dl. Those going to Kansas will go through to Fort Scott and Parsons, and can stop over at all stations on the Neosho Valley. In order to reach this read parties should go to Hannibal, Mo. For further information address Jas. D. Brown, Se-

# To Whom this May Concern.

FOR the reuefit of your readers and all who

I desire to visit Southern Nebraska and Northern Kansas, I will say the best route will be to take the B. & M. R. R. from the river to can also procure a clergyman's permit over both reads for all our ministers. Address me at Burr Oak, Jewell County, Kansas. Yours Respectfully, H. E. Fadely.

From John Forney.

Dear Brethres:
N No. 31, July 28th, page 7, in our visit to
the Nineskaw Church in R. In No. 31, July 28th, page 7, in our visit to the Nineskaw Church in Reno County, you make me say there was no "organization" requested. It should be, an "ordination" was requested. Picase correct the error, let it be ers that creating mose in the Full say time en-fer the ground frieves is an extellent chance for corn the following Spring.

Any one destring to confer with Mr. J. R.

Hamilton in regard to land or any business en-diting the conference of the c

And they that be wise shall shine as brightness of the dramament; and they that t many to righte sensess, as the stars forever over.—Dan. 12: 8.

Abilene, Kansas,—This church had an in-grees of six members; five by emigration and one by huntism. JOHN FORNEY. Legan, Hocking Co., Chio-Brother D. N. Workman commenced a series of meetings at this place on the 9th Inst., and up to the 14th seventeen had been received into the "one body by baptism, and there were others to follow.

Panora, Iowa -- One more received in Coon Phnora, 10Ws—Une more received in cools River Church, by baptism to-day, and prospects for more. Thank God. Weather very dry; churches in good working order; meetings well attended; much interest in meeting and Sunday-school; seven ministers and more calls than they can fill. More anon.

# August 17th, 1879.

Norborne, Mo.-I am holding a few eve meetings in Ray County. Preached four ser-mons; four baptized; and an excellent interest close to-night (August 15th), to go to Caldwell County, to continue a series of meetings, from which I was called away by sickness in my family. House crowded to its D. B. GIESON utmost capacity.

Willow Springs, Kan.-Church in love an union. The Brethren have organized a Sunday-school here. The work seems to prosper. We had council list Saturday, and agreed to have a Love-teast on the third of October, commencing at 10 A. M. All seem to be alive to the cause of Christ. E. W. Florx. the cause of Christ, Amoust 10, 1879.

# From David Rowman

Syou want names of persons that might read the paper with profit, I will give on a few where the Bretbren are not known. I preached there once; and there has been a deep interest manifested. The Lord willing, I expect to go back again, and would like if the

set there, as we know the power there is in the Martins, Mo. [We have sent the papers, and hope they may accomplish the desired results.—Ess.]

# From J. E. Pfoutz

B. RAY has often said that our church b. which be calls the "Tunker Church, is not the church of Christ, because it was is not use the finer of the control Baptist, (or Dipper, i. e., Tunker), and contin-Baptist, (or Diper, 5. c., 2 marr), and cousing wed on under great persecution from century to century until in the year 1690, the persecuted Christians—apostolic Tankers—the "Brethreu" again found a place of refuge in the valleys of the Alos in the western part of the Alps in the the April the western part of the Sapa that Piedmont, where they lived in peace a short time, but they were soon again horribly perse-outed. Then oughteen years afterward in the year 1708, there was a place of liberty found Schwartzenau, where they organized again. Ephrata, Lazeuster Co., Pa.

# A Sad Ocentence

ON the 18th of August a sad accident har Name 18th of August a san sensent map-pened in Nappanee, Elkhart County, Indiana. About 3 P. M. several voices were heard at the depot, screaming lamentable. Finally men and women were seen renning to the place, and the alarm was made known. Some boys were lying around (as eften is the one) and bothering Mr. Stoner, the grain manager. So he drove them away, but they slipped around, went up stairs and began to play on the wheat in the hopper where there were nearly 1,000 hushels of wheat, and Mr. Stoner was filling a car at the time, taking fifteen minutes to fill one, which held 400 bushels. After the wheat began to run out there was a draught, and the boys would see how long they could stand, and then jump out, when to their great surprise, the downward drought was so ore. Two hoys outside made the alarm, which prought Mr. Stoner up, but they were so badly continue until after the feast. At John Meet-was. Finally Mr. Stoner aw two hats lying ing-house on the evening of the 10th of Otto-tin the wheat hin; and than supposed they were ber. Meeting to continue over Lord's Day.

wheat; but could not close it, and did not know when to his great astonishment, he found two fort sticking out at the spout. By this time there were men enough on the ground to do some lively work. Some throwing the wheat ut, and some knocking holes in the side, and out, and some three or four hundred bushels of wheat out below. Finally the boys: were re-curd, but life was extinct. What a horrible cord, but life was extinct. What a horrable death they must have died. Their mouths access and cres were filled with wheat, and the print of the wheat could easily be seen through the elothes on their person.

the erothes on their person.

What a gloom was cust over the little village.

Parents ought to take a solemn wurning from
this and scene, and never allow their children
to be loading around such places; and many nts would be avoided Arrangements were made to have both fur

als preached at the same time. The oldest boy was Milo Alexander, son of Benjamin Frazier aged 10 years, 6 months, and 15 days. The youngest William Lowis, son of Friend John and Surah Eshenbough, aged 8 years, 4 months and 17 days. Mr. Breneman, of the Reformed Menonite Church, was called to assist the writer in conducting the funeral services. The Union Church in Nappance was filled, and over one hundred could not get in.

It is said this was the greatest assistent carred in or near the place. So solemn was the some that the whole congregation wept. Text, "If I he bereaved of my children, I am hereav ed." Thus we see the old stage is true, "In the midst of life we are in death." May the Lord help us so to live that at any moment

when called upon we may be ready to go.

J. H. Miller

# Announcements.

Orn rule us to give notices but one insect be brief, and written on paper from all other business

Lower Twin Church, Proble County, Ohio September 25th, at 10 A. M. Grasshopper Valley Church, Jefferson Co Kansas, September 27, 26.

Berrien Congregation, Berrien County, Michigan, September 13th, at Brother Jacob Weavers. These coming by rail will stop off at Backannan

Nineskaw Church, Rene County, Kas October 18th, at 2 P. M. (Primitive Christian, please copy.)

Abileus Church, Dickinson County, Kanaza, welve miles south of Abilene. Meeting to

commence October 11th, at 2 P. M. Also meeting on the 12th. Somerset Church, Wabash County, Indiana

in their meeting-house in Mt. Vernon, nine miles south of Wabash, October 4th, at 10 A. m Creek Church, Mo., September 6th

at P. C. Lehman's, ten miles south of Tiptom on the M. P. R. R. and eight miles north of Versules. Meeting to continue about a week There will be conveyance at Tipton, on the 5th at the 11 o'clock train, or any other time if notice is given.

In the Pony Creek Church, Brown County Kamons, at Brother Duniel Lichty's, three miles north of Hamlin, October 11th. Presching to commence on Thursday evening, and ue over Sunday.

The Wagomon Valley Church, Clayton Co Iowa, and the Iowa River Church, Marshall County, Intend to hold Love-feasts. I desire to go to them. Will Brother W. S. Luraisee and John Murray drop me a card, stating what railroad to take and what station to get off at? B. CROWNOVER.

# Cream Hill, Franklin Co., Ia. Four Mile Church, September 25th, at 2 P. L. Moeting to be held at the White Water

Church, three miles north-east of Connerville Fayette County, Indiana. Washington Creek Church, October 22nd

and 23rd, at their meeting-bouse, eight mile south-west of Lawrence, Kansas, at 10 A. M.

At Glade Hon Concernation, Rural Valley, Pa., as follows: Glade Run Meeting-house, on the evening of October 7th. Meeting to com mence on the Saturday evening previous a

He ran down stairs to shut off the Broke, Pangalith, Track, the fir Sale at this Office. The Grapel Preacher Vel. 1 - A book of twenty prepared servings. By Bergussia Franklin. \$2.09. Cotificates of Membership in Book-Porm. - They are

The Prince of the House of David, or Three

des of the Seven Thunders; Or. Lectures Book of Breelsteen By J. L. Mactin. \$1.50 Mead's Theological Works, or a Vindication of Price Christianity. By Elder Poter Need. \$1.25.

"One Paith," Vindicated, - By M. M. Eshelman Graden's Construence to the Bibls.—Best edition, Impered Sec. Laboury Sheep, \$1.50. Moomaw and Jackson's Debate, so Trice Ison &c. 50 cents.

Dick's Sidercal Heavens .- The Sidercal Heaven's Subjects connected with Astronomy. 75 Dick's Calcutial Scenury, - Colonial Scenery; cc. The Wondow of the Physiciany System displayed. 75 cents Truties in Trips Immerries.—Proving from the Now Testimens, and the Dustlinked Robet and Principles of Language, that Baytims by Trop Immersion is the ca-by rollal Roylem. By Review W. Tester, 15 day, two

Historical Chart of Baptism, - By J. H. Moore. 25 conts

Pengilly's Guide to Christian Baptism. -60 cents History of Palertine, or Two Holy Land. By M. Russell. The Doctrine of the Brethren Defended. -The Di-

nion Bible Biotionary, -- A Bettle Di

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W. U. R. R. TIME TABLE.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LURE 2: 10.

Vol. IV.

### Lanark, Ill., September 1, 1879.

No. 36.

# The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON

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STOPPORT AND EXPRESSION CONTROL STATE OF THE PROPERTY AS IN A CAMPOND A PRINCIPAL PROPERTY AS IN A CAMPOND A PRINCIPAL PROPERTY AND A CAMPOND AS IN A CAMPOND A PRINCIPAL PROPERTY AND A CAMPOND AND A CAMPOND A CAMPOND

### STRIN AND RAY DEBATE

Prop. 1st-Brethren (or Tunker) Churches possees the Rible Characteristics which entitle them to be regarded as Churches of Jesus

J. W. STEIN, Affirms

D. B. Ray, Denies.

ELD. D. B. RAY'- NINETERNIN BEPLY. R. Stein bases his "apology for the over sight" of denying our positions, concern he origin of the first Tunker church with Mr. Mack in 1708, on the fact that he did not know any better. We advise him not to deny so positively where he does not know the facts Why does he take it as "personal muligaity and iwault" for as to ternish the proofs to cor rect has fulce statements about the Tunker succresion, through the Waldenses? He new admils "the correctness of Mr. Mack's statements" concerning the origin of the Tunker church, in 1708, by "unbaptized" alims baptizing such oth od forming themselves into a church. He thinks the "true church succession" allows "anbaptized" alien sinners to originate and start the church of Christ! Such is the pitiful ingi

The example of the idulatry of the kings and people of ancient Israel does not help the Tunker voccession. Even in the dark time of Man-asseb, prior to the faithful Juniah, God had "his servants the prophets" that faithfully reproved sin 2 Kings 21: 10. Also, in these times Hil-kish the priest, Shaplan the scribe, and "Hul-dah the propheters," with many others, "dealt faithfully," as true servants of God. The sacient chosen political Israel did not become extinet, and heather alson idoluters start a new israel, who were not of the seed of Abraham. God always reserved at least a "small remnant" ven thousand in Israel"—that never bowrd to Bud. The promise was fulfilled which said The scentre shall not depart from Indah, nor a lawgiver from int ween his feet, until Shiloh cone." Golf: promise of a political succession backing of Christ John-2: 3: 8 Recentar the blind catary.

Land Medical Recentary promise of periodic the voice of the prophets. Acts 10: 43 The technismy is overwhelming that the canary periodic plant in the prophets have been broken. The man During the cond it we drove Mr. 8: to chind: These charites have added to the great con-lambda.

ne extract, so that aliens must start anew, makes God's high The Tunker church contends that the church established by Christ became

extinct, so that shiens must start answ. fore, they give the lie to Jesus Christ. Consequently they are auti-christian, and cannot posably be churches of Christ.

Mr. Stein thinks that as John the Baptisi un "mobaptized" administrator, therefore it is right for an aubaptized abou to start a new church? John was filled by the Holy Spirit, and sent of God to bapters. John 1: 33. Was Mr. Muck rent of God to start a new disp

Mr. Stein shows his surrender of the historic question by leaving his proposition and devot-ing so much space to the Baptists. He know that Baptists do not claim their origin from John Smite, Roger Williams, or my one else this side of Christ and the spostles. He cannot show that any living Baptist has baptism by succession from Smith or Williams. His rereated charge on our succession is another evidence of his defeat.

Grant that there is an inaccurrey of date of the rise of "tripe immersion remains that it originated with the Catholics. the same party that invented infant bantism should and all the other traditions of Rosse. SUMMARY BETTEW

L Mr. Stein affirmed that the Tunker church's "foundation is Christ;" but be did not introduce one solitary proof, sucred or profane, that referred to the Tanker church. This we pointed out; but he says, "To these we had no respondent"! He knew better when he uttered-this "cahoway," but with him it seems that the "end justifies the means."

His 2nd characteristic affirms that the Tonker church "is a spiritual house"! Here we introduced our first negative, that the Tunk We showed from the testamony of their own writers that the Topkers propose to hantize the children of the devil upon a dead faith, to plack them from Satan, in contrast with the Scriptures, that require spiritual regeneration prior Rom. 6: 25 Therefore, as we die to sin but to baptism and church membership-

Tunker claim is God! While he referred to several Scriptures, he did not find a single proof water births! 10. The typical haptism unto in or out of the Bible that mentions the Tunker churches. We answered his assertions by proving from the Tunkers themselves that they built ther

leulerabin of Mr. Muck in 1708. This was our second negation; "that the Tunker churches were built by uninspired men." Yet, with unblushing recklessness, he says: "I had

no respondent"!! He knew bette 4 Mr. Stein aftirms that the Tunker church is the pillar and ground of the truth. He tried

to sustain this: 1. Because the Tunkers hold that bant is "for the remission of sins." He argued for optism as essential to salvation, to pardon, to the new birth, to spiritual cleaning, to heart

obedience, to freedom from sin, to the washing away of sins, to a good conscience, to coming to the bleed of Christ, to getting into the name of the Father, Son and Holy Sparit, and to sal vation by grace!

This brought us to our Newstire Third, that the Tunker churches are not the churches of Christ, because they hold the blasphenous hecesy of baptismal salvation. All the proof texts from Scripture, cited by our friend, only showed that in haptism we have the culdematic masking way of sixe, as we eat the fie-b and druk the blood of Christ in the supper. We showed that baptismal salvation was false-1. Because it stradicts the plan of salvation admini he traced only through the Romish and Greek

S It is a fact, that "trine immersi by Christ. Luke 7: 50. 2. It contradicts the

that none but the "regenerated" should be baptized. Thus he surrendered the Tunker do trine that hontium and reconcration are the same thing.

As a second reason why the Tanker church is the "ground of the truth," Mr. Stein brought m "tring immersion"? Or rather three issues ions instead of the one immersion of the Bible He admits that the three immersions are no expressed in the Bible, but they must be infer red-supplied in the commission by "ellipsis"!! He contended that haptism must be "into each of the names-Pather, Son and Holy Spirit.

Here we introduced our Fourth Negative-That the Tunker churches are not the Churches of Christ, because they have added to the words of to suit the Tanker doctrine, the commission reads, "Go ye, therefore, and teach all nations biptizing them in the name of the Father, and baptizing them in the name of the haptizing them in the name of the Holy Ghost." They have wilfully added to God's requirements.

Rev. 23: 18. We proved that we are to oberve but "one baptism" in the name of the tr was God-that the commission is not elliptical. Jesus put every word into it that is necessary to the complete grammatical construction. We

must regard his example. 2. That John's bantum was but one immersion. The original church members received this one baptism The commission requires but one baptism. Mark 16: 16. "He that believeth and is bop tized" - not baptized three times! 4. The death of Christ was called a baptism. Luke 12: 50. He fied but once. We are buptized-"planted"

"in the likeness of his death," but once. 5 Baptism is a barial with Christ, but once, as be was buried but once. 6. Baptism represent the resurrection of Christ; and as he rose but ouce, we must rise but once in baptism. 7 Boutism is a pledge and monument of the 780 arrection of the dead; therefore, as the dead are to rise but once, we must rise but once in haptism. 8. Baptism declares our death to sin

once, we must declare that death but once in Mr. Stein says that the builder of the baptism. 3. The Tankers make "born of wa Moses, was but one. Therefore the literal must be but one haptism. 11. The salvation in the ark was "the like figure" as haptism.

weives into a church, under the Mack in 1708.

Mack in 1708.

Mean sared in the ark three times? 12. Paul eaps; "one Lord, one faith, one baptism." Eph. 4: 5. But the Taukses have three baptisms! We laid down the following historical facts

1. It is a fact, that no example in classic Greek can be produced where the Greek werb buptize means more than one submersion. It is a fact, that no example up sarred

Sirels can be produced where the word faculties means more than one submersion It is a fact, that there is no mention of

trine ammeraton" in the Bible. It is a fact, that not one of the four apos

olic fathers mentions "trune immersion It is a fact, that there is no mention of 'trine immersion" in the literature of the world

whether secred or profune, till about the com sent of the third century It is a feet, that when "trine immers first made its appearance in church history, if

was associated with infant baptism, infant co on, and a swarm of other traditions. 7. It is a fact, that "trune immersion" was regarded by early church writers as only an

Cutholic churches, up to snout the hegraning of

on, and have thereby rebelled against Je

Our Fifth Negative says that the Tunker churches are not churches of Christ, because they reject the soord of God and take the tradi-

tion of the Greek chn We showed from Mr. Moore, the Tunker au ther, that they "confidently confide in" the "opinion" of the Greeks in order to learn the unmber of actions required in the commission.

Trine manersion, p. 26, 27 We showed that the Tunkers follow the Greeks in making "the scriptural and tradition-al authority" "equally binding!!" 2. They too confidently confide in the windom of the Greeks to learn the unsaber of ortions required

in baptism 3. The Tunkers "go to the Greek church to learn the morning of the Greek can The Tunker churches are not churches of use they interpret the Scriptures by

tradition, and thereby reject the Bible as th standard of authority

SCRAPS BY D. C. MOOMAW

Serren, it will cost you two dollars to buy a "sytlish" hat for your daughter and only ffty cents to get a plain bonnet. Buy the plain bounet, if silly people do coil it a "scuttle" and send \$1.50 cents to S. T. Bosserman, treusures of the city mission

The late raips have increased the material ealth of the brothren hundreds and thousands of dollars, and we read of thanks giving meetings all over the land. Another very appropriate manifestation of our gratitude would appear in a generous contribution to the treasury of the City Mission Service. Address S. T. Besserman, Dunkirk, Ohio, and have your name en rolled among the cheerful pixers whom God

# SPECIAL PROVIDENCE.

BY I CONCLAST,

THERE are some professed Christians who claim that it is all superstition to believe in a special interference of Providence, and quote Scripture in justification of their position. With them I shall not dispute, but many cases have come under my observation, that are at least, singular. Reference is only here made to oue-a widow lady whose bushand, in his life time was well-to-do-but to further provide for his family, after his death, he got his life in-sured. He was afterwards killed by accident

and left this widow with a large and delicate funcily. When the cetate was wound up by msurance company ever prod anything she nev-er found it out. Under these discumstances it was not expected that she could put her trust in man any longer. Fortunately, her son is short-hand writer, and has a situation in a Rail Road office, from his salary the whole family is supported. He is a good and religious boy, and mises to support his mother until she has other help. But his situation may not be per-usuent, and his life uncertain; but she contin-

use to trust in God. If there is no special interference of Proviorphan asylums and other churitable institutions.

Unbelievers seldom concern themselves shout each things

Two cry out and get no pity; he who hadde out his money without witnesses, and he who cannot get on in one place and does not try

The promptings which led me to this

### GOD'S SCHOOL

ONE by one, as the days go by. And whether we come to it weak or strong. Somehow or other it must be met.

Graded mell is this school of ours Each one's duties within his power And has task the thing that he needs to l And the hours go by so slow, so slow

Skillful teachers ussembled here Patiently labor year by year; Never mistake in their work was known; Idle, impatient, tried, perplexed,

The sparit teaches the highest class Time takes all as they onward pass; Jor is claimed by the happy few. Treasures of knowledge help us garn

But, patiently learning day by day, We are longing to hear the Master say. That our school days here are done; And after the last long term shall pa

### EXAMINATION OF SOME OBJEC TIONS AGAINST THE OIVINE OPICIN OF THE BIRLE

BY LEWIS O. BUMMER.

NUMBER II. WHILE writing number one thought I would make but a few quotations from the "Truth Seeker." but since then I have determined to quote him verbatim in order to show more ful ly the weakness of his mental digestion The writer continues his "interroga

tories" by asking the following questions: "Were they not by the forces in the interor of the earth, projected rapid ly or slowly from beneath the waters of the ocean to the altitude they now oc cupy?" Now if any man can see what this has to do with the divine origin of the Bible, he can descry the inhabitants of the moon with the naked eve-

"Have not these mighty upheavels oc curred at various times over the entire surface of the globe? Do not all the mountains and hills over the earth, in the strata of rocks, gravel, clay, etc, af ford the clearest proofs that upheavelbave taken place

While islands and continents have sunk beneath the waters of the oc have not others arisen in other localities Have not these changes taken place for thousands of years?

Does the Bible contain any allusion to these momentous events, or does it intimate that anything of the kind haever occurred?

Does it make the slightest allusion to the Glacial Period, when in the long ago, from about the 40th degree of north latitude to the pole, both on the Eastern ses of ice, rocks, gravel, and clay, mov ed by the action of water, were carried to great distances, to be finally melted by the action of the sun's rays, depositing the rocks and earth thus moved, to be left as "drift," by which term such

Are there not abundant proofs in the rubbie-woro, scratched and polished sun faces of rocks where such drift is formed, that those immease hodies of ice rocks and earth did move from place to place in the manner above described

writers knew aught of it, should they not have said something about it, even though it preceded by thousands of years the advect of mac upon the earth.

I think by this time my readers are all able to estimate my antagonists rea soning powers, and know what confi fidence, and if he had put all there that dence to place in such men as the only wise men of the nineteenth century What would their igoorance of these things have to do with a knowledge of the events that they carrated? I not whether they were ignorant of these changes or not, so they knew what they wrote was actually so-this is the poin in debate, and not their knowledge of such events that have nothing to do with the issue. But the getleman showed bimself ignorant of all the essential ele ments of a controversialist, or else he would not take the very thing for grant ed that it is his business to prove. Doethe silence of grammar and mathematic in a spelling book or history of Kansaprove conclusively that the author of the spelling book was ignorant of these things? Oh infidel! shame at such silly evasions. Seek the truth from ration al premises. If the writers of the Bible had said something about these momen tous events, would it not prove their knowledge of such "events," and does their writings of a future state of exis tence and our relation to that govern ment not prove that they had some knowledge of those things? Can a man write a history of any country and de-

such things? A man cannot write a history of something that is nothing, or has no existence Men can imitate and change the truth, but they cannot write a fabulous history until there is first a genuine. The writers of the Bible could not have given a history of such things as the "Truth Seeker" thinks so essential without injury to the design of their work. If a man was writing a history a little more accumen. I think I have of Kansas and would occasionally get said enough to convince any infidel that on to mathematics, gracumar, and geolthere is nothing in what I have quoted. ogy, etc., would acy man buy such a hook? Would such a course of procedand that it is entirely irrelevant, if not I

scribe its laws without a knowledge of

ure recomm-od itself to any sound mind ed man, and yet infidels are obliged to urge such nonsense in their objections There must be great lack of evidence when men will resort to such objections as the "Truth Sceker" offers, and his are as good as any, for there are none that have any relevancy to the real issue The writer keeps going on with his "ioterrogatories" as follows: "Is it not a little singular that the great Continent of America, extending nearly ten thousand miles, embracing all varieties of climate, and destined to be the home of millions of the human race, was wholly haps you will wonder what I call the unknown to the writers of the book!

is it that so important a matter, so connected with the life of man on the earth, Lord's treasury, and I believe it would was never alluded to?

noticeable when the fact is taken ioto consideration that there are very strong I consider the Lord has prospered Alps had even raised from the depths or it be said Brother is blowing the of the ocean, and when we have the trumpet. I have a small paper bo. clearest reasons for thinking that it was which I call the Lord's treasury, because populated by civilized and cultured peo- in it, upon the first day of the week, I ple who built cities and executed works put what I have decided should be his of art at a time earlier than the Bible and therefore, it is the Lord's treasury Does not the silence of the Bible upon was written. I have so doubt that men because it contains the Lord's money. I this important subject show conclusively that can argue such objections against the read in my Bible, that Abraham gaver C officiating ministers can lay the that the writers of the book had no divine origin of the Bible, as valid, can one tenth of the spails note the Lord, usual instructions before applicants for

knowledge that there ever was such an see the clearest evidence in their disor-Therefore I resolved in my beart and era in the history of the globe? If the dered imagination of all the statements owel unto the Lord, that one tenth of made, but before I admit all of them I what I sell, he it had or stock, or grain, want the proof; but should all these or whatever it may be, one-tenth shall things be so, what bearing can it have be given unto the Lord. I have this vow six or eight months, and through with the issue. The gentleman is sim ply telling God what he ought to have God's grace I expect to keep it while I put in his book in order to gain his con

> w, are as follows: I gave my heart to he thinks ought to be there, he would think something else ought to be there Jesus when I was a youth, I felt that he I do not say that everything recorded was / precious Savior. He forgave all in the Bible is inspiration, for a large my sios, and I was happy to a Savior's proportion of it is history; but all such love, and like the Ennuch went on my information as pertains to a future world. way rejoiciog. As years passed away, I and our relations to that world are for it is felt my acceptance with God, and all impossible to give such laws and relawas peace within, though many trials, tions without communications with the temptations'and discouragements, have ichabitants of that land. Whether or followed me in my christian journey not the writers of the Bible had any However, as time moved on, the enem knowledge of America, has nothing to was at work, the little seeds began to do with the question; the question is, did grow, and after awhile the thorus came they have any knowledge of our future up, the cares of the world, and the deexistence and the world beyond the rivceitfulness of riches began to choke the er, that is the question to be determined. word that was sown in my heart, and I And would a knowledge of America was becoming unfruitful, or while I was prove their knowledge of the upper alceping the enemy sowed tares among world, or would their ignorance of Am the wheat, and the wheat was becoming choked. While being in this condition rica prove their ignorance of the upper world? Can any man so destitute and realizing that the enemy was gain a knowledge of evidence ever expect to ing ground, I also realized my condition; I no longer felt that all was peace with find the truth. If the imaginations the writer was taken for proof, then be ia; I no longer felt that smile of approwould be a convincing reasoner: but these christians that infidels think feed bation, which I once felt from my bless ed Savior. I no longer felt that if my Savior should call me now, that I was upon faith alone, are the very men that demand evidence for their faith, and do prepared, but doubts were in my mind, not believe without evidence or disbe fearing that if he would call me, eternal lieve evidence like the infidel-the infi death would be my certain doom. Oh! del believes without evidence and disbewith those doubts and fears I was not lieves evidence and of course must be in happy. Oh, how often I have prayed error all the time. I would say more if for forgiveness, and had well nigh there were anything in the objections. thought that repentance was denied me but as they are so irrelevant as not to be As only those who have felt a Savior's deserving of any notice, I will pass them love knew what it is. So only those over and close this number, as the next who suffer for their sins, know what sorwill be more interesting, from the fact row it is. Oh, that I could write with that the writer comes a little closer to the pea of Almighty God upon the tabthe issue, and his objections will require let of every heart that has felt the joy

# THE LORD'S TREASURY.

am ready to hear from him.

hat there be no gathering when I come.

MY beloved brethren, you will find enclosed 89.00 which I will take out of the Lord's treasury, where it had been laid the first day of the week, so cording as God had prospered me, which you will please use to send the BREYN HEN AT WORK to the poor. Now, per Lord's treasury. The widow who car If they drew their inspiration from the into the treasury, two mites, cast in mo urce of all knowledge and truth, how than all they which did cast in of their abundance, so they must have had a be right for every Christian to have a Le out this silence respecting America. Lord's treasury. I will tell you what officeable when the fact is taken into I call the Lord's treasury, and how much proofs that America is the oldest part of and how I came to establish it, but wil the globe, and that it existed as a con- withhold my name, lest I let my left ticent long before the Himalayas or the hand know what my right hand doeth

> A BROTTER. THE SEVEN MODERN WONDERS

MRST wooder: How an elder or other officiating ministers can lay the

How much better to drink the cup of sorrow now than to drink it forever in eternity. I rejoice that I can drink it

Let every one of you lay by him in stor-

now, peradventure the Lord will have Oh! yemammon worshipers! ye backsliden in heart, ye sinners and ungodly, will you got drink the cup of sorrow, re

of a Savior's toye! Beware! oh hanger

lest you fall from that aweet commun-

ion with God which you once enjoyed,

and, in consequence of which you will

have to weep bitter tears of sorrow.

pent of your sins, and receive a Savior's ove? My beloved brethren, will you not "watch" lest the love of the world enter into your hearts and choke out a

Savior's love? Feeling much distressed, on the accou of my unsaved condition, on a Love feast sion, I feared that I was eating and

drinking to my own coodemnation. prayed God to forgive me, 1 solemaly wed in that affect bour, I will give one tenth unto the Lord to be used my own spiritual benefit, and for the benefit of the Lord's people, and I rejoice to say that my faith is strengthening my hopes of heaven are brightening, and I expect through the mercy of God and enderness of a Savior's love to reach the Celestial City where there is no sorisse to conform in general appearance to gold or the dressing of costly array. Oh
the order of the church; and at the same sister, you are much tempted, but heark time disclaim any gospel authority for said order, knowing that "whatsoever is

2nd wonder: How such applicants, with approved honesty and sincerty can make the required promise and then totally ignore the obligation by their continued conformity to the world.

3rd wonder: How an elder can, after requiring such promises, allow the steady growth of pride and fashion to spread in his church, and at the same time claim the fellowship of a brother hood that he knows do, and ever have opposed the innovations of pride and

4th wonder: Why a brother or a sister continue their membershp in the words to say in opposition to the order to where they have one condemning the superfluity of the world.

5th wonder: How members can hope to receive the reward of the good and faithful, who are scarcely ever seen inside the Lord's sauctuary, or hope to escape the judgment, "depart." (Not to be

applied to the aged or infirm.)
6th wonder: Who will be held re aponsible for the above state or condition of things; anyhody or nobody?

7th wonder: What is the remedy and how shall it be applied?

## DRESS

### BY LEWIS BANG

DEAR brethren and sisters, the primitive Christians were noted for their contempt of the world; among the things to be avoided by them, was the extravagance in dress. Dr. Cave who wrote some two hundred years ago on this subject, says: "They were exceedingly careful to avoid all costliness and finery. choosing such apparel as expressed the O the young people ever think that greatest lovliness and innocency." Clement of Alexandria, who lived in the latter part of the second century, says "The garment that we should wearought to be mean and frugal, not curiously wrought with divers colors—the emblem of craftiness and decest-but white to denote our embracing and professing simplicity and truth. Our outward clothing is an indication of the tempers of our mind. That is true simplicity of habit which takes away what is vain and superfluous; and the best and most line and with when solidgament which is furtherest from art and currosity, and most apt to preserve

and keep the body warm. The plea is with some, because they are rich, and have the right to make use of their estate as they be pleased. To this, Cyprian, who flourished in the third century, answers: "That they are only rich that are rich in and toward God; that the world ought to be despised, the pomps and delights whereof we then ed to God, with the loss of whom all that is in the world, the lust of the flesh, and the lust of the eye, the pride of life; it is not consistent with the word of God. To apply the riches is deco rating and ornamenting our bodies, par-lors and tables, this which is pride of the eye. God has shown a more excelleat way, viz: to relieve the hungry, and feed the poor members in Christ, and thou shalt be laying up treasures in beaven and you will accomulate riches

in the love of Christ. How does the spostle instruct the sisters, that they adorn themselves in modest array, in sobriety and shamefacedness, blind man at a window.

haptism and exact from them the prom- not with braided hair, or wearing

en to the gentle voice of the apostle. Tertullian, who lived in the secon ntury, and was one of the ablest defeaders of christian faith, condemns the vanity of curious costly dress, and con cludes with these wise counsels to the sisters of his time: "To clothe themselves with silks of honesty, the fine vesture of piety, the purple of modesty, and being thus beautified and adorned, God him self will be their God." Let humility

# EUCHARIST-THE GIVING OF THANKS

A NAME applied to the sacrament of the holy communion, or the feast of the Lord's Supper in allusion to the blessing and thanksgiving with which the last supper of our Savior with his of plainness and simplicity in the church, disciples began and ended. This sol emu festival has been kept in all Chris tian churches from the time of the res urrection in commemoration of the pas sion and death of our Lord, and in obe dience to his own divine institution Among the earliest disciples in Judea the Lord's Supper seems to have been a regular meal, probably the principal meal of the day in each family into which the commemorative breaking of bread and partaking of the cup of bless ing were introduced as a part, subse mently the disciples of many families came together and held a festival in con mon, in the course of which the breth ren saluted each other with a holy kiss The abuses which grew out of this, and which are severely rebuked by St. Paul in the first epistle to the Corinthians led to a separation of the two institutions and the commemorative observance has since been celebrated with a solemnity in barmony with its character by itself Johnsons New Universal Cyclopaedia

# OLD FOLKS. they will be old? Only a few

short years ago that aged man and fee ble woman were young, strong and full of life; their loving hearts were gushing with tenderness and care for the little ones who now stand in their places. Do not jostle that aged couple out of your pathway, but rather lift them with ten der care over the rough declining road You may have forgotten how exrefully ling, and with what care they watched your advancing steps. But they have not forgotten, and the time will comwhen you will be foreibly reminded of it, by the love you have for your own little ones. Will they ever hand you the same bitter cup to drink that you pour out for that aged father and stricken mother? Verily with "what meas ure ye meet, it shall be measured to you again." Think of the anxious days and nights your mother has watched by your sick-hed; remember her loving care; her patience and long-suffering with your retfulaess, and then let the blush of shame dye your brow, that you should be impatient or unkind to her, now that she is old. Old folks are such a trial Yes, they know it; they feel it! and so will you be such a trial to your children

and you will remember too .- Sel. Greater is he who causes good deeds shan he who does them.

Some people's judgment is that of a

in the days that will surely come, aye.

# Biome and Pamily.

### LOVE AT HOME

THERE is beauty all around, When there's love at home; Smiling sweet on every side, Time doth softly, sweetly glide When there's love at home.

In the cottage there is joy, When there's love at hor Roses blosom 'neath our feet, All the earth's a garden swee

Making life a blass complete, When there's love at home. Kindly, heaven smiles above All the earth is filled with love, When there's love at home. Sweeter sings the brooklet by. Brighter beams the azure sky: Oh, there's One who smiles on high,

Jesus show thy mercy mane Sweetly whisper, I am thine Then there's love at home. arce of love, thy cheering light, When thorn's love at home

# A LETTER TO THE GIRLS.

YOU have all heard, no doubt, of the banyan tree which grows far off in the Eastern countries. It grows up straight at first, but the branches from the truck grow downward to the ground again and taking root fasten there as firmly as the trunk itself is fastened.

Now let me tell you a true story to illustrate my subject. A few years ago, two girls about the ages of eleven and thirteen years, gave their hearts to Jesus, and started on the road to heaven at the same time. They were sisters; uite well instructed in the way, and saw many things that they would be obliged to give up, in order to serve their kind Master in the right way. But they were determined to do their duty. Before they had had their clothes trim med and in fashion, but now they saw that it was not right. So they had their dresses made over plaio, and their hats trimmed in a simple way; they looked as neatly as little girls can look and

were as happy as the day was long. No one enjoyed the Sabbath school or the prayer meeting more than Ella and Lizzie, and they were always ready to tell what the Lord had done for them This was during the Summer vacation. In the Fall, school again commenced, and it was a bard matter for our girls to determine to go to school in their plain dresses, while the others were dressed "in style." Finally Ella (the older) concluded to have an overskirt made to match her dress, and a few extra bows on her hat to look more like the others; but Lizzie would do nothing of the kind.

In a short time Ella was like the oth er girls. She was no longer seen at the prayer meeting, and took but little in terest in the Sabbath school. Patient little Lizzie went alone to the meetings. and at school when the others would | ble. augh at her for being so plain and un

like the other girls, she would reply, that she would obey her Savior if they did tesse her. She wished that they from my disciples.

would give their hearts to Jesus, they would then be so much happier

Now do you see how filla was like the baoyan tree? She started right on the road that leads to heaven, but step ped off ou the branch road which , led her back to the world again, and rooted her as firmly to her old ways as before

Now, my little friends, beware of the branch roads, and don't give up your hope of heaven for a little laurh. When you start for a place you expect to get there if you keep the path;

but if you step into another path you are sure to miss your way. When you are tempted to turn back just o little, think of Ella and the banyan tree,

My letter is to the girls this time. Per-haps some other time I will have a few words for the boys .- Free Metho-

### THE POOR GIRLS.

THE poorest girls in the world are those who have never been tanebt to work. There are thousands of them. Rich parents have petted them. have been taught to despise labor and nave occar taught to despise rather and de-depend upon others for a living, and die perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon the earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter ought to be taught to earn her own living. The rich as well as the poor re-quire this training. The wheel of for-

tune rolls swiftly round-the rich are very likely to become poor and the poor rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their children to work. No reform is

more imperative than this .- Sel.

# HOW TO SPOIL A CHILD.

BEGIN young by giving him every thing he cries for. 2. Talk freely before him about his

creat smartness 3. Tell him he is too much for you, that you can do nothing with him.

4. Let him regard his father as a

reature of unlimited power, capricious, and avrannical-or as a mere whipping-5. Let him learn (from his father's

xample) to despise his mother. Do not care who or what his com

7. Let him read stories about pirates, Indian fighters, and so on.

8. Let him roam the streets in the vening and go to bed late. Devote yourself to making money,

remembering always that wealth is a bet ter legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.

Do all the good you can in the world and make as little noise about it as posaible

We have more power than will, and it is often by way of excuse to ourselves that we fancy things are impossi-

# The Brettern at Work PUBLISHED WEEKLY.

The Editors will be responsible only for i erid tone of the paper, and the insertion of violors not imply that they solderse every se ent of the writer.

BRETHREN AT WORK, Lenark, Carroll Co., 10.

LANARE, ILL. . SEPTEMBER 1, 1878.

BROTHER JAMES R. GISH is still inhoring

Ir is J. H. instead of J. B. Brumbaugh who is principal of Huntingdon Normal School. Be sure to read "The Lord's Treasury

page two. It ought to find its con every man and woman. BROTHER P. R. WEIGHTSMAN has changed his

ddress from South Bend, Ind., to Denver, Col for the time being. In THE Bishop of London is allowed two houses and \$50,000 a year. Thus some shopherds feast, while thousands of sheep are left to starve.

we have concluded to indulge them again

by learing notices of meetings stand until they

Bao, H. J. Kuarz, of Dayton, Ohio, is get-ting out an Almanac cutifled "Our Almanac, and desires the names and addresses of all ministers and dearons. See notice on sighth more

WE call especial attention to Bre. Husumer's articles in answer to objections urged against the Divine origin of the Bible. These articles are replete with good reasoning and will pay a careful and close reading.

The cluth bound edition of Gospet Preache Johnne II is exhausted. We can still furnish it in leather (Arabesque) binding, but it is worth 25 cents more per volume, making price of Volume II, leather hound. Gospel Prescher,

Is you will find one example of saintly living in a church, you will find more power in

ity and consecration. Christians are set Tax manuscript paper we have been previous ly selling at twenty cents per tale, of one hun-dred sheets, we cannot afford to sell for that price longer. The price now is twenty-five

cents per tab., post paid to any address in the United States. our one sent an order from DeGraff, Obio

Some one sent an order treat Debtain, Owload Brettiren Defeudee," and the order has been lost. The sender will please renew his order, and he will receive the book. Address R. H. Miller, Ladoga, Ind.

ford Co., Pa., will leave there the 16th inst., for Marchail County, Illinois. He gors there to take charge of Illinois Central Missoon field. His address will be Henry, Marchail Co., Illi-

THE Scionson's Creek Church, Ind., has agreed to take the Missionary Meeting as menfrom a number of Brethren and Sisters have been received favoring the project. gest Jan. 1st, 1886 as the time.

We call attention to "Go Ye" in another part of this paper. Bro. Anglemeyer quotes some stirring facts which ought to arease all of to activity. In regard to "plans" and "co Brethren in holding conventions is, unity Concert of action is necessary to any good work when two or more are engaged. From a social as well as other classes, but we still incline to

cents: 4 packs (100), 40 cents

Ruo Rent Surveyer of Onle Co. III. thinks Brethren who advertise for help in the ministry should not be particular in describing. Those pussages are plan and positive. it does not show a very good spirit-not an st one-such as Chris We agree with Bro. Swingley and hou such things will not be sent to any of our jour-uals for publication. It does, indeed, look but

Tuz special District Meeting of Norther onvened at Pine Creek, Ogle Conn on the 26th inst , to make arrangements for th A. M., in 1880. There was a large attendance and thirteen churches were represented by delegates. A committee on Location was chosen consisting of one from such course. To the was added the committee of arrangements wh consists of five members. There are fourtee churches in Northern Illinois and five in Wi-The Wisconsin church not being rep d it was agreed that each of them may send a Brother to act on Locating Committ sould all the churches be represented the the Locating Committee would consist of two ty five members. "In the multitude of Com-Bors, etc." After arranging rome minor mal persons, eve. After arranging rome winds mat-ters, permission was given to offer ground on which to hold A. M. Nine obsess were offered. With so many to select from, it would seem that the Councittee could hardly fail to find a very

### DOES THE GOSPEL PERMIT WO MEN TO PRAY AND PROPH-ESY PUBLICLY

suitable place for the meeting.

PAUL says, "The head of the w man, the head of Christ is God."
and "the head of every man is Christ." draws a circle, puts God in the couter, Jesus They are all invide the circle, may ents and privileges guaranteed them by the Head of all-God the Rother The hand of Christ is God-does that signify that Christ has no public laker to perform? Then if God being the head of Christ, does not proven Christ performing public duties, and Christ being the head of man does not provent may from perfoming public duties, pray how dothe fact that man is the head of the w revent her from doing religious work public by? But lot us look again. The ano-tle for ther declares: "But every woman that pray-tl or prophesieth with her head uncove if she were shaven,"-1 Cor. 11: 5.

Men were not permitted to pray and prophe ay with their heads covered; nor were allowed to pray and prophery with their heads Whatever prayer or prophecy meant with regard to man, it meant precise the same with regard to woman. In the same epostie Paul says: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort."-1 Cor. 14: 3. He defines prophcy as consisting of exhortation, comfort, and edification. Women were then permitted to edity, to exhort, to comfort the saints publicly But this is not all the pro as well as men. Paul says to the brethren at Collosse: "Let the word of Christ dwell in you nobly in all was dom; teaching and admonishing one another a pasters and spiritual songs, surging with gr n your hearls to the Lord."-Col. 3:16. Here the members of the church -male and female ded to teach and admonish other. How? "In pushes," Men and wo men were required to teach and admonish on another in soular More: "teaching and admonishing one another in Ayenn." Still moteach and admonish in "spiritual sony All this were they to do "in the name of the Lord Jesus." If men are permitted to teach and admonish in psalms and bymus and spiritual songs, women are no less allowed to do so, for Paul addressed the church and includes wamen in the phrase, "on : another."

Wx have already sold several hundred enve- women keep silence in the churches; for it is the most noble work on earth-rese Their extra quality, and cheapness com- not permitted unto them to speak; but they are dying from sin and sorrow. If she be a feeble noned them wherever they are seen; and the good that may be done with them is simply inestimable. "What shall it profit a man if he shall got the whole world, and lose his own

in the whole world, alm tope law very price of envelopes per pack of 25, 12 Cor. t4; 34, 35. "Let the woman learn in sipucks (100), 40 cents. Best I safter not a leave with all subjection. woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim 2: 11, 12. prove beyond contradiction that a restriction is laid upon woman in some particular. She irequired to learn something in silence; not to do what men are permitted to do. Let us learn what that is. The customs of the people in the apostolic age were different from ours. Had their custom of conducting public med county to lay down this restriction. Dr. Adam Clarke says: "It was permitted any man to ask questions, to object, altereste, attempt to refute a speaker in the synagogue, but this liberty was not allowed a woman." This is not the cuspermitted to finish he discourse, both men and however, in apostolic times. Any man could ask a question, dispute, object or refute a minis ter's assertions in the midst of his discourse. This privilege Paul forbude women. He says "If they will learn any thing," showing that the woman in such cases must seek information elsewhere, but lays down no restriction about praying and prophesying-teaching True he says, "I suffer not a woman to teach nor to usurp authority over the man," but be has reference to the custom of teaching as alendy referred to. To say that it prevents a woman opening her mouth at all m church, or to

teach men, is going further than Paul went. In his letter to Tstus he insists that women conen-te "teachers of good things." He not only save that she shall teach, but tells what she shall truck and whom. World it not be : little strunge of Paul should instruct some six ters to keep silent, not to preach in public, and custom to forbidden, but to plend in gentle tomes and wield the sword of the Spirit to de a mother instruct her son, the young man? In so doing would she make herself the head? Does she not beach in singing? Certainly; for the apostle says that is one method of teaching Mark well the language of God's vervant: "Speak ing to yourselves in psalons and hymns and spiritual songs, singing and making melody in

Paul show not by any means contradict him self, but by the Haly Spirit parmits woman to prophesy (4 Cor. 11: 5); for she being endowed with gifts of the spirit as well as man, is requind to exercise therein. The only restriction a that she shall not assume authority or dieta torship over man, (and would it not be equally wrong for man to consume authority over use), but she is required to be in subjection us also suth the Law." "And I entreat ther also, true yoke-fellow, help those women which also, and with other my fellow inhorers, whose mames are in the Book of life."-Phil. 4: 3. Hear the church, born of God at Philippi, wer entreated to help certain women. men, Paul? "These women which labored with me in the Goopel." Did they labor with you Brother Paul? Yes, did I not say those who "labored with me?" They labored "in the gos pel," not out of it, not at something else, not simply in household affairs, but IN THE GOS-Is that all concerning women prophesy ing? No, not all. I wrote to the Brethren Rosse to "Sainte Trypheum and Tryphosa who labor in the Lord" They Julier in the Lord, peak to edification, us do also the sisters at i appearing before the Lord to labor in the

Women has mind thought feeling, tusten desires all the faculties of man. She is given bring bringht with a price, she shall not labor in the same holy cause when brought to the knowledge of the truth? Has she no talent to Is the work so scenty that her la But does not Paul say that he suffers not : her is not needed? Does not man impoveriels so well as deter cases, one we will account to what the twint that the netted of rising means would not steach? Yet can dright here I shall when he holds at a distance any gift given. They are being enforced, and that without worse that to have a minister, that part of the given ill it 8 circiptum which you may in a bright limb by the Lord 604? Woman in agift, there-hash made means. Low is the predominating feature would wonly be for the case. Also will the secretary as wordy habover in the twint.

member, are not all the members of the body necessary to its edification? An exhertation, an admonition, the word of the Lord impres ed by one of the feeble ones, may arouse the sleeping mind and misse life into the dead in trespasses and sins. The Lord help us to com-

# right up to the truth, accept it, and hold fast ELDER CHRYSTAL'S POSITION WE did not think that the Elder was one

W to trine immersion, for, having read his Moles of Baptism severa' y arango we know his position. Nor did we wish to convey the idea that the Elder is opposed to trine We meant to criticise his position in a friendly way; for we admire his frankness and exprest desire to obtain the truth, but do not agree with bim in his attempt to fasten infant i tism upon the church since the "Law of the Spirit" does not so teach. We believe that the Elder knows that the Bothren would not bes itate to haptize infants if the New Testamen so taught, but to accept it le-cause it seems to beavenly Father. We do not hesitate to practice what God requires, but the things about which be says nothing we fear to accept as conditions of eternal life. Now for a few ques-

First.—Is "the gospel of Christ the power of God unto salvation" to those who cannot be-

Second .- Did Christ and the Apostles teach that infunts should be baptized?
Third.—If the New Testament teaches suc cessional trine immersion, does it not also teach

# A VISIT TO MT. MORRIS

WE had the pleasure of visating the Mt. Mor ris Seminary last week. On Sunday a side School was organized at the Seminary. Bro. W. C. Teeter was chosen Superintendent Sester Mattie A. Lear Assistant Superintendent Carrie Price, Socretary, Melchor Newcomer Treasurer, Delilah Tombaugh and Mary Yar-ger, Librarians. Two Bible classes were formed. one under the care of Bro. J. W. Stein, the other in care of Sister Mattie A. Lear. order and harmony prevailed, and the school starts out with excellent prospects.

On Monday we visited the college, and found teachers and pupils cheerful and busy. were seventy-seven students present and twenty enrolled that had not yet arrived. Ohio, Indiana, Illinois, Iowa, Missouri and Nebraska are represented by students. Prospects for a large patronage very good. The curriculum emb es a complete university coarse. Should any one desire to take simply an English course, he can be accommodated. This is a good feature. since some do not desire to study the language but wish to become proficient in Knelish liter

are prominent characteristics of the teachers and students. Ruffles, Sounces and all unnecessary apparel are laid aside, and simplicity is apparent every where. For the first time, perhaps, in the history of

the United States, can it be said that a sister of the Brethren church may be found in a Collegate Institute teaching the young, being adorned according to the principle taught is 1 Cor. 11: 6. We do not hesitate to commend the prodence and wirdom manifested on the art of those in charge, believing that the Brethren who visit the Semmary will be gratified with the fact that there is an institution in the West where our people's faith and practice will be duly respected and maintained. The rooms are well furnished, the ground

are beautiful and all things which tend to make home pleasant and enjoyable are to be found For the benefit of our young sisters in general, me will say that the sisters at the Sem inary invariably wear the covering as indicated by the church, when at the table, and when ever there are religious exercises. And the young Brethren attending school are in full uniform in dress. We speak of this here, because it had been doubted whether the rules of the school in these respects could be suforced. They are being enforced, and that without performed?

#### AN EXPLANATION

Bider, Chrystal's Position, and how Eastism is

N the issue of the "BRETHREN AT WORK" of Append 4th, 1879, occurs language from b I infer that you think I opp Percent me by tray of explanation, as my p

forth more plainly, and to add what I hope will seen trime immersion perform d in the East Church, where it is still the law. My corty the only mode of baptism, though at first the number of dips, necessary to constitute it, did not engage my attention. Afterward I gave it the Protestant Episcopal Church, and in 1860, by satisfied with that organization. I did not be anostolic church not so twenty quarreling igstood by the Christian writers while the church still remained pure, that is before A. D 266 Vot on the first Angilian Pennsy Book in A. D. 1549, commanded trine immersion in the bartism of infants (there was no adult imptism to ngland then, for there were no opposers of Infant Bastism there), and as dipping, theogh the number of dips in one haption is not specand as it is the first mode mentsoned in that of plate lits use in most cases, I thought the thrice dipping might possibly be restored. And I thought if it be, and the infant confirmation and infant communion could be, and its the church before A. D. 260, my idea of a mode church, than any other. For as there came a ration in Jerusalem after the Reform Babylon under the Old Testantent, so must there come in our time or after a Restoration before the fall of idolatry.

erote, and in 1861 published, my History of the Modes of Christian Baptism (Lindsay and Blakiston, Philadelphia, Pa.,). I think I can more fully than any other work does, every passage from councils Ecumonical and Loca from those called Fathers, and from what i rastly important the rubrics of diff-rest churches, because such rubrics do not repre-rut mere private opinions, but were the law and ones! Rosry clorgyman was hound by the rubne of his church to haptize as that rubri

commanded. And if he did not, he was liable Of course, as I was not a Tunker, I never wrote a line of the book for that demo-I had hoped it would, under God, be the mean of restoring the old mode in the communion o which I was then and any still a ministra

Hence I took no pains to have it is More circu lated among Tunkers; indeed I may say that a I know the true mode to be a means of -trength-ening any denomination keeping it, I did not wish the work to be circulated among those alled Tunkers or Brethren, for then, as not I held that the Tunkers hold to some prievou heresies and utterly lack any valid bantion, be cames it began with the unhaptized so called baptizer of Alexander Muck in A. D. 1708. But experience has tought me that when once a church has lost the divine hapteen that it is leave that communion And indeed as I grow that the loss of the type bustion will be on esolation of Rous which is protoid in Revela tions, chapters 17, 18. For, is the Roman necessarily also lost the orders which are based on true haptiess, and are given only to haptize saturied deadly affusion of the Papists," and it men who are alone capable of receiving them.

and a way many at admit the Popinh sprinkling from going completely under the water, for she
And the same lark extends to all these Reference or affection mer under the influence of the ceil had a good purchase on the soil beneath, and I

though, so they are not idolaters, and as God has called them to come out of Rome (Rev. 18 4, compared with Rev. 17: 18.); and calls thou his proule, I believe they are God's neonle. But they did not restore all that was in the begin ng at that time, for they did not have the

books to learn it from which we have now. For let us remember that few of them had keen Trine immersion I found then would not be eavely, if at all, restored in the Protestant Epos copal Church. My book brought me comple

ments from hishops and the Protestant Episco pal press, accompanied, however, with more o less of discent from its conclusions as to mode For they would not have approved them with out invalidating their own so called kapti And as time were on I felt more and more inclined to get the successional trine immer sion through one of the churches which had preserved it as the general mode. The trouble with me for a long time was how to get it with out being forced to approve the later errors and erestore service of these communions. For the whole Christian Church has become crea ture-serving and idolatrons as did the Jewish Yet I believe that bantism has nev-

er been lost though covered up at times or sur

rounded with some corrup And so I went abread in the Fall of 1868 and, on the sixth day of January, 1869, old style that is on what is called Roiphany or Theopha ny day, that is the Manifestation or God-Man station day, kept of old by the Greeks to com memorate the Manifestation or Showing of the whole Trinity at the baptism of Christ in th waters of the Jordan, I received the three total immersions of the one haptim in the baptistery attached to the Greek Cuthedral in the city of Syra, or Hermopolis as it is called by he Greeks, on the island of Syra in Greece My haptizer was Alexander Lycurgus, a native of the pland of Sames, not far remote from the apostle-founded church of Robesus, a nepher Cyril the second, the successor of James i the episcopule of Jerusalem, the first founded should of Christandon, who had himself here made presbyter by that uncle in Jerusalem in This Alexander Lyenrgus had studied in

Germany and had become disposed to aid in the work of reform in cortain things in his own church. He wished me to enter their episco And so in the carly years of my munistry. I a with Greek succession in haptism by trior immersion and orders. And as his words were translated to me by him who interpreted, they were about as follows: "Take this to Ame purify it, and we will imitate you here." This

> But perhaps some one anxious as to details ay ask how was each immersion performed I answer, according to the rubric of that cleurch which is as follows:

The priest boptizes" [that is as the Greek rd used means dips] "him, holding hi right, and looking towards the Bast, and saying so and so" [that is the given name, in my use, James] "the servant of God is bantized the Greek word used nocams "dipped" the name of the Father, Amen: and of the Son Amen: and of the Holy Ghest, Amen

At the name of each person of the Trinity be s him and raises him up again. Each immersion was total. The font or bap stery was large enough for the total i sion of an adult. The Greeks uniformly buy

tive their children in infancy. I do not sup pere a child of Greek church parentage a year can be found unhaptized in all Gree Hause small fouts will do for there. But or casionally some person living in Turkey, and four of a Tuckish Mohammedan father and o a Greek church mother wishes to be baptice? But Mohammedan har denies that all children of such mixed marriage shall be brought up in the Modem faith, and no one may baptize Hence to avoid trouble they go to Syra to get it and therefore a feat or haptistery large enough to admit an adults whele body is provided there the Greek church haptized in the same haptimit the thrice pouring of the Romanists to be For in one of their works published by their first hishon, the Patriarch of Constanti noole, it is termed "the salt moter corinkling and

were the murderers of Christ, and to the g tions of vipers." And their laws reject it But some one may further ask, with refer

nce to controversies of which I see something in the weeklies of those who are termed Brothm. was the immersion done like that of the Tun kers? that is, was the candidate first made to kneel and then pushed under water by pres

I answer. No. Some one may further ask, "how then was

I answer, I was first put into the baptister; or fent, the water being perhaps not far from four feet deep, and then the archbishop press ing me with his hand on my head plunged pletely under, once at the name of each the three divine persons. In the water I did not kneel but stood erect on mry feet at first But at each dip I went down nearly stre oming down on one knee and beading slightly forward as any man will in that act and position. I arose after each dip and stood on my

fest, and, after the third submersion, ca

I ought to add, however, in perfect justice to all the facts, that when afterward, in the same year. I visited Constantinople and its environs and met an American hishop, whose church the national church of America, still commandtrine immersion, he contended that their cus tom of hapting the infant by putting him un der water on his back at each of the three dips was nearer the scriptural sambol of a burisl For he arend that a man is buried on his back. Yet my own observation teaches me that the

sy of putting the infant under water am the Gaseles is not always uniform for of the nos in Greece, were held eract by the haptiser, and plunged under, he holding them, if I recollect right, under the arms, the other two I law hapticed last year in Jerusalem, and the huntiver took each infant with one hand back of its neck, and the other about its two ankles or just above them and plunged it head first, but so that the whole body went under water, the head however going down first and oming up first. And from what I have learnod I budge that neither the Americans or any other Eastern church is uniform in the backward position, or upright position. And while I have generally preferred the backward position, yet I have baptized some four the upright position, as I was haptized by going straight fown; and once at what I thought was the reuest of the candidate, I haptered in Tunker shion, that is, she knelt, and I then plunged har three, face forward, and thrice wholly submerged her. I say Tunker fashson, for I suppose that to be the general or naiversal custom among those called "The Brethren." The old-

est Rubrics of Western Christendom do not specify whether the trine immersion shall be straight down, backward, or forward, though Mr. Thurman, without any facts for a basis, asserts otherwise. The Euglish church rubric in the first Prayer Book put forth after its reformation has something which may be singu lar to some, that is cruciform trine immersion that is making the sign of the cross with the childs body in the font. It reads as follows:

"Then shall the priest take the child in h hands, and ask the name; and naming the child shall dig it in the water vanger first dinning the right side, accordly the left side, the thir time dipping the face toward the font." this craciform custom as medineval, I think

er is surer doing his work perfectly. In the backward position for instance, if he takes with his right hand the candidates robe a little low the back of the neck and her hands in his he can readily secure three total submersions if he is careful to keep the bands under water. In the straight down position with the candidates head thrown a little forward at each dip, much depends on her nerve. In the kneeling for-ward position, I once found a difficulty in completely submerging a lady somewhat timorous as those who cannot swim are apt to be, because she threw her hands instinctively forward to the bottom of the stream, when I plunged her forward, and in that position hindered herself

spirit, and make themselves like to the Jewe who told her that the haptism was incomplete, and sted her to rise and go buckward, which was done and the three immersions were ther

ing down under the water at each dip I would my that while myself preferring the backward

and straight down positions, the latter with the head bent a little forward, I regard all aptism as complete and valid, if it has ty things, 1st., an administrator with the apostolic succession in the trine immersion and in rders. 2nd., three sabmersions in water of the whole body, the first in the name of the Father, the second in the name of the Son, and the third in the name of the Holy Ghoet, one of

these names being repeated before each dip, and in that order of the names Or to put it in another form these things are

necessary, 1st., the proper minister, 2nd., the matter, water, 3d., the mode, trine immersion, 4th., the proper joining of the three names, the Eather the San and the Haly Ghost one with In the same year, 1569, Alexander Lyourgus

the archhishop of Syra and Jenes ordained a descon, and then a presbyter. I afterwards went to Constantincole, but made up my aind that the then Patriarch as he is termed the Grack hishop of that city could not be in ditions would be required of me in order to enter their episcopate, to which he had invited me; the conditions were approved of their later errors, image worship, erenture, invocation, etc., and I did not go further. I then after a trip over the Black Sea, through Bulgaria, the Danube, Hungary, Austria and Germany, came home and have since remained in both ministries the Episcopal and the Greek. But God four I saw dipard, two in 1869 on the island of grant me to see a repoluction of the Primitive Church in all respects, and that shall be my place to live and labor. "That is Christ's Gld Order, which is older than Mack. When will men lay aside the prejudices of education and follow that wisdom which is without partiality (James 3, 17.) When will men leave issue the last few conturies and their late understand. ings of scripture, be what it really does mean.

I am weary of practically preaching the infellibility of the private opinions of well-meaning, but unlearned men like Mack, and Roger Williams and a host of others. And I am willing to give to any who have it not the haption and the ordination which come, not from him but from Christ and his Apostles, if they will only follow the scriptures not as understood by Mack, but by the wen soke lived near the Apon tolic age, and some of school had sat at the Apostle's feet. And to that, some of the more intelligent men among "The Brethren," and godly women, also will sooner or later drift by Gods leading. It is your fault not mine that we are separate. You hold to a part of the trath.
You will not accept it all. Show me where I am wrong. Yours with heat wishes for hoth worlds. JAMES CHRYSTAL

#### MANUSCRIPTAL "Christian Salvation," by S. T. Bosserman,

'Who are the Missionaries?" by Jennie Sumatine. "The Chemist and Doctor, the Contrib-utor and Editor," by John Forney. "The way to be Happy," by Phebe A. Frantz. and What," by C. H. Balsbaugh

#### TRACTS FREE

The Board of Managers of the Gospel Tract ation has appropriated \$45,00 to send racts free to such as apply for them. Send for ome and put them to work. There are thousands of places where they may be put to do good. Churches whose ministernal force is not strong in number can use some to advantage, and isolated members should embrace this oportunity to sow some good seed, Addr BASTHERN AT WORK, LABORE, DE.

twenty-erren persons were baptised at Lancas-ter, O., during the series of meetings held by our esteemed brother, D. N. Workman. One was taken down into the mater at midnight. That sounds General. 21 From the Goopel Prowher we less controlled at that our esteemed brother, was taken down into the That sounds Gospel lik-

My address will be an follows for two in From the 4th to the 15th of September, money, Dann Ca., Wi. To the September, Springs, Floyd Co., Iowa. To the 6th of Dallas Genter, Dallas Co., Iowa. To the Brocklyn, Powerbeile Co., Iowa. To the 22d, Nora To the 9th of Oct., loun. To the 18th.

Renco Env

# Our Bible Class.

"The Worth of Truth no Tongue Can Tell: This department is designed for eaking and answering questions, drawn from the Bible. In order to present the Truth, all questions should be brief, and destired as smaller insuring each surface. We obtain a sample elements to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1:17 "And of the ngets be saith, Who maketh his angels spirits, and is ministers a flame of fire." R. T. Chook.

Will some one be kind strough to explain Heb

Will some one please explain Mast. 17: 11. In particular we would like to know who is the least and why called the least in the kingdom of bear en? JUSTEAN MILLER. Will some brother or sister please explain what things were done in Bethabara. That which is spoken of m St. John 1:28. SAMUEL W. YOST.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother or sister please tell us where the comsupper and communion? A scriptural answer is estred, and not the tradition of the edges (this ide of the apostles). D. YOUNCE. [Will Brother B. F. Moonaw answer Brother D. desired, and not the tradition of the glde of the aposthes.

[Will Brother B. F. Moomaw anex Younce!—Ens.]

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It read as follows: "And when he had opened the thiras follows: "And when he had opmost fibr thate seek, I hered the third beat say, Come and see—And I beliefel, and lo, a black horre: and he that so no his had a pair of kindones in his band. And I heard a voice is the mode of the four beasts sky, A measure of wheat for a primar, and three measures of histhey for a primar, and three measures of histhey for a primar, and see thou hurr not the oil and the wine."

Also, Matt. 11: "Among them that me bord of women, there buth not risen a greater than John the Bustist: not withstanding, be that is learn in the kingdom of heaven is greater thus be."

EMMA J. MYERLY.

#### LET THE DEAD BURY THEIR DEAD

Will some one please explain Matt. 3: 22? "Bu Jasux said unto him, Follow me; and he the dead bury their dead." H. Stewart. WHEN Jesus told that disciple to follow him the disciple wanted first to bury his father, and then he would follow him, thus making it a secondary object to do what Jesus commanded. But Jesus told him to leave the dead (spir-itually dead) bury their dead, that is, those who are literally dead, giving us to understand that we should make the obeying of the commands of Christ a primary and not a secondary ob

pends more than on our temp

#### A. E. M. ANSWERED. ome one please tell us, through the BRETE

men at Wonk who wrote the latter part of the last chapter of Desteronomy, from fifth versite end of chapter?

A. E. M. THIS question is easier asked than answered

It is generally believed that Moses wrote the book, but he could not have written the last chapter, for it gives an account of his death. We have no means of accordanting who did write it; but it is very probable that Leabus wrote it, for he was Moses' boson friend. and was to succeed hun. Infidels have taken sion to cavil at this seeming inconsibut there is nothing inconsistent here, for Moses could have employed Joshun or some onceds to write the whole book, and yet he be its an It is not strictly necessary that an suthor should do his own writing. We have alsundant proof of this in the epistle of Sank, for in his

first epistle to the Corinthiaus he employed rons first egastic to the Corintaiens are employed ton to write it, viz., Stephanus, Fortunatus, Achai-cas, and Timotheus. There were at least six of the epistles of Paul written by others; they are, nevertheless, the epistles of P R. R. Moon

# THE TWO WAYS.

THERE are but two ways through life, and student. HEERS are last two ways excrougs nee, and the question which under concerns our present and oternal welfare is, upon which of the two shall we farred?

According to the matter date of the leading of beautiful colors. The runs at Askelon are fashions, and taking that view of the matter, very extensive and interesting, but they are well maturally drift with the current to the chiefly those of the walls and buildings exceled we will naturally drift with the current to the broad and downward road, as by far the greater portion of the human family travel thereon. There are many lanes and avenues leading to this great thoroughfare prominent among

umbling, and murder. At first the way is comparatively level, and

carried along with the corrent, we will find the descent gradually increasing until it is almost impossible to return, and if we continue, we will be rapidly carried from one transition to another, until eventually we will be drawn into the vortex of eternal misery and woe, from See Jer. 47: 1-5; Amos 1: 6-8; Zonb. 2: 4 which there is no exit, "where the worm dieth not, and the fire is not quenched," where we sanst forever submit to indescribable tortures,

Pause for one moment, reader, and reflect up well-beaten way, when we shall hear the swind sentence pronounced upon us: "Depart from me, ye carsed, into everlasting fire, prepared for the devil and his angels," verily, 'there shall be weeping, waiting, and gnashing of teeth. There are also several avenues leading to the ther way, through all of which we must pas-

before we can travel thereon, the principal oper heing prayer, faith, repentance, and haptism; after passing through these, we can "arise unto newness of life," and "having our feet shot and "having our feet shed with the preparation of the gospel of peace,"
we can travel over the dark and thoray deserwithout fear, ever looking unto the "Father of Robts with whom is no variableness, neither

The narrow way is not at all times strewn with roses, but on the contrary we will have many trials and temptations to encounter, but if we have garded ourselves with the helm salvation, and the shield of faith, we will be enabled to withstand all the fiery darks of the adversary, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way

and will that ye may be able to bear it."

And we learn that "these light affections which are but for a moment work out for us a far more exceeding and eternal weight of glory; for if we had no battles to fight, there would be If we travel on this way the ble

all reserved natil the end of the journey but Jesus says, "Verily I say unto you, there is no man that hath left house, or brethren, or ject in life, because on our spiritual welfare de sisters, or father, or mother, or wife, or children or lands, for my salor, and the grepel's, but be shall receive a hundredfold now in this time houses, and brethren, and sisters, and mothers and children, and lands, with persecutions; and in the world to come, sternal life."

We have now both ways pictured out before is, and which will we choose? We are placed here as free moral agents, h

ing right and wrong before us, and being free to choose for ourselves; let us not then abuse this great privilege which is granted unto us but let us lay hold of eternal truth, and take up the cross and follow our blested Marter, for he says. "I am the way, the truth, and the life ometh unto the Father, but by me.

> FROM PALESTINE NUMBER XX.

Beer-sheba, and the Land of the Phlistines.

N Monday, the 19th of May, we continu our journey to Gaza, reaching there about noon. It is distant from Beer-shebs about 30 miles, the latter place being south-east of it.
The modern Gaza contains about 15,000 inhabitsents, and is a place of considerable busine its houses are usurly all miscrable huts, be of sum-dried bricks, but it has some respects buildings, the most respectable of which is an old Christian Church turned into a mosque. The ancient Gaza stood between the present town and the sea. Its site is traceable only by the mounds of robbish formed by the crumbregistery to not the stand gold, the refer waves from and not seen that the standard site or put the landard becomes the man and the standard site of the standard seen and the standard seen that the standard seen and the standard seen that the standard

by Richard Corr de Lion, while here as norusa der in the year 1192. The walls were built of small blocks of candstone comented together by a very hard coment, and to give them additional strength, gray granite columns, from the ruins, gerhaps of heathen temples, were laid in the walls crosswise. Now, great masses of the outer course of stone have dropped away the part still standing, like great pieces of artillery projecting through port-holes. These These tions of the prophets have been strikingly hal filled in the fate of these two Philistine cities

From Askelon we struck across the Philis ine plain again, in a line nearly perallel with time pagn again, in a time nearly parasite with that by which we had approached Gaza. We found the plain here, as below, a vart grain field; but unlike that below, it was dotted with numerous villages instead of the Bedonia. The people here, as everywhere else in Palestine except among the Bedouin, live in villages, and cultivate the surrounding fields. Near the vil-lages are the vinecards, gardens, and fruit orchards, all of which, in the plain, are protected by cactus bedges; while further out are the fields of grain entirely unfenced. All cattle and sheep are kept constantly in charge of shep-

We strack the hills near Bet Jibniu, (p. rusading times Eleutheropolis) It is now a ity of ruins, and it is most remurkable for the vast artificial caverns which abound in its vi-cinity, and which show plainly by their interemity, and which show planty by their inter-or arrangements, that they were made for hu-man habitations. They are est in a soft while limestone, they have lofty arched ceilings, with an opening in the agex to let in light, and they other like the doors from one room to another in a large house. It was doubtless in some of this series of cave dwellings that David and his men mule their home near Adulla

Gur next movement was northward along the dividing line between Judah and the Philis times, as fer as Guth. It was Livet. Conder, who Brst identified the site of this city, and it as one well worthy of the city's fame. It is leveled summit of a hill at least 500 feet ab the surrounding valleys, and the ascent to it so steep on every sole that it requires a Synan horse to climb it. From the southern extrem-ity of the sammitthe view stretches out over entire country of the Philistines, and a sigand 6m herbral here could be instantly neer from all the confederated cities. Along its northern base passes the valley of Blah, here a beautiful plain a mile wide, and rich in waving It was down this valley that the Philis times fled after the death of Cohath, and noted event occured but a few nules above. Be-

fore visiting the spot, we rode across the mount-sm- northeastward, to visit Timuath, the Val-ley of Sorek, Zorah, and Beth-shemesh. After passing Timmath, which is now a village built of ancient runs, we climbed over the top of a rugged hill, too rough with massive rocks for enlitration, and thickly set between the rocks with scrubby brush. Over this hill Samson had to pass in going from Zorah to see his beloved at Timnath, and here he must have met and about the lion.

When we reached the northern brow of the same bill, the Valley of Sovek spread before us, and we voluntarily reined in our horses to gaze our right, the smooth trough of the valley pass ed by boueath our feet and stretched aw ed by boueath our rect uno succession the west, widening as it went, and variegated overywhere with alternate stripes of yellow and which alternated organist. For green grain and freshly ploughed ground. a few miles the hills with decreasing hight be youd its horder was the slightly higher level of

yond ats horder was the slightly inginer level of the Phillistine plain. Far off in the dim dis-tance the eye could barely detect the small vil-lage where Ekron once stood, and along the smooth floor of the valley it could trace the entire course followed by the mileh kine as they brought back the ark of Go', followed by the wondering lords of the Philistines Bethshemites were then engaged in gathering their harvest, and the harvest was ripe for the sickle as we gazed upon it. Our ay of the scene was fully expressed by Frank, who broke the stlence by saying: "It looks like one of the valleys that we see in pictures."

According to the natural order of worldly feet, and trod continually upon small sea-shells place, and almost the exact apot, where the being only one place in the valley of Elah suit-ed in every particular to the scripture narrative In that place the brook which David crossed in approaching Golinth is on the side of the valley next to Saul's army, while the chief part of the valley, in which Goliath stood, and which is here a quarter of a mile wide, is next the Phil-istine side. At no other point, above or below, is their sufficient width of the valley on the Philistine side together with sufficient parrow ness on Saul's side. Guided by these indicawhich it appeared that David must have cross ed it, and found at full of smooth rounded stones from the size of one's head to that of a small pebble. We picked up five each, of just the size which we think David selected. They would certainly knock a hole in any giant's head, if thrown from a sling with a strong

> In my next I will have : ething to ray of the place where the equach was baptized.
>
> J. W. McGarvsy.

# Fallen Asleep.

rue should be brief, written on but one side of paper, and separate from all other husiness.

EYER .- In Penbody Congregati County, Kansas, August 18th, William Harvey, son of G. W. and Rebecca Eyer, aged H mouths and 16 days. Disease, brain fever. Funeral services by Elder Somuel Rairigh, om Matt. 18: 2, 3. WIHART.— In the Tusearawas Church, Stark County, Ohio, June 26th, Sister Susun-na Swibart, aged 70 years, 8 months, and 18

days. Daseuse, cancer.
After many days of suffering, she fell asleep in Jessa. Sio leaves a kind husbrad, children, and fresult to anoura their loss, which is her eternal gain. Services by the writer, from John 16: 22.

GENTZLER .- In the North Solomon Church Smith County, Kanses, August 14th, Solo-mon Gentzler, aged 40 years, 3 months, and 6 days. Funeral services by the writer.

HANDS.-In the same church. Appellt 17th ANDS.—In the earne church. August 17th.
1879. Enwin Gra, sin of Brotlier Noah
and Sister Hands, aged I year, I month, and
23 days. Funcial services by the writer.
D. O. Baumaauon.

WEAVER. - Near Springfield, Kookak Co. Iowa, August 14th, Lorzie Amelia, daughter of Friend C and Suter Kate Weaver, aged 13 years, 4 months, and 21 days. Funeral occasion improved by Brother S. P. Miller, from Heb. 13: 14, Rev. Rugan, of the Disciple Church, closing with very appropriate re-

HALL.—Near Dresley, Powsshiek County Iows, August 14th, Emma Grace, little daughter of Friend William and Almira Hall. aged I year. > months, and 12 days. Funeral JUSTINA MOLLER HRINKEL - In Storling, Whiteside County, Ill, August 3rd, Anna Mahel, daughter of Jo-

a and Catherine Sprinkel, aged 11 month and 28 days.

# Topics of the Man.

Mr Veserius is now in a state of eraption New Bauss-wick was visited by a fearful arricane last week, several persons being killed, and much damage being done to property THE Bishops of Belgium have declared that all the teachers in the schools established by State under the new education law are excommonicated. FRANCE having refused to authorize the ex-Kbedive Isuail Pasha to reside in Algiers, the

Powers have intimated to the Porte that they do not object to his living in Constantinople The Sultan, however, is opposed to having Is mail in his capitel. CHOLERA is still pravalent at Cabul.

Cavagnari has telegraphed that cholera h peared among the regiments which recently rebull and some of the soldiers described in the cholera is diminished at Cardahar. The 

#### Correspondence.

To Father Frederick P. Larkr of Michigan

IT was with profound sorrow, and profoundry joy that I read the notice of your paralyte visitation. Sorrow, because of your approach-ing farewell to earth, and joy for the glad welcome that awaits you in the glory-bathed Pavilion of Love. Another step, and you are across the duzzling threshold of the Temple of before this finds its way to your carthly down cite, you will here mingle with the palm-hear-ing, sun crowned worshippers of the Upper

I hold in erateful remembrance the Christ-Huago. Their inspiration flamed out in many an effusion from my pen since then. take your place among the blood-purged throw insole the gen-bentt japer walls.

massic the gene-bant | sepre walls.
Long and hashbully have you treed to uphold
the Banner of Redemption. Many n sear of
the airs condities with the legious of Hell will
you carry unto the presence of "the Captan of
your naivation." Many a hammer troke of
rathless erucufars have you felt draing the rathers effectively made you take management made of Golgotha through bleeding, pure quir-oring hands and feet. Many aspear-terret en-tered your side and made a pressign for the very blood of your soul. "Concided with Christ. The true-hearted ambassador of Jeous 18 "kille Ine tene-neutres announced of Jeens is "allied all the day long." To feet as Christ lett in a world full of God-lasting, helt-contring sinuars is a projectual cracifiction. But there is glory in the represent of the cross. There is a possi-bation of Heaven in the shame of Christian peculiarity. Por every blow me get for Jesus sake, the soul thrills with the kess of the Our Your long wilderness pilgrimage is studded with tokens of the Divine Presence. The Elims

and Sinais, and Mahraha, and Rephidims, and Parnès, and Meribaha, are in the part. You have reached the aumment of Porgals, on the border, But the Shekumah is not localized. The Be of good cheer, beloved evangelist of Sumanuel, He who cleft for you the threaten-ing tide at Pi-harioth (Ex. 14: 9-31), will also pale up in crystal grandeur the foaming torrent of Jordan. "O death where is thy sting, C grave where is thy victory?" This is the glo-rious outcome of a Christian career,

O what visions of glory, what realities of grace, what thrills of rapture will soon he yours! The God-man Mediator who became your vications sm-offering on the cross, it seated as your advocate at the right hand of Om-nipotent Holiness, waiting your entrance at the Door of Pearl. There is no danger that He will allow His second and Diviner inbreath-He will allow His second and Diviner inbreati-ing to be extinguished in the choice-damp of the dark walley. Gen. 2: 7. John 20: 22. "Not the least grain" of God's voving ever mixed the Celestial Garner. Amos 2: 9. No bairs of the Celestial Garner. Amos W.O. No bairs of the External Father was even collined for the sepul-cher of "outer darkness" so long as the First-born lives, the after-born are secure. "Because I live they shall live also." Let there works, my dear brother, be light and sweatness to your sool when "the Instenemy" turns every-thing dark and better. "HE IS FAITHFUL THAT PROMISED." May this cardiphonia of Jesus stand in blood-printed capitals before

the anxious soul to east her anchor. Omninbecome a lie, and Infinite Love must turn cold and repellant, before christian confidence can be put into shaue before the bar of God. I John 2: 28, and 4: 17.

But I have written more than enough. If your soul is feasted with the Broad of Heaven that you need not this cramb it will nt least express my love and sympathy.

I am naxious to mad the immediately, but know not yet where the stamp is to come from May the Lord's raven hasten his flight. Farewell, honry-basded and beloved servant Cross. Death will not end your ministry.

Like the gentle shower on work

son, away from the cures of life. I am able to totter shout some. My mind is clear I am prepared to suffer God's holy will. I can now talk so as to be understood. Writing goes hard.

but am improving is this. Perhaps the Master will give me some employment. I cannot be idle while there is so much to do. O the labor that is to be done to save the least! O that all could see the need of greater activity. May we count all things but loss for the excellence

F. P. LOGHIL South Bend, Ind., August 19th From New Landon, Kansa

THE BRETHREN AT WORK has been making sts weekly visits to me for some time through the kindness of some kind brother, for which I return my thanks. Truly it is a wel-come visitor. I have been reading its columns carefully, and get all the information and news I can, e-pecially among the different churches. One among the best items I scan in that Broth-

ed the most. We, a small body need him very much, and it will suit us so well if he comes in hold our Love-feast on the 18th. Now, brother ome, come and make us a visit at this if you come, come and make us a vest at that time. We need help, and would be very glod to see you. The people are generally poor bere, but you are not after the wealthy. I sup-pose you intend to spread the gospel, and do-trine of the Brethren; you will get many calls at the control of Souttanher and October sills at the months of September and October will not

be long enough.

Kannas had its drawbacks last year. crops were almost an entire failure, yet I for one Ilmak God it is no worse, for we have plenty to not come and preach to this p ople? to see sinners brought to repentance. Yes

we do not have meeting often enough. Broth-He expects to be with us at our Love frust; he lives a great wave off. but he is working for the cause of Cha There is preaching in the county every Sunday.

> LINES E. PARKNEY. From S. T. Bosserman

(The following private letter to one of the editions as no full of "good and tree" that we channed retain from publishing.—Etc...]

[HEE work before me is great but from my little success and ease in the work tells to "Hist work before me is great but from my little success and save in the work this to me that God's children are praying for me. On the power of prayer! What an useame through which the chariots of love can run lightening speed, relatining laden with power from Gol! There stands the poor manuser with "moe is me if I preach not the gospel" before him, and the to the fold of Christ. All through the untiring efforts of the true believers in Christ. O how glad I am that I stand not alone in this work! Many are the "God bless you's," and the heaven-

of confinet to say thirsty soul in the derhest of the executed by to here a subbath of row, board of difficults. Not a cape of light, but at in the last shap and hearly refer into that the last of the last between the execution of the last of the last between the execution of the last of the death is sower that a restrict the execution of the last of the death is consistent to destine the execution of that help long of our last of the execution of that help long of our last of the execution of the last first destination of the execution of the last first destination of the execution of the last of the execution of th

foods, fatty meats (pork) and live more on fruits regetables, cereals, &c., then we would have less other and better health, sweeter repose a night and more invigorating growth to the body, better developed brain and brighter in-tellect, mind more vivid and active, producing hetter and richer thought, elevating us in that

plane of better morals which would sid us to scape the marshy low lands of sin and sorre Then could we better "glorify God in the body and in the spirit which are his." Then, my brother, when you and I go from home to labor in one common cause, the salvation of sinners we could retain our health, labor better, be more ccessful, and he a greater honor to the cross I truly hope you may soon be sound in health, be ready to wield the pea with powerful effect, the roice with comforting words and smiles that radiate with gladness and love to all

We are well; thank the Lord. Work in the menistry plenty. We feel the loss of Brother Teeter, but it animates us to greater activity:

From the Miami Valley.

A S you requested the Echoes to cease, pre-ferring parhaps the Original Sound, I therefore write under a new heading.

Duty called me from the Huntingdon Normal. I arrived home on the morning of the 19th of August. And though absent only eleven weeks, we could discover in many things a perceptible change. Among other things Miami Valley's most aged reteran of the cross had been called home. Elder Daniel Miller fall of years and good works went to his reward at the close of the Pentecestal week.

On the thirteenth the delegates of the various

churches in Southern Ohro met according to ap-pointment in the Wolf Creek Church to devise come plan for missionary work. Although the assiness was entirely in the hands of the dele-ater, yet as it was understood that none of their labors, the congregation was large. Twenty-three churches were represented. The majority of the delegates brought matruct instrom the church which they representsome few points, there was nevertheless a re-markable manimity in them. This was a nice feature of the meeting, and it had a happy

After conferring the matter together pleasantly and in brotherly love, the delegates con-cluded to appoint a committee to oversee the

Flory, S. Mohler, T. Wennich, and G. V. Siler. This committee is to make a fair proportion-ment of the ministry in Southers Ohio, who are in the general order of the Brotherhood, the the general other at the Brotherhood, ke, to fill the various calls that may be made. The committee after selecting any brother to fill a call shall notify the church of such selec-tion. It is the duty of the church, if the minister is poor, to meet his temporal wants. nrrangement to stand until next District Meet-ing. John Calvan Bright.

From Enterprise, Kansas

POR the satisfaction of many Brethreu and
friends in the valley of Virginia, I will
state that we landed at Abiliaca, Dickinson Co.,
Kamas, Friday evening the 8th mat., and was
such at the degace by Bruthren Humburger and
Michael Forney, who took us to their homes
although a state of the st and kindly cared for us.

Health in this part of the country is good land is cheap. The corn crop is very good Whent not so good on account of drouth in the

early part of the Summer. This is a beautiful country, but cannot tell how we will like it as we have been here but one work. We bought 160 acres five miles south of Enterprise, and five unites nouth and five miles east of Abilear. So far we are well pleased. Those wishing to

more. The lands for sale belong to actual settlers, railroads and eastern speculators, but plenty for sale, both improved and unimproved Phese lands be along the Kausus & Pacific R. R., and is known as the limestone, golden wheat helt, and is somewhat broken, but well watered

next, and is come was grown, but were watered by running garranes; water good. Any one wishing further particulars can address me at Enterprise, Dickinson County, Kansan, with a three-cent stamp endoced, and I will take pleasure in giving them may infor-mation about

Our desired.

Yours in brotherly love,

J. H. Baker.

Go Ye

I does seem that we as a church counct be aroused to our duty in regard to spread: While thousands and thousands are going to their long home without the bread of life, we are planning how to get it to them; and while we are thus planning and waiting the enemy of souls may and will steal or march upon us. If any think the way is not open in large cities let them read the following from the D'estern Rural. In speaking poor of the large cities, it says: poor of the large cities, it says: "If the poor want to go to church they can't do it Churches are not for poor people. In every large city there are thousands of the poor who are practically deprived of the privilegs of church going. In Chicago there are churches which have actually cripoled their mission work among the poor, for the purpose of crecking large and elegant edifices for the rich. The .

ome extent it is true of the churches "If one wishes to know how much the p are deprived of religious privileges, let him open a mission in some section of a large city where the poor congregate, and see how quickly the largest half be can score will be packed." Let us go and work. If we knew that the mid-Let us go and work. If we knew that the unsight express with its five hundred souls were rashing to care destruction we would do all in our power to have it stopped in time to a wret the danger and we could tell it, no, so that except one could understand what we next. But white suilious are dying and going to their ag home and going to a more size destruction than the midnight express, we are plan-ning and calling conventions, choosing committees to arrange phase how to carry the alarming news to the dying passengers, or the glorious news of they stop and turn unto the Lord. F. ANOLDMER.

Locke, Indiana. From Teddville, Linn Co., Iowa.

TO-DAY, August 25th, our quarterly council A meeting was held; not much business came up, but what did not disposed of quite pleasanty. We have not been increasing but very little for a long while on occount of discord and disamiou; but now there seems to be a little more union, love, and effection in the church, so I do hope and pray that the good Lord may send a copious shower of grace into all our hearts so that his work may be thoroughly revived in us all, that we may feel for the good of the church and the salvation of perishing souls. This and the salvation of proceedings of the save ourselve should be our only object—to save ourselve J. C. Malber.

From Maple Grove Church, Kan.

WE have forty members here, and but one WE have forty members here, and but one of that number uses tobacco in any form. Four of our Brethren have quit its use since coming here. None of our colony mem-bers use it, members or no members. We hope that those who intend to come will also be free from its use. Cun any other congregation give a better showing on the tobacco question?
N. C. Womenam

Our Almanac

INCR my former notice of our almonac. re-D ports have been coming to rapidly. From a number of churches we have received lists of ames of ministers and dearons. As the time is here to begin the work, we carnestly request is here to begin the work, we carnestly requests
that some one in every church will see to sending in lists at once. We do not want to smit
one church. Address, H. J. Kuarz.
Davios. Ohio.

The yellow fever pestilence in Memphis, Turn, is syruding, and several eases are re-ported in neighborny villages. In the city proper the Howard Association have 207 unres estending 196 families, 190 of whom are white and 16 colored. The expenses dialy ag-gregate 8900.

# Gaspel Success.

AND they that be wise shall stine as the brightness of the dimension, and they that turn many to righte-samess, as the stars forever and green. Don 12: 8.

From Elkhart, Iows.-To-day we were u o rejoice at our regular meeting at White Oak, that two more (a mother and her daughter) were willing to come out on the Lord's side by heine buried with him in bontisms, we hope, to

Norhorne, Mo. — Suspended meeting on Wednesday, with ten additions. We close to-morrow; will be in Shelby County, Missouri, August 25th, to hold a series of meetings; Ro-August 2-th, to hold a series of meetings; Ro-anoke, Woodford County, Ill., from 18th to 28th of September; New Mansfield, Pintt Co., Ill., from 1st to 20th of October, if it be the will of God. D. B. Greson.

Rose Hill. Ind .-- We were to meeting this forenoon; bad a large congregation. Seven more came out and were bactized; we think there are still more almost ready to come. Last Anusoday there were ten asptized in Metager's District. This is encouraging to us here; and we hope it is to you also. That is the reason why I write this card.

A. Minner.

Clinton, No.—Brother Hillery was with any (Grand River Church, Henry Co., Missouri) beld several night meedings, and assisted in our communion services, and labored faithfully to procode us, as represented in the gospal of Gol's dear Son. The result of his labors, with the assistance of other musiters is, that the church is much chilick, and encouraged to press forward to win an immortal prize, and three precious souls were added to the church by haptism, and excellent impressions made upon the hearts of those who are yet strangers to the good health, and left us in excellent spirits. He goes from here to Mineral Creek, Johnson County, to assist in communiou pervices: from there to Morgan County, thence north, towards his home in Illinois. J. S. MOHERR.

# Prom Mt. Morris Seminary, Ill.

THINKING that perhaps many of your readers would be glad to know something with reference to the scope and prospects and present status of this institution, I will briefly give you a few points. Situated in a beautifu give you a few pounts. Situated in a beautiful and productive country, and buildings that cost shout \$38,000, surrounded by a fine shaded park of six and one-holf acres, sed everything to make the student's surroundings pleasant there is a grand opportunity here for building up a first class institution. Under the former management, owing to the many competing ing whools in the denomination under whose es it was conducted, the college had fa a condition of great prosperity in former years dwindleddown until at the time when our friends took hold of the matter there were but should were in a very unsatisfactory condition. New the careful management of Brothers Stein and Newcomer, everything presents a very different appearance. Blinds have been put on the windows, the inside nicely painted and calcomined, the floors are corpeted in all rooms and halls, registers and ventilators are in every room, and a cosier, cleaner, and more atevery room, and a contex, cleaner, and more mit-tractive set of students' quarters are not to be found in this country so far as our knowledge extends. I think we can sakely say that we have the most home-like surrounchings of any college in the United States. Our Diving Hall is a model of neutrees and order. The food is good and well cooked, and the price of board is good and wen cooker, and the praise or coard very low indeed. Too much praise can not be awarded those having the matter in charge for

the thorough and business-like manner in which everything has been done. We have on the roll appeards of eighty students—intelligent and enthusiastic. The prospects are that there will be a large increase in number before Winter. President Stein is winning golden opinions from all who come in winning polden opinions from all who come in contact with bin as an able and conscientions worker. There is a full corps of teachers who are all in earnest in their work and who will spure no mains to make the college worthy of the partonage to now culoys, and of the much larger patronage which we confidently expect in the near future. Yours truly,

the thorough and business-like manner in which

W. E. LOCKARD. Aug 27th.

Our Almanac

S your church reported for our almanac? If not, will you not do so stonce? Let some in every congregation that has not been re one in every congregation that has not been re-ported see to it without farther delay. Breth-ren baving other matter intended for the alma-nac will please send it on. Address, H. J. Kuktz,

From H. W. Strickler.

LDER David Wolfe, of Libertyville, Illi is again confined to his house with drops; congestion of the lungs. He has not been able to preach for a long time, and the prospects and to preach to a long sime, and the prospects unfavorable for his preaching any the coming Fall and Winter. May the Lord be with him in his afflictions, and if pleasing in his sight. restors him to bealth again.

# Announcements.

Notices should be brief, and written on payer separ-

LOVE-PEASTS.

25, North Solomon Church, Smith Co., Kau. at Bro. J. Wagoner's, at 2 P. M. 25, 25, six miles south of Iowa Center, Story Co., at Bro. Samuel Myen', at 10 A. M.

Panther Creek Church, Wor 10. Bluck River, Medina Co., O, at 5 P. M. 20, White Cloud Church, Nodaway Co., Mo 5 miles south of Mayville, and 2 unies nort of Arken

23. Pine Creek Church, 13t. at 2: 5a P. M.

27, 28, Peabody Church, Marson Ca, Kan, at Elder Samuel Rairigh's, 5 miles north and 5 miles west of Peabody, at 2 P. M.

S miles word of Femberly, at F.P. M.

27, Peplar Ridge Congregation, Definince Co.
Obro. Council Sept. 13.

7, Fer Core Chard, St. Jesph. 13.

7, Fer Core Chard, St. Jesph. 13.

7, Feb. Core Chard, St. Jesph. 13.

7, L. Schanon, H. at J. Sp. M.

12, S. Hand, St. Jesph. 14, Sp. M.

12, St. Lear Charl, Chert, Defined Co. Mo., at the Journ

14, Col. Lear Charl, Chert, Defined Co. Mo., at the Journ

16, St. Lear Charl, Chert, Charles Co. M.

16, St. Lear Charl, Chert, Charles Co. M.

16, St. Lear Charl, Chert, Charles Co. M.

17, Sp. March Charles Charles Co. M.

18, Sp. March Charles Charles Co. M.

18, Sp. March Charles Char

4, Steamert Chorols, Walson Co., Ltd., 2 miles south of Wi India, st 19, A.M. Prop Co.-le Church, Breen Co, hac, at D: ddy'r, throughesceth of Hamilton

22, 23, Washington Creek Church, 3 miles S. W. of Lawrence, Kan., at 10 A. M. Glode Run M. H., Rural Vulley, Pa. 20, 31, Waddam's Grove, Stephenson Co , 111.

r, Franklin Church, 4½ unles N. E.of Leon Secatur Co., In. Decatur Co., 14. 2, Logan Church, Logun Co., Ohio, at 2 P. M 24, Spring Creek Church, Rosciusko Collind., 415 miles south of Pierceton, and

Ji, Lower Pall Creek Church, Madis 4, Mill Creek Church, Adenas Co., Ill., at 1 t.Root River congregation (51)

29, 30, Dev C. cek, Linn C., Ions 4, S. Jen Caurch, Marion C., 10, at 3 P. 2

4, 5, Thermapple Dis ric., Much., 7 miles S. E. of Lowell, at 10 A. N. Taose coming by

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Vol. IV.

#### Lanark, Ill., September 8, 1879.

No. 37.

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# STRIN AND DAY DERATE

Prop. 1st-Brothren (or Tunker) Churches por sess the Bible Characteristics which entitle them to be regarded as Churches of Jesu

> J. W. STEIN, Allirms. D. B. Ray, Denies.

I W Sygn's 26rm Appropries.

NOTICED as a 5th characteristic, that the Sporit-Eph. 2: 23: and that the surest evidence of the presence of this heavenly occupant are his fronts, viz. "love, joy, peace, long-suffering, gentleness, goodness, faith, meckness, temper-

My first reason why the Brothren powers this characteristic, was founded upon their love for each other, exemplified

1st. In their practical benevolence.
2nd By the "kess of charity," orged by eight arguments, viz-(1) a positive scriptum command—Rom. 16: 16; 1 Cor. 16: 20; 2 Cor 13: 12; 1 Thess. 5: 26; 1 Pet. 5 14; (2) the di rection of inspiration; (3) divine origin of the npostolic commands—I Cor.14 37; (4) its expres tion of holy fellowship, &c; (5) its christian pe culiarity: (6) its apostolic exemplification-Act-20: 27; (7) its primitive prevalence; (8) its nesity to an imitation of the divine pattern-

2 Tim. 2; 2. To these again I had no respond-

I showed that this brotherly love was also ex

3rd By "love-feasts" (2 Pet. 2 13 Jude 12) which I defended by several managered aron 4th. By washing "one another's feet"-John

13; 13-15. Tass we supported by eleven re-spective arguments -(1) its divine institution; sat as a matter of duty-John 13: 14, 15; (4) the practical character of this duty; (5) the spec- &c., &c.

ific character of its divine pattern; (6) the per alty upon which it was enjoined; (7) sty div: import; (8) the necessity of its influence; (9) the blessings upon its observance; (10) its support by all the principles that suppor other curistian ordinances; (11) its primitive practice. These also remain unsurswered. My friend labored to ovade the force of this by separating the occurion of feet-washing and the communion, in which he failed. We showed, however, that had be succeeded, it would not have invalidated the authority for feet-washing, since it was given to the same apostles to whom the communion was given; and if they were the representatives of the church in receiving the one, they

My 2nd. reason why the Brethren posse

must have been also in the other

this 5th Characteristic was founded upon their principles of peace, long-suffering, &c. We showed titulity of war with christianity by no less than thirty-sir proposents drawn from important facts, principles and passages of scripture too namerons to recapitulate. To these I had no respondent. My friend thought that because John told the soldiers to be comtent with their wages, that he justified christians in bearing arms-as though John had my right more than we to interfere with notions soldiers and police. He also thought because Abraham, Muses, &c., fought, that obristians might do likewise-but we showed that his argument failed, in that it proved too much, and admitted according to the same principle, that christians might practice polygomy and many other things which were allowed to Abraham,

Moves, and others. To this he did not respond.

My 3d reason why the Brethren possess this Characteristic was, their faith, as manifested in prayer and anointing the sick, according to James 5: 14, 15 some six or seven principles and arguments which remain unansw We noticed as a 6th Characteristic of the

thurch of Christ, that it is his betrothed Bride (Isa. 54: 5, 6; 2 Cor. 11: 2), and is consequently separated from unboly alliances My first reason why the Brethren posses

this characteristic was based upon their refusal to take ouths, supported by Matt. 5, 34-37, James 5: 12, urged by several additional argunents, to which I have had no respondent. My 2d reason was that the Brethren are not

identified with ascret worldly societies, which I apported by secretera arangents, to which I in had no resonablest My St. reason why the Brethren posses

this characteristic, was their refusal to conform to the world in the costliness and the fashion of their apparel, etc. 1 Tum. 2: 9, 16; 1 Pet. 3: 3-5; Rom. 12; 2; James 4; 4; 1 John 2; 15, 16; lea 3: 16-23. Rev. 18 4. This I orged by some sixters considerations, which my friend passed onanswered, as well as nine others in support four sister's head covering. 1 Cor. 11.

My 4th reason was founded upon the Brethen's refusal to fellowship such clorical titles as 'Rev.," &c. This I supported by 6 arguments which Mr. R. did not respond.

I noticed as a seventh characteristic, the church is Christ's body. 1 Cor. 12: 27; Eph. 4: 15; 5: 23; Col. 1: 18. My first reason why the Brethren po this characteristic, was founded upon the fact

that they acknowledge no head but Christ My 24 reason was, that their rules-of discip-line are those contained in the last will and tentament of Christ. In addition to all this. have proven our peculiarities by my friend himself. We have taken the very churches con-fessed by him to be true churches of Jean Christ, and have shown by incontrevertible historic truth, giving author, book, page, etc., state-ments with which he has not dared to grapple, that they supplied torin order to the remission of sins, by trium immersion and the forested po-ture, observed the laying on of bands and pray-or after laying on what the "kiss of charity," refused to take oaths, and go to war,

remot the Brethren are not churches of Chris. the same reason, therefore, I have showthat those ancient witnesses could not have wen. But he conferms they were: therefore have proven by him the sufe ground of posi-Out of his own mouth I have convicted

While he has failed to respond to my argumetats on the subtre of church succession ! ly falls into the ditch which he himself has dog,

while our position remains autouched, My friend does not like for me to call attention, at his stage of the debate, to the fact that I have really had no respondent. I admit that he had is-applied my arguments, mis-stated my ition, based argaments upon hypotheses which a has falsely ascribed to the Brethren, and canplayed the course usually adopted by expert ophists, skeptics, and infidels in fighting Bible

My friend's 1st prestive argument was based accusing a membership of penitent, baptiz elierers of being "carnal." Yet he has re Vat ha has ve-4 himself by admitting that all believers are stually regenerate. He has not even attempted to show that the Brethren are not de ers in Christ. I have shown that the addison of baptism to faith cannot make men nel," because "He that believeth and is bapof shall be saced," Mark 18: 16, and that i

second negative argument was that churches are "built by uninspired so have shown that our gospel, faith and prahave come by inspiration from God, and though laimed and obeyed since the apostles' time by unauspired justruments, yet all churches or gaussed according to its pattern have to all in tents and nurroses been areanized under the listry of Christ, who is their Builder.

His 3d negative argument was founded the false charge of "baptismal salvation." have shown that we hold salvation to be the gift of free grace, the purchase of Christ's blood. and that however mecessary repentance, faith and baptism are to put away their soul-destroy inc opposites which reject Christ that we comoder neither them, nor anything else we can do, as meritorious in themselv

His 4th negative argument is, that we h added to the words of the commission. This we have shown to be incorrect. Besiden, for bontizing, we do not even supply the ellipto words (which we have shown to be a part of it,) but confine ourselves to the identical words or

pressed in Matt. 28: 19, no more and no less, and suit our setions exactly to our words. Hus persistent declaration that "the Catholics orig inated trine immersion," without any authority, and in the face of all the early testimony adduced to the contrary, has placed him in a very anenviable position, indeed, as a histori

His 5th negative argument was based up the charge that we "reject the word of God, and teach the traditions of the Greek chus yet he has failed to adduce one precept of Christ or the spostles which he has convicted us of recting, or to show a single characteristic of the church which was not derived from them.

His main argument against haptizing into the name of each Person in the Holy Trinity was that "these three are one," and that so baptism was one. Yet, when I accepted his argument and its consequence, as in no way sup porting his position or prejudiced to our prectice, he surrendered its only legitisante conclu uon, because he saw that they were not only 'one," but also "three," and one in the cense that three are one, which he knew was true as our haptism, but not of his. Thus his Gabralter Lord Jesus Christ be with you. Amen. was evacuated without one defensive shot.

His 6th negative argument was founded up-

The same New Testament which directed on the charge of "claurch salvation." In apthem in these things, directors yet. If on the plying this, he reversed and misrepresented our position, knowing that we held that soere formal membership sures no one, but that whater-er brings as into a saved state, brings us into the churck of Christ. His 7th negative argument was based upo the charge that we involvented the holy kiss!

into a saving church ordinauce, whereas he knew that we tought that the "holy kiss" peculiar to those only who were in a purch His 5th negative argument was based upon the charge that we "have established a saving

church ordinance out of a full meal," we have shown that our "love-feasts" are the ontgrowth as well as the cultivation and expression of social, obvistian affection and benevoleuce. Neither did src "establish" them, for we have shown them to be premiur to the apos die church. Jude 12. His 9th negative argument was founded up-

on the charge that we "have established feet washing as a church ordinance essential to salvation," while we have shown that Christ him pardoned, yet enforced it on Peter under no h penalty than excision from his kingdom. John

His 10th negative argument was based upon the charge that our church government is un-scriptural, yet he failed to condemn one feature of it by the scriptures.

His 11th negative argument was founded upon the charge that we reject sulvation by grace, and make at all depend open works which we and teach that salvation is all of grace, ins much that even Christ its author is the gift of grace; and that every act of obedience-whether repentance, faith, haptism, or other things-is only a compliance with, and acceptance of its arrangements. Because we hold that disabediargaments have minrepresented us as holding very act of submission and obedience to Christ

His 12th negative arrangent was founded was on the charge that our churches are "destitute of scriptural church succession." Yet he has not defined what he calls "scriptural church succession," let alone shown wherein we lack it. Besides we have shown that he cannot impanels our mecession without impeaching the principles of succession upon which his own and every other denomination is based, and thus simply pandering to the projudices of blind skeptiand infidelity.

His perpetual argument has been the unwar-ranted assertion, vir.—"The Tunker churches are not churches of Christ" This he has repeated for want of argument sixty-mx times rerbaties, besides repeating its equivalent a great seasy times. It a thing asserted that many times thereby becomes an argument, my friend

as certainly made one His logic has been spent on false iss his ridicule and familiar epithets of "blancheous heresy," " popish heresy," "stupodly igorant," "dropsy of the brain, &c., &c , have all herled their impotent veny once at our head; which with his misdirected and misapplied arguments have proven as vain us the "rains" and "floods" and "winds" which best upon the "house" "founded upon the rock,

So his "negative line" has only proven itself to be "sinking sand," and yielded to the ferr of ts own reckless current. In the meastime I feel more confirmed in the correctness of the Brethron's position and truth of our most holy religion. I thank God for his supporting grace, and you gentle reader for your labor and nationer. The wave of our

First understand, then argue.

#### REMINISCENCE

soloma mood I now survey the home, Where oft in youth my wayward feet did

Where oft I wondered in the morning dawn Rise up before me in my glad surprise As when I viewed them with my youthful eye. While swiftly musing o'er life's fleeting page,

And man's speedy exit from the shores of time How brief the period from our youthful bloom To hoary age and the mouldering temb. Here first I heard the still small voice of love, The woongs of the Spirit from above, Which stirred my longings for our Futher's

Where they shine forever in their vernal blood Our time glides onward as the rolling stream, Some desire sin, some wear the budge of truth Then vanish scenes of earth, its joys decline; I long to reach that better land and clime.

In the graveyard I'm sitting to solemn roth Tis a lonely retreat:

And life's story repeat Here the triends of my youth in death's cham-

bers are lying.

And mouldering to dust, Years have gone since they passed through the ordeal of dying,

Once strong and robust How plainly their testures still shine on

When I shared their glad smiles ere the day of That closed up their breath

EXAMINATION OF SOME OBJEC-TIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

THIS number may seem interesting to my readers as a great many may got know that our translation in g al use is as imperfect as it is, and that men will rather conceal the truth and keep the world in ignorance than give a faithful translation and then conform their practice thereto-they will change the word of God to suit their practice, rather than change their practice to the word of God. The "Truth Seeker" asks the following pertinent questions: the Bible sufficient to cause thinking people to doubt its divine origin? Is it sible that with these there is a possibility of making mistakes and committing errors! Were not all the books of the Bible copied and re-copied many times And is it not true that they were transcript of transcript, with errors and changes creeping in with every new copy

After what is called King James' trans ation was published, in 1611, was it not found by Bishop Tenison and Floid that thousands of errors had crept in? In 1669, did not Dr. Blayney co titude of errors that had not before been red? And did he not reform the text in many places and correct the de fective chronology in wany instances? In ined, did not the British and Foreign Bible Society, after issning and circulating millions of copies, declare that a faithful examination of it gave can truthfully be called the word of been repudiated by many Christians and

in 1847, appoint a committee of its memhers to prepare a standard edition of King James' version free from errors And did they not prepare such an ed-

tion, correcting, as they confessed, twen sy-four thousand errors? And did not the fear of the consequences of making I did not fully noderstand, and that is so many changes alarm them so greatly that they decided to def-r making the corrections? And are they not this day continuing to carculate in vast numbers a book, which, by their own acknow edgement, contains twenty-four thousand errors? Is it not true that the Bible Re vision Committee in England, which for nearly teg years has been industriously ragaged in making changes and improve ment in the revealed word, given out the information that the present version contains some one hundred and fifty thousand errors of one kind and another When they shall have completed their work, and the changes are all made when they shall have the improved word

of God all completed, is there not danger

that it will be so changed from the Bi

can scarcely recognize it as the same pro

What I have quoted in this number may seem weighty to many men who are as destitute of critical accumen as the "Truth Seeker," but the philosopher sees go difficulty here, or argument. How does it come that the writer knows all that is going on among the translators and is ignorant of the fact that many Christians do not recognize King James version and have changed the translators with fraud? Is the writer ignorant of the fact that thousands of Christians have suffered martyrdom rather than knowledge the authority of the charch to altar or change the word of God Does he think any Christian will sa

tion these forgeries? But what has that to say about the genuine? Does the writer not admit that men have changed the original which is virtually an admission that the genuine or unaltered is of divine origin It is the original book that I claim to be of divine origin, and not that which men have charged for their conveniences. The writer's arguments commit suicide with his premises. How could these errors be corrected if there were no oc nine copy to correct by? How would we know that there were errors if there were no truth? The writer, by his con fession has got himself into a diler claim for the Bible as being of divin origin is that part of the Book that per ains to God, and not the historical par yet I regard the Book as a book of truth with the exceptions of such changes that have been made that changes the truth to more clearly convey the truth to peo ple of different languages, is not an er tance; but to make such changes that form the impovations and superogations of the church is the worst kind of a fraud. In the subject of baptism we have the matter clearly demonstrated. It was just as easy to give in the English tongue an

as any word in the language, but the translators had the instructions of a king to follow, and that was not to give a faithful translation, but a translation that would not conflict with the practic of the church, and this is about the only

It is upon this point that the revelaerror in our common version of important tion of God has been changed by the aumagnitude. This pious fraud has always thority of the church and the "Truth fully understood. God works in a mys-here repudiated by many Christians and Seeker" ought not to be ignorant of terious way. John seemed to be a love-tother translations were made and in use, there thing while be known everything by writer—a lovely man—and no doubt

cieties, and no more unfaithful transla

Did not the American Bible Society, so that the real "Truth Seeker" could else. Why does he not give a fair rep obtain the truth if he really desired it, and a man with the information of the "Trath Seeker" cannot excuse himself on those grounds if he is brought unto

"did he (Blayney) not reform the 'cr in many places"? Reform means im

The gentleman asks one question that

Does the writer mean that the prove. riginal idea was improved, or the lan guage to express more clearly the idea It is a solecism to talk of improving reforming the idea conveyed by the word, but words are often used to con vey the idea which by appropriation strictly belong to some other word, so that if that could be regarded as an er or. I would like to see the translation that Mr. "Truth Seeker" would make from the original and see if he would give us a translation free from philolo gical errors. I will venture the asser tion that he cannot do any better than many Christians have done. There nev er was a translation to existence free ble we knew in our childhood that we from these errors, and it is highly prob able if the men that say there are many thousand errors would have any less if they gave us a translation fro of error-as they would suppose. Phil ological accuracy is not an essential element in any translatico, if it were, ne man could translate from one language to another, for there are many words in a language that have no exact counter part is another language. The very best of translations, will always admit of improvement, and the translation that veys the ideas the clearest is the best Take for illustration King James' trans lation (an admitted corrupted transla tion,) and any ordinary mind can discover the truth. It is an easy matter for laiming a certain author and then to asertain which is the genuine, might be and the apostles. more difficult, yet even then its generally easy to detect the sparious. That there about six months older than the Savior; mits of debate. If the Bible is not of ple the ordinance; he haptized Jess no revelation has ever been made as in his services. The Savior endorse that we have the genuine revelation, and of his heavenly Master. correct translation, I have only this to by his Father in heaven ful translation, and that is their unholy practices is the church. Such as bap-

resentation of these things? Is he ven ly seeking the truth, or is he simply seek ing for weapons to destroy the Let him answer the question. If he is seeking the truth, can be ever expect to find it as long as he pursues it with biteary,-first principles. If infidels have out done the Christians in the dis coveries of truth they have a strange method of acquiring it. I think th whole success of their discoveries lies in their ignorance of truth, so that everything they see that looks round they thick is a pumpkin. When the Bible we now have is corrected, we will sim ply have immersion in place of baptism, which Baptists have in all ages contend ed for, so that the "Truth Secker" not live in ignorance on this point, and this is about all the perceptible improvement of any consequence that can be made. "If the book is right now as it has been accepted for two hundred and fifty years, will it still continue to be right when such a great number of hanges shall have been made in it? I it is a divine and perfect production, can it possibly be right to tamper with it so extensively?" This extensive tampering is all imagination, and if any one doubts this let him get a copy of the original or these improved versions and compare them. The fraudulently designs of translators have always been exposed by other Christians, so it is useless to blow so much on this point-it only manifests great ignorance or dishonesty.

THE ORIGIN OF BAPTISM POUR ING AND SPRINKLING

continuing through the longest learned men to detect the spurious from time in which it can be an ordinasce the genuine, for it is much harder to that is, throughout the whole continu change written documents so as to change ance of the dispensation of which it is a their import as it is to forge counterfeit part; thus the ordinance of baptism is In fact it is an impossibility to an ordinance as long as time lasts; no change the import of any book. There man has any right to do away with it may be two or more books in circulation or to change it in the least. It was given us by the Savior, John the Baptist, It appears that John the Baptist was

is a God and a revelation from him, is a be was called the forerunner of Christ self evident proposition and requires no he was a prophet; he taught the will of proof, but whether we have the genuine the Almighty; he did the first baptiz revelation is the only question that ad- ing; he laid the plan; he taught the peo divine origin it is because we have not the river Jordan; he served his Master the genuine revelation, and not because as long as he lived; he took no pay for fidels contend. I am willing to affirm plan of salvation according to the will The Savior chose twelve men to be his brethren uine religion in the world. And with whom he called apostles. He taught reference to the Bible Societies being them the plan of salvation, and the orfearful of the consequences of making a dinance of baptism as he was instructed

It appears that the apostle John was what King James feared in giving a faith- the only one out of the twelve that died a natural death. He lived about one hundred years longer than the rest. His izing infants in embryo and at eight life, no doubt was spared for a wise pur days old, with their sprinkling and pose. He instructed the people in the way of salvation, and the ordinances nring under the name of baptizo. A that should be kept. Although John out faithful translation of the word baptico lived the rest of the disciples. Luke was the last writer. It was about one hundred years after Christ's death be word of God and then infidels will have fore the Testament was put together, that is before the manuscript could be ollected together and fully understood. It seems that the apostle John was to fully understood. God works in n mys been to talk with John. Little did John eighth century. Dr. Wall says the wa think that in so short a time there would of trine immersion or plunging the hea he so many different modes of Baptism. water was not plenty they made baths for the unmersion of all believers. These pools were made three or four feet deep. so that the whole body could be immersed, and this was done tace foremost in tism. Who had any right to make th of Christ. It has ever been since Christ that the people worshiped face-foremost. upon their knees, and often fell upon

heir faces. Baptism was performed auciently, and by some to this day, in the likeness of his death, face forward. He

bowed his head and died. The very nature of the act of baptism as described in the New Testament, im plies that it was administered in places adapted for the immersion of persons in The fact that every age of the history of the church, and every land where the gospel in the early days spread. bear testimony to the existence of struct ures especially intended for immersion is an impressive testimonial that in all ages the prevailing conviction of his pro fessed followers has recognized the uature of the ordinance as the Savior ap pointed it. The statements of early Christian writers, as to the mode in which and the places where baptism was administered, is not to be confounded with the doubtful truth of their views as the efficacy of haptism. The one is a matter of eye-sight; the other of opinion; a distinction carefully observed io judging of the authenticity of all historical records and in weighing all testi mony of eye witnesses. The positively existing structures now visited and ex amined by the Christian tourists are il lustrated as well as confirmatory of the

The New Testament statements indi eate that three distinct kinds of places were resorted to by Christ's apostles for the performance of haptism. River shores as at Bethabara and Philippi; public pools as at Jerusalem and on oad to Gaza; and private baths, as in the centurion's house at Cesaren and in the jail yard at Philippi. The testimo ny therefore of the inspired records i that any place adequate for immersion is appropriate for the ordinance. The apostles used baths when there was no tream handy that contained plenty o water for the immersion of the whole body. Thus Cornelius, the Roman cen turion, was baptized in a bath, by the apostle Peter, also the Philipian jailer by the apostle Paul. The earliest known writer after Luke, was Clement of Rome he says, "haptism may be performed in a river, in the sea, or in a lake, so it is done in the name of the Holy Trinity. Tertullian describes the ordinance of haptism as being three actions, and where the water is of full depth to immerse the whole body. Ambrose established an order of Scripture reading. singing and prayers, in the language of the people. He haptized in the name of the Father, and of the Soo, and the Holy Spirit. He says this was the prim itive mode prior to the year A. D. 360.

Pascalin by trine immersion up to the vear A. D. 443, he used water that was from three to four feet deep, and faceforemost

of the person three times into the water days of John, if we want to get in the The practice of trine innersion prevailed right track. According to the ancient in the West as well as in the East, till mode, it seems that in a country where the fourth council of Toledo, which, act incumber the advice of Gregory the Great in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in bapcommensuration of his death, the death change? Did Euromius the inventor of single immersion, or Gregory the Great The ordinance of a threefolo, immersion was given us by the apostles. It would seem that in France, in the

eighth century, many of the clergy had ia cases where immersioa was impracti eable or very difficult, volunteered to modify their practice by pouring or sprinkling, as the case might require Thus Pope Stephen II., granted it, and also said that in a case of illness or an infant that the practice should be held valid, if it was done in the name of the Holy triaity; the Pope requires three as tions in baptism. But what right has he or any other man to change the ancient mode of baptism, as it was given us by the apostles? Take notice this learned Basnage allows sprinkling only in case of imminent danger. This order was not noticed much, but was practiced by some that were too nice to go into the water. Shortly after this order by Pope Stephen, there was a law passed in Fran England, and Germany, to compel dip ping, and withoutany provision for case of necessity. These law-makers looker back to the ancient mode, and declared by a large vote that immersion was the mode in which our ancestors in the fath erland was baptized. This is manifest not only from the history of baths, pools and fonts, but from the earliest histe ricat records, King Edwards the VI and Elizabeth were both immersed. Tyndai says, "The plunging into the water signifieth that we die and are buried with Christ. This is what dipping in the water doth betoken." It has eve heen since Christ, or the apostles, that some will take one view of baptism, and som another. But the candid mind, and the reading man or woman who is informed in ancient history, that is not partial must say, that immersion is the ancient mode, and all other innovations has been invested by poor mortal mau. When the true spirit of Christ's simple word is awakened, there stands before the new believer in Asia, Greece, Italy, France Germany, England, everywhere alike the haptismal pools of the early Chris tian times, seeming to exclaim "This is the way the Master trod; walk ye in it. The Christian visiting Palestine, seeking at the spot where Jesus bowed his head

baths, and fonts, as to his appointment in the solemn ordinance of baptism. Dr. Judson, in the apostolic times the administrators hand, howed forward, aided by that geonflection which in stinctively comes to one's aid when attempting to bow in that position, until his head was submerged, and then rose Cyril haptized by three actions, face. Father, and of the Son, and of the Holy turn! give me hack my early days!"
forward, the three actions, having a mys. Ghost. Go ye and make disciples of all

Selected by Sarah J. Paic z.

beneath the stream of Jordan, to instruct

his faith and to learn his Master's will,

finds at each step, following Christ's

apostles westward, new and constantly

it was a great satisfaction to him to see to reterence by figure to the three dats nations haptizing them in the name Son, and Holy Ghost, according to the will of Christ by the Spirit! Remem her that God bath said, "your covenant with death shall be disanculled, and your agreement with hell shall no Christ bath said, "he who be ieveth not the Son, shall not see life but the wrath of God abideth on him.

# THE TWO ROADS.

T was New Year's night. An aged man was standing at a window. raised his mournful eyes toward the deep olue sky, where the stars were floating, like white lilies on the surface of a clear calm lake. Then he east them on the earth, where few more hopeless beings than himself now moved toward their certain goal—the tomb. Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but error and remorse his health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solema moments when his father had placed him at the entrace of two roads one leading into a peaceful sunny land covered with a fertile harvest, and re sounding with soft, sweet soags; while the other conducted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled. He looked toward the sky. and cried out in his agony: "O youth return! O my father placeme once more at the entrance of life, that I may choose the better way"! But the days of his youth and his father had both passed

He saw wandering lights floating away over dark marshes, and then dis appear. These were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness. This was au emblem of himself; and the sharp arrow of unavailing remorse struck home to his heart. Then he remember ed his early companion, who entered on life with him, but who, having trod the path of virtue and of labor, were gov honored and happy on this New Year's

The clock, in the high church tower, struck, and the sound, falling on his ear recalled his pareats' early love for him, their errying son, the lessons they had taught him, the prayers they had offered in his behalf. Overwhelmed with shame and grief, he dared no longer er dwelt; his darkened eyes dropped tears, and, with one despairing effort, be cried aloud: "Come back,my early days! come back!"

And his youth did return; for all this was but a dream which visited his slum hers on New Years night.

increasing testimonials, in the existing He was still young; his faults alone were real. He thanked God fervently. that time was still his own; that he had not yet entered the deep, dark eavers but that he was free to trend the road leading to the peaceful land, where sucny harvests wave. Ye who still linger on the threshold of life, doubting which path to choose, remember that when by their own effort. Thus it seems that the actions, ble actions baptized by three actions, ble on the dark mountain, you will sry and face forward, in the name of the bitterly, but cry in vain: "O youth, re-

# Bome and Pamila.

# WHAT SHALL WE DO WITH OUR

A PROPOS of what Mrs. Livermore's late lecture on the above important question, and the Davenport Democrat thus sensibly makes answers: Teach them self-reliance

Teach them to make skirts Teach them to foot up store bills.

Teach them not to wear false hair. Teach them not to paint or powder. Teach them to wear thick, warm

Teach them how to wash and irou Bring them up in the way they should

Teach them how to make their own

Teach them that a dollar is only a

Teach them how to cook a good meal of victuals. Teach them every day dry, hard,

Teach them how to darn stockings and sew on huttons. Give them a good substantial common

Teach them to say no, and mean it or

ves, and stick to it. Teach them to regard the morals and

not the money of beaux. Teach them to wear calico dresses-

and do it like a queen. Teach them all the mysterics of the kitchen, the dining room and the parlor. Teach them to have nothing to do

with intemperate and disolute young Teach them that the more one lives

within his income, the more they will Teach them the further one lives beyoud their income, the nearer they get

to the poorhouse. Rely upon it that upon your teaching depends in a great measure the weal or

was of their after life Teach them to cultivate a garden, and drive a road team or farm was

Teach them that God made them in his own image, and no amount of tight

lacing will improve the coolel. Teach them that a good steady me chanic without a cent is worth a dozen

oil-patent lonfers in broadcloth. Teach them the essentials of lifetruth, honesty, uprightness-and at a suitable age let them marry.

In the time of John Wesley, one of his preachers, named John Nelson, was pressed into the army; but he adhered firmly to the gospel of peace, and refus-ed to fight. He was taken before a ourt-martial, by a file of musketeers with their bayonets fixed. When ques tioned by the court. Nelson answered: I shall not fight; for I cannot how my kuee before the Lord to pray for a man, and get up and kill him when I have lone; I know God both hears me pray and sees me act; and I should expect the lot of a hyocrite if my actions were to contradict my prayers."-London Her-

He who cannot moderate his grief will soon have a new grief to weep OVer.

uld of Peace.

#### The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, | Entrope AND S. J. HARRISON. | PROPRIETORS

mulities and aucourteens language, but pre-their vlows "with gave seasoned with salt. The Barryman AT Wook will be sent to address in the Unated States or Canada for per somm. For the beading characteristic to paper, as well as terms to again see eight. Address all communications.

# BRETHREN AT WORK, Lamurk, Carrell Co., Dr.

· SEPTEMBER 8, 1879. CONTRACTOR ILL. .

On last Lord's Day two men were hoptized in the Pine Creek Church, Iii.

When men die, people sak, "What have they left behind them?" but angels inquire, "What have they sont before them?" My seldress after Sept. 7th, 1879 will be

Plattshurg, Clinton Co., Mo., instead of Shoals, Martin Co., Ind. David A. Nozcuosa. Some spen fold their arms and wait for in cration to give them something to do, w the words of sin grow up all around them with

TRUE education is not boastful, not arrogent, not self-willed in its results. 'The more in-talligent a man becomes the less he thinks of himself, and the more be thinks of others.

Show as a man who becomes more humb by being praised, and we will show you a mass who has on "the whole Armor of God," which Armor the fiery darte of the wicked one came

SESTER WEALTHY A. CLARKE, of Huntingdon, Ps., formerly editor of the Young Disciple, arrived here on the morning of the 31st, uR., and has taken lodgings with the BRETHERN AT Work family

Way should a man who makes every m that owes him pay the utmost farthing, pray to Ged, "Forgive us our debta?" Why should be add'us we forgive our debtors" when he will not forgive a debtor?

Secreta is found at the end of hard work. "Many people have no other way to succeed in this world but to pull others back, but the true may is to elevate others as high as we can, and then put oun-elves above them

A case from Bro. John Meisner Aug. 28th, stated that he was at Makanda, Jackson Co. III., and intended to hold some meetings there As a valiant soldier, he fearlessly goes forth to fight sin and rescue the perishing. Success at

JUST out-Gospel Facts, a four page track showing the order of the Gospel Plan of Salvation, designed for distribution on cars steam-boats, in hotels and in all public places. Twen ty-five copies, 15 cents, 50 copies 25 cents, 100 dos 40 cents - For sale at this office

Unneadate of Aug. 14th, Bro. flope write Last Sunday we haptized one more, a brother making our number now thirty-nx. Eighave been received since June 28th. Our no ministers mame as Sorensen instead of Torenses Our Love-feast will be held Oct. 12th, in Bior

Buotuse John Russer of the Arnold' Orove congregation preached in the Lamark Meeting House Sunday morning, Aug. 31st, and Brother Martin Myers of the Milledgeville Church held forth the word in the evening We are always pleased to see Brethren com

Honesty is greatness. It is the candle which shows truth in its brightest colors. "I canno keep year con" said a merchant, "he tolda cus of a small blenish in a piece of goods, boy was turned out, and with him th The boy was turned out, p of honesty was smilled out of that store in trade," and then, seemer or later, their sine find them out. After this they go down the ladder of sharer, and the world looks for those who have honesty stamped deep in their hearts as worthy of their confidence, "An honest man is the noblest work of God."

ALL who device preaching and lack in minis terial force, or those who live isolated from a church, in either Kunsas or Nebraska, should address, until 20th inst., Ebler Martin Myers. Hambin, Brown Co., Kan., in care of John & Springer. Bro. Myers will be traveling in these States and can preach, where his services are

READ carefully the last page of this pap We suggest that this number he preserved by all for future reference. We have given that one for the advancement of tract page in this is work, and in this we also mm to obey the weat of inspiration, which says: "Whatsoever thy hand findeth to do, do it with thy might:

THE seventh Annual Meeting of the India State Christian Association opposed to Secre Societies, will meet at Albion. Indiana, Octo ber 21st, and continue in session until the co ng of the 23d. We are pleased to note that oderable headway. They have our heartfelt sympathies, and pray the Lord to bless their et-

SPECIAL attention is called to the advertise-oral of works on secret societies. We stend opposed to constitutional secretism, because the Bible is against it. The Bible is against it be cause it is an injury to mankind. Send lor some of the pamphlets and learn to avoid the meshes of secretism as taught and practiced by be different societies which are urging the claim upon the prople

Mas Annie Oliver has been preaching in the Methodist Church in Brooklyn. seems to have stirred up the feelings of some o the members who are opposed to women preach ers. They went into the house and took out nearly everything that was in it, even carried away the Bible. If worldly persons were to de-spoil a church, their action would be univer-sally regarded as apostina and malicious. It is to be regretted that such manifestations of prein dice are found in a civilized country.

You may buy triends, law, instice, ord about everything that is in the market but lilthy lucre, but you cannot buy off death. When old monster death comes along with his sting, you cannot pay him to go away and leave you a little longer; he will have his way rave you a little longer; he will and your money and you part for ever. But not so with the man of God. He has treasures where death's rust and moth cannot destroy; it is laid up in heaven, and the mighty and eter-

SOME years ugo the great preacher, W. H. H. Munnay declared that it was both inhuman and disgraceful to baptize people in the cold is the winter. Of late years he has given his at tention to fast horses and fascy terming, or lesisstical milling not being sufficien munerative. He made grand show m the world and at many people in amazement at his proagality, but alas! the end of such worldlyi-n Adjrondacks, and shariffs have seized by horse and farms. Young men, beware of fast living. Pay as you go, and go on principle, if yo would be happy and continue happy. ---

WHEN our affections are centered on mortgages, lands, houses and the goods of the world to the extent that we are kept from the house of God at is high time that we do our fire work over, time that we get back to our lire love. It is to be regretted that persons give themselves and their eternal interests away is ner. Is it any wonder that sions work drags slowly along under such est Is it any wonder that minist cumstances? Is it any wonder that somesters who spend all their living presching the Ga-pel, go down to their graves in sorrow, with there sink into rain because of riches? unister is all right for the world to come how will it be with the covetons and greedy?

The attempt of some half a dozen : gregations in the neighborhood of East Broad way to establish the office of a 'Chief Rabb Beth Din for all the congregations of the United States" is certainly doomed to be a dismal figlure. The tendency of American life to the centralization of power. The Americ Jewish compregations are, always have been, and Chief Rabbs here and it would be impracticable ized to state that the unnouncement that the engregated Shauny Testa amountercest that the engregated Shauny Testa has signified its willingness to join is without toundation in fact.—Reformer and Jewish Times.

Wuo wishes an ill-natured and churlish man for a neighbor? What advantage would such a man be to a community? Would be make wence more pesceful, or pisty more pious Would be induce patience to be more patient and hope to be more hopeful? Anger hides the man from himself, and exposes him to others In his presence you think it is all the time raining, yet you see nothing refreshed, thund-

you hear, but the atmosphere is no parer. asgry, fortful person is the brimstone of "Will some one of our readers please tell how many times Elder Ray has said "The Tunker Churches are not churches of Jesus We don't know how often it is no ary to repeat an assertion in order to make it true, but we believe Elder Ray does; so if some one will kindly inform us how often he repeats, we shall then know one more thing

Mr. Ray mukes the assertion that the "Tonk er Thurchen are not churches of Christ" at least ENNA WATSON

THE Jewish Times says that, for many year ferusalem has been the very hot hed of pauper-1888, the relige of the itle and degraded Jew from Poland and Russia. Pauperismismotoon and degraded Jews fixed to the aged and infirm, but it has become a positive metitotion, to which all classes h course. All Jewish children horn in Palestime are appealled in a book and are arbitled to Alms. As a result of this system, marriages are quite common between boys of fifteen and ixteen and girls of therteen and fourteen, the principal idea bring that an increase in population produces an increase of Alms. Times insists that the Jews in foreign lands se contributing to the support of Jews in

Pelestine, and thus break up this neferious bus-

On Monday, Sept. 1st, the Committee inted by District Meeting met at Mt. Mo a to confer to reserve to place of next. Annual They visited several places and then ame to this place to view the grounds here the evening they met in the meeting-l and after several hours deliberation decaded almost unununeusly that the next Conference should be held on the farm of Brother Isaac Rowband at Lenark. The place of meeting is one-hulf mile from the depot, and well adapted for the purpose. We anticipate a very pl out time with our Brethren if we live, a ieve the Committee of Arrangements, w consists at Essech Rhy, J. C. Lehman, J. H. Moore, D. M. Miller and Edward Forney, will to all they can to make the coming Conference success so far as their work goes, pitte met again on the morning of the 2nd to

#### SHOULD MASONIC OATHS BE KEPT OF BROKENS

NDER this head the Cynosure puts plain truths, and quotes several profound "With uplified eyes gazing upon the gl-

heaven, we often ask, Who shall areend into the bill of the Lord? or who shall stand in And when Jehovah sends back the auswer, "He sweareth to his own hurt changeth not." we may justly pame and con sider well our act before breaking any promise

roant, or oath we have taken Let us nause before this Scripture at to true meaning. Does it teach that if we have sworn to do a wicked not, we must do it trenjoy the fivor of God? Mark well its ut-It does not say he that sweareth to the hurt of troth, justice, civil and religious liberty and changeth not, shall have a stat in heaven and hear the sweet music of angelic eres to his engagence oce a noble act for which he shall be permit-

Albert Barnes in his interpretation of this 'If the thing itself is wrong; if he has a

a promise, or pl-dged himself to do a wicked thing, he cannot be under obligation to do it: he should at once almaden it; but he 's not at liberty to violate an agreement simply becar it will be a loss to him, or because he ascertoins that it will not be, as supposed, to advantage." A J. Howe, professor in Bates Theological Seminary, Lewiston, Me, rays:

"When men have become bound by solemn outles to commit crime, they have no right to do it. They are under the highest obligation

to break that outh and stop the progress of sin The cath is an, execute it is sin, the oath is a virtue."

the oath is a virtue.

The late Joseph Haren, professor in the
Theological Seminary, Chicago, Ill., and in
Amherit College, says on this topic:

"Suppose, for example, I have promised to do what is in itself unlawful-to commit crime to lie, to steal, to commit murder, or in any

wey to violate the laws of sreiety or the laws of God—am I under obligation to keep such a promise? Unquestionably not. There can be no obligation on any man to do wrang. It is a contradiction of terms to say that a man ought to do what he ought not to do. In case the unlawfulness of the act contemplated was known at the time of the promise was made. known at the time of the promise was made, then the promise itself was a guilty one, and the sooner it is broken the better. The guilt of such promises, it has been well said, lies not in the breaking, but in the making.

In the case the unlawfulness was not known The the case the unleavailues a was not known but the thing promised war, at the time, supposed to be lawful, this supposed has falness was manifestly an implied constitute of the promises and a failure of the condition imprises a failure of the obligation. The pressive is to be taken of the obligation. The promise is to be taken in its plain and obvious intent; and if there ise to do a known wrong, of course the

cation in the promises This was the case with Hered, whose prom-was to give his daughter whatever she might ask; but who in making that promise, had no thought of her asking what she did. In taking the life of John the Boptist under such circumder in order to avoid breaking a promise which in reality he never made; and which, if mad-he had not only no obligation, but no right t keep. In like manner a promise obtained by any misrepresentation or fraud on the part or the person receiving the promise, is not bindng, when such fraud or misrepresentation is iscovered, insenuch as the condition on whi the promise was made proves false

God invists that his children shall not swear at all. If they swear, they break the law of God, and the reader knows what abides on him who breaks the law. No one asks. Is it wrong not to swear? but is it right to swear at all? This God answers in the negative. Then since it is wrong to swear, when a man turns his for Christ-ward, he is bound to leave the evil wearing hehind bim with all other evils. he has sworn to murder a mun, must be keer his oath? If he had fellowship with a band robbers, having sworn to aid them in plunder-ing, must be now rob and plunder in order to keep his outh? If Musous are empowered from on High to administer oaths, then are also all other societies likewise corpowered. If Mason can admini ter oaths to be kept inviolate before God, then can any other society, no diffe what its aims and objects may be. The object of swearing a man into Masonry is to hold him to it. One of the results of such

as to hold him to it. One of the results of such swearing it, secreey. Now if a mass should commit nurder, and bring misery upon a dear family, then turns to God, must be continue to indiffic misery just because he did what God says he should not do? So with the Musonic outh, and the family of the control did that which God says be should not do, shall he continue to regard the result of that awenting is hid, which shall not be manifested

### ORIGINALITY

The boast of originality belongs emphatically the ignorant, unlearned, and unthoughtful It may be we think of what me never read or beard, but we quickt to know there is much to read and be beard with which we never came in outset and of which we know nothing. ght to know, too, that, because like produce like effects, others may have applied the same force of mind to the same question d therefore must have obtained the same o choson which we have, although we never read nor heard of then

People who read much and think little are at likely to evolve thoughts of which they have never read nor heard; while those who meditate, reflect, think or reason much and little are likely to think of a great many things of which they have never read nor heard.

Probably we have all been more or less our

rized by the fact that when we had reached a lusion so a way different from any of which re knew, that, afterwards in conversation, reading, or at public speaking, we would find out that what we thought was original with as bud been thought of years and even centuries beoresched, a good lecture delivered, or see a good article or book written, always say, "he stole that from --- it is not original."

When persons are so very free in conden ing others for stealing because they have some thing good, we very much suspect then that who are so ready with accusation, do not have any thing good themselves except they have stolen it, for our only rule by which to Is not the man indge others is by ourselves. comprehends a thought just as much the rightful owner of it as the person who impart ed it to him? He has not paid the same process for it that his predecessor did. The price of an idea, in every case, is the necessary study and attention to comprehend it, and he, who honestly and manlike pays this full price for the article, has an absolute right to dispose of it is

#### EVANGELISTIC WORK

N evangelist is one who is authorized to preach the goupel, but his not the care and annibilities of a church. Tomothy won commanded to "do the work of an evaugelist," and in obedience to this command he seems to have done his work well. There are still evangelists in the house of God, who, through their perseverance and steadfastness, are winning many souls to Christ.

A meeting of all avangelasts, missionaries, the interest of any class in the church, not to usarp authority over the church, but to confer with one another in ret-rence to the best oply the pure principles of our holy religion. When brothern and sisters meet and talk over their differences in the spirit of the Master and "Found, in-River, Philip Costo: Suplay aside all projudices and notions, regarding posed to have committed anicide each other as being purchased by the same each other as using purchases up precious blood, adopted by the same holy his wagon, starts to market, and gets there in a precious blood, adopted by the same ruse, then good time. "What is wheat worth?" "\$110

ot love the prace of John 14: 27?

ord by the leands of such men as Bashor, inter, Hillery, Gibson, Moleler, Metzger, Crife, Calvert, Hondricks, Burkalew, Stump, have been offered \$1.12 for my wheat."
Furney, Workman, Brown, Honyer, Lochr, says the dealer who wishes to retain West, Hixon, Nead, Kline, D. M. Miller and many others whose names we cannot mention. These went forth with the "sword of the sport." and suthstood the storms of worldly-manded men, and have done well for the cause. We thank God for the many valient soldiers. Not for forty millions a few may be found sname too beautile walks of life, who are also doing good battle for their We know some what are not me ters, that are done a mighty work for the Lord. These, too should go up to Solomon Creek to give word- of countriet to the weary and faint. Let all who have had experience counding out the word of the Lord be there Let those who are almost staking under the beary burden by there. Let those who have words of sympathy for the wares amosters t there. Let him who loves the association of his brethren he there. May all be benefitted socially, intellectually and religiously. Let u

Since writing the beregoing the Progress Christian of Aug. 20th is at band, and nespeakera, suggests that the Motorater of coungelon call a meeting. This we think would be well. or if the Moderator could endorse the proposes both the Evd and the West could easily reach Thus he may it. We would like to see the Ogan's Creek squandered. work come before that meeting, for there are

At our birth we are all equal; no one is no- many commendable features in that Plan. We thus the tracts will be distributed from many believe our Brethren generally will do that which is fair and just in this matter, and in all things that are good and pure we wish to land a helping hand. M. M. E.

#### DECOVS

BUTCHER wants a decoy sheep, one that A will lead others where he wants these, so he singles out one, pets it, fondles it until it will follow him. With this pet sheep, he will decay or lead his sheep to the slaughter pen Thousands of sheep are thus led by a single sheep unto death, but alas! the decoy sheep finally goes where all the others have gone He gets old, is fattened, killed and hung up where these before him hung.

Fish will not so much as nibble at an empty The delicious hait most cover it, before the finny fellow will take it in his mouth. The decov must be complete before the fisherman can realize a dainty dish for his dinner. So sin is covered with many a bland smale, a shake of the hand, or a "him do you do," in order to mislead. The devil dots not keep a stock of deoys very long. So soon as they are detected by the "wise" and the "elect" he torus thou out and introduces new ones. In the hounts of pleasure, ench year he introduces new decoys The method of chesting so successful last year is supplanted by a new one this year.

stranger, he looked around for some fine look ing stylish gentleman, with whom to spend the and see the sights. He soon finds him The evenings are long, so the men propose: cronuct. It is delightful! Time passes so rap idly! But it soon becomes too dry for them the commons, so some interesting billard table is rought. The nights are too short, so a part of the day is epent in the "pleasurable source ment." Philip learns rapidly, soon thinks he

Phylin Costo went to the sity and being a

is the best player in the State, if not in the world. He bets and loses, bets again and loses Mount nearly all gone, ashamed to go home and too lazy to work, he stakes his last dollar. counsellors, oversers, workers has been called in the Salomon's Creck Church, Indians. We do not understand this mesting to be called in copy, goods to finish another Philip Costo. Poor Philip! decoyed in to play groups, he was easily led from bad to worse until he found hanself a poor outcast, a lonely, friendless boy in a method of doing evangelistic work, and how to great city. Decoyed by a wolf, and left a car cass, he goes down to the river, plunges into it and-well the next day the papers read:

The farmer puts twenty busheds of wheat on strifes and divisions rapedly vanish. Who does says the grain dealer. Farmer goes to anoth dealer and says, "What is wheat worth?" 'Sl. In the days that are past and gone, many of 10° is the answer. "I have been offered \$1,12" is have rejoined in the increase of the army of says the farmer. All right, any dealer No. 2. you beter take it, I cannot give more than \$1.10 Farmer gres back to dealer No. 1 and says "West says the dealer who wishes to retain his trade " I will give the same," and the sneaking farm er invariably chuckles over his "sharp burgain Decoved by Satan to tell a falsahood for forts Sold his chances for heaven for forty cents! Well it is just as bad if he had sold it

> The world is full of decoys. Sometimes they get into churches. Men will be leaders, even if they are blind. They decoy the artlers, the ent, and at last go down to sternal v Men will follow some lenders. If not Christ then some other being far beneath Christ uch decays will finally go just where they are leading others—like the dozoy shrop—and their last and will be full of wailing and gnashing of

# THE DONATION PERPETUAL.

Deur Buthren-

WE think upon examination of the outline and suggestions, relative to the Tract Soty you have hit upon a most excellent plan that will commend itself to any one desirous of doing comething for the cause of our heavenly Father. First it gives all an opportunity to work together and each donor can manage the distri- The direct losses to sheep-owners in the United ution of the amount of tracts he is entitled to. States from ravages of dogs is over \$1,000,000 Thus he may know his money has not been annually. Nebraska is reported to have gain ed 72,662 in population in the last year. Secondly evry donor becomes acolporteur and note wheat will probably average twenty hash

different points. Suppose you have a donor in every church district, then it follows there will be a distributor of tracts in every church district, one who can have the opportunity to scatter acres of the soil of India are devoted to the the good seed out into the highways and hedges and into the families of those who do not attend our meetings.

Thirdly, the donation sever because exhauearth. The Esterbrook Steel pen Co., maken over 150 styles of pons.—A ragged beggar re-cently dropped, accidentally, a package of 8400. Oh! what a grand opportunity for every child of God whom the Lord has blessed with a ittle of this world's good to work for Jesus, sot only while he lives, but for long, long years efter he has passed away. Just think of it Though the body lies mouldering in the dust, and the spirit gone to God, who gave it, still the leaven is at work in the world. If it is so (and why not) that in eternity we are conscious f transpiring events here, what a joy to know after we have passed over there that the little we have done to help on the good cause is still at work, and through this auxiliary to the preached word, souls are being brought to a saving knowledge of God's free grace. What a opportunity your plan of Brethren's Tract Society is to LAY UP TREASURES IN HEAV-EN. As time rolls on the more will be accomdished through our donation, and if any one is to be rewerded according to the deeds done in the body, surely the reward will be in proportion to the good results accomplished through our donations. As the good continues so shall our reward be continuous. As the interest here continues year by year so will our interest contime in heaven, not however, as a reward of ment, but of continued love and grace from Ged, simply breakse we shid what it was our quires not one-fourth as much power to move a load on water as it does by rail. —The City for the enterorise success and shall beartaly do hat we can to belp on the move. In a mater of this kind we do not stop to inquire will it affect our reputation any way in our public caparamount to reputation or worldly praise. re believe the Tract Society is one of the channels through which we may do good, our concomme condemns as not and if our conscience does not condemn as God will not-that is so long as convictions of conscience are the resul of obedience to truth, and the outgrowth of duty. Yours hopefully. Acorst 29th, 1879. J. S. FLORY.

# ITEMS OF INTEREST.

A single ant will lay millions of eggs-Postage hereafter must be entirely prepaid. A snow-storm in Southern France is another of the strange things which are happening nowadays. — A new pass over the Rocky Mountains has been discovered by Prof. March -A Minnesota hen is doing two days work in one-32 eggs in 16 days. -Bread in London is three cents a pound, lower than for many year. — Texas has considered her education and appropriates \$600,000 for school she only needs good teachers.—Harvard Col-lege graduated its lurgest class this year, over 200.—The Canadian Government is engaging formers to instruct the Indians in farming in the Northwest.—Total value of postan

sold during the past year was \$29,530,050, increase of \$971,866 over the previous year,— The French Munister estimates that France will pay \$100,000,000 for foreign grain, most of which sum will come to America.—The United States uses 2,200,000 ounces of quining as a febrifuge. -Grasshoppers are devastor the wheat fields of Southern Prussia.— Golden flate," a 17-foot schooner, has left Bos ton for a trip around the world. Two person go with it. —One hundred years ago ther were only four newspapers in America. ing the year ending June 30, 1879, 20,234 im migrants landed at New York .- A farmer and ten of his cows were struck by lightning in England .- Telephones are worked between Getersburg, Va., and Wilmangton, Del., 226 miles.—Real estate is rising in New York City: a good sign of better times .- Missonii has a corn-cob pipe factory; pays a cent apico for suitable cobs, and cannot supply the demand. Boston drinks 15,000 gallons of sode water per day .- Southern California, is expreting an immense grape and orange cre

els per acre for 1879 .-- Results of our last Fourth of July, so far as heard from, are 18 killed, 107 wonsded .--A quail was shot in Florida with a ruby in his throat .- 1,000,000 growth of the poppy, for the production of opium. -- Each day there are 1,800,000 gallons of petroleum brought to the surface of the

-A poor Florida fisherman, while digging

worms, found a pot containing \$1,400 in gold

-Kentucky makes about 250,000 rsts of whisky, consuming 3,000,000 bashels of corn and 500,000 of ree Some Jerray come will give in one month their own weight of milk -A Texas wool-grower has a sheep with variegated black and white wool are over 724 millions seres of Government land surveyed and open to settlement, and 1,000 one yet to be surveyed .- A cattle spidemis of a serious nature, we learn, has n its appearance at Lincoln, Nebruska. head per day die in that vicinity .-- Texas has 3,674,000 sheep .- The sunnal production of bees-wax in the United States is 20 mill pounds. Thirty swarms of hees awarmed at once on a single tree in Boonesville. Ohio.-Always start a horse by the voice and not by the whip .- France, Belgium and Cuba sre the only countries producing a surplus of an gar. In the first two named, it is from the heet; in the last, cane sugar. - Eleven cheese factories were built in one county in Wisconsin last Winter. All in operation .--It roof New York disposes of 12,000 cattle per work --- Virginia has 12 cotton factories. She had none before the war .- Buckwheat should not he fed unground, as the sharp edges of the grain irratate the animal's sternach suce of trude in favor of the United States for the year suding June 20, 1879, was 267 millions of dollars .- Thomas Taylor, Microscopist of the Department of Agriculture, is discharged by Commissioner Le Duc .- Failure of crops, depression in trade, and foreign war, will make England thoughtful, if not sad .--- A Heliotrope 14 years old, and covering a space of 10 x 14 feet is reported,-Michigan has 70,000 more scree of wheat this year than last .-Many small farmers in France pay their rent from their poultry yards .-- At Worth, Itwa, a ram killed a dog which had badly torn a young lamb in the flock. Not a hone was unbroken

is four per cent larger than last year.has ordered 20,000 tons of coal from Philadel The mortality record in New York for the week ending Saturday, July 26, was 600 against 833 the previous week. The decrease is due to the favorable change in the weather.

phis and Reading.

in the dog's body, the revenge had been so so-

vers. -- The acreage of Arkansas cotton crop

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Lanark, Ill., Anoust 30, 2879. (P. C., please copy.)

## DANISH POOR FIIND

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Astoria Church				111.	8200
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	C. P.	Bon	LAND,	Treast	rer.

Lanark, Ill., August 20th, 1879. P. C. Please Copp.

# Our Bible Class.

"The Worth of Touth no Toute Can Tell.

Will some one explain Heb. 1: 17 " And of the angels he seith, Who maketh his angels spirits, and bit ministers a flame of arc." R. T. GROOK. Will some one please explain Matt. 11: 11.
particular we would like to know who is the le
and why called the least in the kingdom of le

JESTINA MILLER Will some brother or slater please explain what things were done in Bethubara. That which is spoken of in St. John 1-74. Samuer W. Yosz.

I believe that it is generally -laborally in that we me strictly acceptual in our practice. Will some brother or sister places tell us where the comthe for the practice of the sabutation between the support and communes of A scriptural answer is desired, and not the tradition of the other this side of the aposites).

D. Younce.
(Will Brother B. F. Moonaw unswee Brother D. Younce.)

Younce—Exac.] Will some our please explain the 5th and 4th versus of the 6th chapter of Revulstions F. H. ranks in follows: "And when he had quarter the third in follows: "And when he had quarter the third season of the follows of the follows had been been sent only Cource and South Season of the follows of the follows

Also, Matt. 11: 11. "Among them that are born women, there light not risen a greater than an the Baptist: notwithstanding, be that is less in the kingdom of heaven is greater than be."

Exem J. Myerly

## C. J. HEAD ANSWERED

Will some one be kind enough to explain Hebris 207 C. J. Hman.

WILL give my humble opinion in regard to this question. The 26th verse reads as follows: "For if we sin willfully after that we have received the knowledge of sin, there re-maineth no more sacrifice for sins." If we a sin and go and do it, we sin against the Holy Ghost, which is the unpardonable sin, and this Ghost, which is the unpardonable six, and this being the sane, certainly there remained in o more specified for sim. By reading the 25th werse you will plunly see that the apostle has told as "not to for-sake the assembling of ourselves together" and so on. Then if we do formable the assembling of a combine the three onsetves together" and so on. Then if we do forsake the assembling of ourselves together, we do six willfully, when we have everything comfortable in the way of warm clothes, and good conveyance, good health, etc. If we will read from the 94th to the 25th verse, and see what we may look for if we aim willfully we

Many E Swinn

# THE POWER OF GOD

BY JAMES WIET.

"For I am not assumed of the Gospel of Climat; for it is the nower of God unto salvation to every one that believeth, to the Jew first and also to the Greek," Burn 1:10. THE power of God is manifested in different

ways throughout the works of nature and I ways throughout the works of nature and in the economy of grace. The object of the present article is to notice the power of God more particularly in the work of Redemption. The incarnation of Christ was accomplished through the agency of divine power, and this consists in the union of the human and divine natures in the person of the Mesiah.

Christ attested his power by the many miracles which he performed, having entire control of the elements of nature. Water was converted to wise, and the wind and waves obeyed him, the dead were raised to life and returned to miraculous power, the influence he wayed over the minds of the people by his speech was in-deed wonderful. "He spake as never man spake," and the grapel which be taught is the ower of God unto salvation to all who believe

After his baptism in the river of Jordan by

The transfiguration of Christ on the mount is another instance of divine power; and Peter, Jumes, and John were allowed to witness thus scome and hear words uttered by the Father

Another manifestation was the establishment of his church on earth, which is proof against any attack made by all the combined powers of bell, as all power in heaven and earth is given

The power of God was displayed at the time of the crucifizion by the suprematural phenom-na of nature, the sun was shrouded in darkness, the veil of the temple was rent in twain from top to bottom, the rocks burst assuder, and osu give us some light upon the subject. We many of the saints arose from their graves and have given the above in order to call them out.

The resurrection of Christ is an exhibition of alive by many infallible proofs, being of them forty days, and speaking of the things pertaining to the kingdom of God.

Christ's ascension into heaven was a muchty display of infinite power. His body ascende toward the Zenith in direct opposition to the power of gravity. The promise to those who love his appearing is that he will come again in like manner as he departed, but to those who do not love his appearing, he will come with his mighty angels in flaming fire, taking yeng since on the a that know not God and obey a

The descent of the Holy Spirit on the day of pentacost was a refification of the promise given by Christ our divine head which is to bring to remembrance all things that will be to the in-terest or promotion of the cause of Christ.

#### OUERY-REGENERATION

Brother Eshelman, will you olemnes ulain Matt Brothe Estationar, well you pletise-sylmin M. Dit 28. It reads in follows: "And Jenus a saide them, Verily I my unite you, that yo will have followed no in the regeneration when Som of Man shall set in the throne of ins glory, also shall set upon twelve thrones, making twelve trakes of Innel!" Was Christ gover regist

HRIST addressed the twelve spostles on "Ye shall sit." all sit." Where? "Upon twelve Doing what? "Judging." Whom?

thrones." Dong what? "Judging," Whom?
"The twelve tribrs of Israel." At what time?
"When the Son of Man shall sit in the throne
of kin glory." Where? "In the regeneration."
—"when this mortal shall have put on insuor-Christ was not regenerated in the sense that we are recenerated. In order to be born, he

did not need to change his heart, forth from the time,—was quickened again, be regenerated. In this sense must we be regenerated also, and in this we follow him. For then will "this mortal put on immortality," 'this corruptible be swallowed up by the incorrupts the twelve thrones. They are for the twelve apostles

#### TRACTS! TRACTS!!

Why do the Brethren not pract may Y note in the

German language? Is not a German soul worth as much as any other? Hundreds and Huntsunds of Germans are in the land that neight rereive as much benefit as my body if they notice them. TERMAN Tracts are not printed because

T the publishers are anable to get them out and gire them sucry, which they would have to do, for too few of our German Brethren are interested in tract work. The soul of a German is just as precious as the soul of any other, and would take pleasure in doing much for them. It is too much to ask publishers among us to bear the whole burden in these things. Had we tens of thousands of dollars we might well put in a few hundred for such good work, as we have it not we cannot We this week as we have it not, we cannot. We this week present a method to the General Brotherhood, by which all may do something in this way, and thousands be taught the whole truth which but few now learn. We have able men among us who would willingly devote their time in the preparation of tracts, but are un-able to have them published. If about twenty Brethren will come forward with \$1.00 each a a donation we will ager to put the tract work

After his haptions in the raver of Joelan by a domains we will agee to put the teach work his forermant of hot, flow's power was deened on a permanent boats, and issue them by the strated by the spirit coming down from heaven; ten thousands. We shall soon issue three new to able upon him, and the misraculous sun-test from this office, two by Bradher J.S. nonnecented preceding from Jelovahi: "This Flory and the other by one of the elitics, in my schored Son in whom I am well pleach."

M. M. S.

HEBREWS 4: 12.

WILSON translates as follows: "For the Word of Bid is living, and energetic, and more cutting than any two-edged award,

Luther in his German translation differ

There is an apparent contradiction bere, since

# FROM PALESTINE

Philip's Fountain, and the Pools of Jerusalem.

A BOUT five miles south-west of Jerusalem is a fountain, which is called by the Araba, Christians, since the close of the 15th century, as Philip's Fountain. Since this date, tradi-tion has located here the baptum of the en-

nuch, having previously located it at a fountain alled Ain Dilweb, about three males north of

called Philip's Fountain is admirably suited to the event. The spring, which issues from the hillside high above the read, is led down the bill to a wall of bandsome masonry, through which it flows in a stone spout, and falls into a stone watering-trough. It overflows thus duit into a pool, 20 or 30 steps distant. Thi pool is 41 feet long by 26 wide, and 8 feet deep This It is partly out in the natural rock, and partly cult of mosoury. The water is drawn from to arrigate some beautiful gardens of fruits and

for the purpose, and it could not have failed to attract the connels's attention, had be ridden by it; but there is one serious objection to its being accepted us the place of the eu-nuch's haptism; it is not on "the road that leads from Jerusalem to Gaza." True, it is possible to go to Gaza by that way, as is clear from the fact that we came to Jerusalem that way from Gaza. But we come by a way for a few miles ond this fountain, by which no chariot could possibly go, and by which I am sure there never can have been a chariot road. True, we

wight have come by a road for smoother, if we bad ascended the valley leading up to the fountain, instead of crossing precapitous bills to shorten the distance. But such a route, though it may have been practicable, and prob-ably was so, and though it would have eventapily enabled the enunch to reach Gaza, is altogether too roundabout to be ealled "the way that goeth down from Jernsalem to Gaza." It leads out to Beth-alamesh and thence to Ekron. The language used by the angel in telling Phil ip where to go, directed his mind, not to may road by which a min might go to Gizes, but to the road by which men commonly went. There is such a road now. It leads directly from Je russlem to the Valley of Elah by the way of Wedy Mussay, where traces of an ancient pur ed road are still visible. This road lies to the on road afte stall visitie. This road feet to the south of the valley in which Philip's Fount an liss, and it leads by way of Bet Jibrin, once called Eleutheropolis. I think that on this road, and on this alone, should be our search for the place of the baptism is question.

This consideration in equally fatal to the old-er tradition which located the event at the fountain north of Hebron; for that fountain is on the road, not to Gaza, but to Hebron. True, on the road, not to trace, but to Richron. True, men may have traveled, at times, by way of Hebron to get to Gaza; but even if that were customary, the portion of the road in question would still be called the road to Hebron, and that section which leads off at almost a right angle from Hebron to Gaza, would not be called the road from Jerusalem to Gaza, but the road from Hebron to Gaza

ward from Samerie, to intersect the road he-

tween the place and Jerusalem-for the text town toe pure and Jerusanen—nor the text chardy implies than Philip came unto the road by an intersecting route, and not by going through Jerusalean Thind, there must be space between the point of indersection and the place of the huptom, sufficient for Philip's instruc-tion of the saunch to be given in they possed

tions are subisfactorily met. In the valley of Elah, which the road to tiam traverses for a mile or two, and crosses, about 18 miles fro erussiem, is the brook mentioned in my last letter, from which David took the stones as he approached Golisth. It is a rapid mountain atream, filled, like all such streams, with alteruntug shoals and pools, and farnishing admir able places for insmersion when flowing at all It flows now about mx mouths in the year, and through the year, has very greatly diminished the flow of unter in all the streams of the country. Here, then was the water nec meet the first condition. Secondly, there are many foot-paths leading

road between Jerusalem and the valley of those passing within four or five miles of Jerus salem being the more favorable for travel. By any of these Philip may have traveled, and any of them would meet the third condition—it would give him ampletime, after he joined the counch, for the instruction which proceeded the baptism. My conclusion, then definite and as-sured, as that the cannot was baptized in tho brook which flows through the valley of Elab. The remark of the ang is, "This is desert," refers to the place in which Philip would find the connech, and it fully agrees with my conclusion. for the rough and rocky hill-slopes traversed for a few miles before reaching the valley, was, in Jewish parlance, a desert. It could not refor a see that of the country was a series of grain for the fer to the plain reaching from the foot of the hills to Gran; for that was a series of grain fields, and most of it so at present.

In this connection I will write that I have

from Samaria southward, which intersect this

intended to say concerning the facilties for bap-tizing, in and around Jerusaleta. There never was a city, I suppose, without a running stream and spart from its superhod, so well supplied as Jerusalem. Besides a good supply of min. wyler, cisters under private property, many of which to the present day afford excellent water, there-were no less than seven artificial pools accessi-ble to the public. The first of these that I shall mention, it she one colled Upper Gibon, by This pool is us good a huntistery as if it were Christians, but known to the Arabs under the name Birket Mamilla. It is 735 yards due west of the Joppa gate, in the midst of a piece of portly used as a perade ground for Tarkish soldiers, and purify as a Mohammedan grave-yard. The ground slopes toward it from the sorth-east around to the south-west, and it drains about a square mile of surface, perhaps more. It is supplied entirely from the surface drain My measurements of it nearly agree with those of Dr. Barclay. It is 316 feet in stred in three different places, as 19, 20, and 22 feet respectively. It is walled with good masonry, and was removed d, but most of the coment is now gone. It was entirely dry when we saw it, its wat r having been drawn into the pool of Hezekinh inside the city, with which it is connected by an underground conduct. We saw and necessared the month of this conduit, in the bottom of the prot at its east end. The con-duit comes to the surface put more than 200 yards from the peal, and runs along the side of the road nearly to the Joppa Gate, where it goes under the ground again in order to main-tain its downward alops. Mr. Horostein, keeper of the Mediterranean Hotel, told me that he had seen the connection of this conduit with the pool of Hexekiah, when some excavations

city.
These facts establish in my mod#be identity of this conduit and these peels with those men-tioned in 2 Kings 18: 17 and 20: 20. Such is the relative level of the two pools that though the Gibon can empty itself entirely in except in very wet Winters, and usually it goes dry early in the Summer. It alfords faculties for immersing by means of two flight of slone steps, descending from top to bottom. One of of the control of the

were bring made a few years ago, within the

# Correspondence.

Echoes from the East

110W and are our feelings when the mes of death reaches our ears! And why that cannot be moved when death speaks, and ons a loved one from time to eternity summons a roren one from time to eternity. There is an awfin solemnity that hovers around the cessation of human life. How respectful we should be to the departed! How ready to render the last service of friendship and love them and those they have beft to incurn ther departure! Soun, as I soon our last hours will departure! Soon, shil soon our last hours will come when we shall forever retire from the world's stage of action. Let us therefore, remember that we must div. Let us, like true Christians, here as we will wish we had lived

This afternoon, July 24th, we attended the faneral services of an aged relative, a water in the Church of Chir-t. Susan Shockey was horn in the rest 1800. She knew what at and athiction is. She was the mother of an only child—a doughter who died a number of years ago. Later her husband died also. Both died in the faith, having united with the Church. Our sister was left alone, but sad at all in want, being surrounded with in abun-But she had jourd the Church rather surly in life, and her Christian kope was her greatest constort. She rests now, see trust, with those

Meeting-house, by brother D. F. Good, and others, from the words of the Reventor; "What are these?" The speaker spoke of Jehn's vis-ion on the fule of Palmos—what John saw in Heaven—the company of those who are saved eternity—religiou, pure and undefited, our neums of preparation for eternity—our hope in the believer's death—the importance of the unconverted turning to God.

The body of the decessed was interred in the hurying-ground near by the Meeting house in the presence of a large circle of relatives and

On the 31st ultimo, we met in quarterly conseil at the Welty Meeting-house in the southern end of the Antictum congregation.

in the farth and power of the Gospel.
The first thing us order was the renhing of
the Minutes of our late Annual Meeting. Thus
is usually done every year at the first opportuulty riter the Minutes are recovered. We presume this as done throughout the churches
from the Atlantic to the Pacific. It not I cannot undershand how all the churches are to be each one of us, and let us be attended trias one Besty of Christ, no His Synta over sules and actuates at. We shall do ourselves and others immensionable horar by being "aurusty," "dispote-dicut," "adji-willed," "contrary" and "conten-tions." It will only prove too true that one have not yet found full "conce in believing."

traternity. When Trine Immersion, or any formity to the world, then too opponents arise. But brothren and sixters, let us contend for the Faith. Our work may some be done, and we be rulied home to our Father's house above. How

consoling to depart with the knowledge of har-omeoling to depart with the knowledge of har-nag tried hard to do our daty. Conformity to the word in our feelings, and conduct, and ap-pearance, are bad signs. We are "strangers pearance, are bad signs. We are "strangers and pilgrims" on earth. Let us act so. Let us lore the church and its quiet, humble life, that we may excape the "wrath to come. OUR SUMBAY SERVICES.

Our meeting on the 3rd inst, was at Prices M. H. The 11th chapter of Motthew was resi. The last three verses were chosen by brother Snyder who spoke of the Grent Invitation— Snyder who spoke of the Great Invitation— Christ our sufficient Savior—all who are weary of the ways and rewards of sin can find rest— —the Gespel yoke must be worn—an easy yoke and light burden for the willing. While the speaking continued a crash was

heard in the woods surrounding the Meetinghouse. A large tree fell to the curth, the de-cayed top which struck the shaft of our hishop of carriars. Our brother was not at the meeting his wife, our sister, and an attendant ware present. The noble horse, though a strong and lifeful unimal, did not break his rein, and soon apparently calm. Serious indeed might have been the result, but we believe the Lord protects those that trust in Him. This circum-stance was and is a sermon to us all and worthy of our study and our gratitude to God for Hi of our study and our gratitude to don for any wonderful care over us. This calls to mind another circumstance which shows forth the previdence of God, and His protection over them that love Him. I clip the account from the daily Baltimore American:

WAYNESHORO, PA., July 14.—"A very terier WATERSOND, Pa., July 14,—"A rety serious actiont occurred about five unless south of this place, near the Wastern, Maryland Railread, yesterday noon. Atter resignoss services closed at the Dunker Beglein Meeting, house (Walty's) many persons secried to no stream of maker about a half mile distant, where two persons were hapthreaf, in accordance with the faith of the Dunker Beglein Storetty after this impressive correspons was ended a, one carriance. clus at the roadside, near which was a plank bridge. The horse and carriage of Mr. J. Karly, the merchant at Hinggold, was hitched to a post, so that the hind wheely of the carwhich were also his wife and little daughter, cervant, and Mrs. D. B. Mentzer. Mr. Kurt servant, and Mrs. D. B. Mentzer. Mr. Kurts intended driving post the other conveyances but his herre backed rapedly and precipitated carriage, horse and all down over the end of the bridge, some six or seven feet, into a sufficient tream. Immediate assestance rescued all the

Brother and sister Kurix and sister Mentzer, my wife, have all been led to recognize the geoduses and protecting power of God. Let us treat in Him more than ever, and follow His

On the 10th inst. it was our privilege to at

When we remember how many meetings we Our sharsh meeting was well attended, and the health stream of the healt

From Bro Ridenour-

To our "Earnest Appeal" published some time are the following brethren and sister have responded. Black River Church, Ohio

M. N. Smith, Dayton, Ohio . . . . Michael Moore, Rush Creek, Ohio S. J. Giffin, Conemangh, Pa., . . . D. Rosenberger, Pa J. Y. Heckler . . . A. H. Cassel.

A Sister, Laurenster, Pa Thos. D. Lyon, Hudses, Ill., Stephen Butterburgh, Ill. . . Andrew Shaphall, Mich . . W. H. Clurk, Missouri . .

K. L. Fahnestock, Missouri Cottarine King, Ma Julia A. Wood, Va A. Miller & wife, Hagerstown, Ind

hearted givers will receive the blessing of the Lord, and you have my warmest thanks and fervent prayers in your behalf. Your words of encouragement are highly appreciated. We hope that others will follow the example of the above brethren and sisters between this and the anddle of September, as one-lifth of the amo has not been raised. We hope the good Lord, who is able to give you back double the amount you contribute, will put it into your hearts to aid me in this extreme case. I have a personal acquaintance with many congregations which I hope will yet like the Black River Congregation, nobly respond, and I will try in the fu-ture to remember your favor. God bless you. Clifton Mills, W. Va., Aug. 15.

Dark Rays.

For the benefit of those who might beli what Mr. Ray says that Jesus did not teach the accounting the sick with oit, and that the Brethren do pructice blasphemy in performing their duty, let us examine the following passages o Scripture: "The former treatise have I made. O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up after that he through the Holy Ghost gave communidment to the sposiles whom he had choice "Acts 1:12. James, who was an apostle, in his epistle general to the Church, says, "Is any sick among you? Let him call for ham anointing him with oil in the name of the Lord." James 5: 14. This is not only the Holy though the as specific James, for the says also, "and the prayer of faith shall save the sack and the Lord shall raise him up, and if he have commuted sums they shall be forgiven him."
Let us not follow after the rays of darkness, but rather the rays of light. Jesus is light, that true light that lightest every some last council into the world. He has left his Goopel with us as lumps to our feet, and we are commanded not prophecy of this book lest God shall take away our part out of the Book of Life and out of the

Holy City. Rev. 22: 18, 19. C. H. ALLEN

. From H. P. Strickler.

A GOUDLY number of brethren, sisters and neighbors of the Grundy Church, Iowa, met on Saturday 23rd inst. in the capacity of a hervest meeting. Subject, James 1: 16, 17. The brethren spoke of the good gifts as the preductions of the earth, such as our bountiful

harvest, ac, and the perfect gift is spiritual as the gift of God's dear Son, and that we should not err, but that these are the gifts of God and that we should be thunkful to God un all things and that we should be prepared for the great hirryest, the ead of the world, that we might be as wheat prepared for the garner.

The church at the same time concluded to

Only a Single Letter.

A N s for a v—that is all; and yet the account is utter confusion. This again remands are of the fotal han Judges 12; 6. Shibloteth meant life and Subbotch death. So also may resolution mean the one, and revolution the other. See B. ar W., No. 34, page 5 col-mm 3rd 42 line from bottom. Either of the

words may signify life or death, as they are towards or away from the Cross of Emmanuel. For resolutions real revolutions.

We here become a speciacle to men and to ungels in the conflict which has grown out of misuspecialists of our trae mission. It is weakness to contend that but one contume can represent the Christian lile; and greater ness to fight for a change which cannot possi-bly represent Christ's ownership of us a whit better. If all the seed of Abruham were Issaes sake of the feelish and curast we must have authoritative restrictions.

C. H. BALSTAUDR.

Ligonier, Ind - In your issue for August 11, page 4. Int column, 4th porrgraph from the top, "Brother D. Bade" should real brother D. Bare. Yours in brotherly love.

DAVID BARE.

Annonneements.

Notices should be brief, and written on paper apparate

Sept. - Of, Jr. Britist Church, Thaper and Fillmann Cub., Nob.
 Sf. Arthody Church, Thursteepint Cu., Bod, eds F.M.
 St. Zi. Linkerguith Church, Judiessen Colley, et H.A. M.
 June office N. W. Buer Onk Kan., et Ers. F. E., Gu.

15, 20., CoarCo, Nob. 1 indice results of South Bend, on S & M. H. at 1 P. M N. M. R., at 1 P. M. St., St. Statement Council, Maddeningth Co., 111, at Sec. P. Car

26, 21, Christian Co., 10, 5 miles west of Morrisonville, at Bau. Peter Dow's, at 4 P. M

27, North Solomon Church, Smith Co., Kau., of Bro. J. Wagoner's, at 2 P. M. 25, 26, six miles south of Ion's Conter, Story Co., at Bro. Samuel Myere', at 10 A. M. 25, Punther Creek Church, Woodford Co.

m, muck filver. Median Co., O, at 5 F. M.
22, 24, Neorbo Churres, Neothe Co., Kan., at
Bro. J. Garber's, trailers north of Europea.
23, Winte Cloud Charels, Nedaway Co., Mo.,
a miles south of Mayville, and a miles north
of Arket.

of Airce.
Li, 14, Platt Valley Church, Neb. at Bru, Kinzer's, Butler Co., 7 miles S. W. of David 23. Plane Creek Church, 101, at a 100 P. M.

27, 28, Pealonly Church, Marion Co., Kun., at Effer Simuel Raingh's, 5 miles north and 3 miles west of Pealonly, at 2 P. M. 27, Poplar Ridge Congregation, D Olmo, Conneil Sept. 13.

22, pt. Washington Creek Church, Smiles S. W. of Lawrence, Kau., at 10 A. M. Chele Run M. H., Rural Vulley, Pa. John M. H., Pa. Gel. 80.

2, L gan Church, Legan Co., Ohio, at 2 P. M

21, spring Creek Church, Kosensko Co., Ind., 01, notes vonth of Preveton, and 5 unles N. W. of Collamer.

i, Root River congregation, Fallmere Co.

4.5, Thornapple District, Mich., 7 miles S E of Lowell, at 10 A. M. Those coming by rail will also off at Lowell.

#### Idiers In The Vineyard.

- They rouse thee, tills gless
- Then rouse thee, idle gleaser; Perform the wark at hard, Be carnest in thy duty, And roudy at commend. Phi well the place oranged thee, Though hard may seem thy lat;
- Base, on n aloud of give

- The Japper walls of Heaven The nathenred resemption To Jesus who was share
- George Tracts, 40 cents a hundred.

WE want an active Brother or Sister in each agregation to convass for the "Tract Society."

e us for terms, etc. Two new Tracts, "Infidelity,—Its Cause and are," and "Salvation by Groce," both by Bro.

J. S. Flory, will soon be issued. You are not compelled to accept such tracts

as we may select, but you can have your choice out of those we keep on hand. This is a liber-ty not usually granted by Tract Societies.

APTER introducing the truth by preaching, if you wish to confirm new converts in the faith, place interesting reading matter in their hands. What time forbade you to make clear to their understanding, may be made plain by reading

Each donor of \$5.00 and upwards is furnished a Certificate, which embraces the obligations of the Managers and the privileges of the denor. Please send in your donation and receive a Certificate by return mail.

Ir every one who donates becomes a distributer of tracts and papers, and our evangelists continue to labor as in the past, we may look for a ropid increase of membership within the next few years.

AFTER the death or resignation of the preses Managers, the Standing Committee of Annual Meeting may appoint two Brethren in their stead, and ever thereafter continue to appoint whenever

In will be better to go up to God, having done something towards bringing others to the knowledge of the truth, than to waste our earnings upon our lusts and carnal pleasures. God looks down with pity on our weaknesses, but

WHEN 1000 donors will annually distribute Tracts in all parts of the country, we may look for a great increase in Zion. No other Society offers such facilities for mission work. Tracts and a living ministry will awaken a lively in-terest in true vital prety.

CHILDREN, your "nickles" and "dinces" which on had thought of spending for candy, will bring you greater things if you put them into the "Tract Society." Would you not like to help poor souls to come to the knowledge of the truth and live? Read James 5: 23.

Now since there is a "Tract Society" in which each one may do something, shall the thousands of dark spots in America have the tree light to despit the darkness? What will we do about it? Can you, dear reader, help to put God's truth into those places?

We are pleased with the interest that is being taken in the "Tract Society." All who have been soked to donate, have shown an innave seen saked to donate, have shown an in-terest. We are now hopeful, and the indica-tions are that this long neglected work will soon stand forth as a grand means for the ad-vancement of God's cause. Not one is excluded from doing his part.

#### Certificate.

Those who donate \$5,00 or more will be furnished with a certificate as follows:

# Brethren's Trart Society.

Lanarh, Sti,

Nie.

This is to certify that.....

Tract Society and is entitled to the per cent, annually in such tracts or papers as the legal rate of interest may be at that time in the State in which the money

is deposited. for the privileges of said denotes to any party be may desire on payment of ton seat

1. The forms any remarked by prompting to be seen form of the first the assert for them, it is contributed by the first the assert for them, it must not proport to the first assert for the first the assert for them. It is more than the proportion of the first the assert form the first the first the first first first form and provide the first first

M. M. Eshelman, MANAGERS.

## EXPLANATORY.

Henry R. Gerdes...

Lyman Eby ....

Brothren's Tract Society

such an opportunity, a "Tract Society" has been formed. Here all who wish, can associate

and thus reach many that could not be other-

In the providence of God, talents of useful-

perbend the object and design of this work.

mity, a "Truct Society" has

Levi Trostle.

A. W. Swab ..

The

5.00

ecce whosever they wish

1. Dozer von Sermon Unit featutten phenaver flag yiel 
2. The beloof of Mongary will be yell as a winderfor of Sensors at 40 fronts.

3. The Mongary will report meanify through the Sensors von Winne.

4. A configure of Thomas with Cartifaction are from which a very description.

4. A configure of Thomas with Cartifaction from which is referred reported by the Cartifaction of the Cart

# General Fund.

O N mature reflection, it was found that small amounts would be difficult to handle on the D. M. Miller individual plan, hence all sums under five dol-lars will se placed in the General Fund, and the interest used in sending tracts and papers to such as call for them. Any one can draw tracts and papers from this source. Poor members and persons not members but who would likely Mony Brethren and Sisters are anxious to be-ber for the sulvation of others by means of-good tracts and papers, and in order to give all be benefitted by a tract or paper, can be sup-plied, hence a bearty response to this will en able us to supply many who will feel grateful for the favor. Our evangelists who go into new fields can be furnished with tracts from this fund. Brethren who travel and desire to do good can also be supplied. In fact, there are hundreds of ways by which tracts and papers may be distributed if we all take hold with ou-TOW MAY DEPRETERANCE.

The following amounts have already been re-Harricano Church, Bend Co., Ill. . . . . S. Krabill .... 

\_\_\_\_ Tract Fund. Jacob B. Rhy. Isane Rowland.... J. W. Hinkle 5 00 Geo, Sword
John Rowland
D. B. Eshelman

S. J. Peck . . . Geo. Paterbangh..... Samuel Sword.

D. B. Puterbaugh

John Lsird. W. H. Herrington..... D. F. Eby .... Tobins Movers.... H. H. Meyers. A Brandt. A. Livengood. . W. H. Meyers . enry Livengood W M. Fike... Martin Meyers. J. S. Studchaker moel Studebaker... E. Muhler.... John Wales . . . E. X. Meyers. Allen Boyer ... Enoch Eby.

B. H. Kepner Paul Wetzel

J J Emwert.

James R. Gish John Y. Snavely R. U. Mobler

Cenia Long-

bor than we are able to perform, and the income will not warrant the hiring of a clerk, since 500 all proceeds are designed for the free distribution 500 of tracts and papers. However, those who do-500 note best than five dellars are still permitted 500 note best than five dellars are still permitted 10,000 take part in distributing tracts and papers, but not in the same way as those who give five dol-lars or more. Read this page carefully, and 5.00 whatever may seem good to you, that do to the 5.00 honor and glory of God. We do not claim per-5.00 fection for this system of doing good, but give 5.00 it so worthy of your careful and prayerful How It Works.

SUPPOSE you should donate \$50.00, and the Sciegg rate of interest in Illinois he 8 per cent, then you would be entitled to \$4.00 worth of tructs or papers annually. Four dollars will pay for about 3,200 pages or 800 four-page 500 tracts, which is ten years will amount to 8000.

10 00 Or 84 00 interest will entitle you to 80, twe cent pamphloto; or in ten years you will have drawn and distributed 800 pamphlets. And then at the and of ten years your donation is just as

available as in the beginning. Can you make a batter investment for the dissemination of

---When the results of sending forth good tracts and papers written in flaming letters on the ranopy of heaves, most of us would stand smar-od, and wonder why we have all our lives been so, and womer way we may see our nees over so slothful in the work. Surely goodness and mercy will follow such as deny themselves for the kingdon of heaven

Wind some sister in each congregation take it in hand to convace for the "Trust Society?" Sisters, your bearts are open to the poor and the unsared; wint will you do towards giving them good tracts and papers? A day or two Tract Society" well not lose their reward.

Norman is more assuring of the righteous-ness of a cause than that uncessing efforts must be put forth to arouse the prople to its impor-tance. Burr Robbins and P. T. Barunm can get a crowd and a bearing on short notice, a righteons cause must plead long and hard. Jesus, though passessed of all power, could not naske some stubborn hearts submit.

Ir you desire to have the faith and practice of the Brethren perpetuated throughout your gen-erations, if you desire your children's children should be taught and teach what you are taught should be tanger and trach what you are tanger, and teach, source a shore in the Brethern's Tract Seelety. Whalever you put in it will remain there when you, your children, your children's children and away when their grand-children's children and away when their grand-children's the passed away. When the following the property of t and papers to you, and then to your children, and again to your grand children, there remains still the same fund for their beirs there was in 5.00 the beginning. In no way can you hand down 5.00 to ages to come a legacy of such great value, 5.00 blessings of such a divine character, as by depositing a httle of your wealth in the Breth-THE Seventh Day Advent Tract Society of

Bat le Creck Michigan, sent out free during the year ending Aug Ist, 1879, 717,123 pages of year essaing aug 1st, 1sts, 1st, 1st, 2ss pages of tracts, and gave away 77,192 papers. More than 1000 copies of their periodicals in the American, French, Swedish, Danish, German and Italian languages are being remailed each week. This shows how active the members week. Into should now author one measure are, and with what zeal they propagate their peculiar tenets. Each member gives one tenth of his earnings for the support of Missions and It is a fact that not a single suther in the

Brotherhood, so far as we know, possesses much of this world's goods. We have many good writers, sound thinkers, but they sess have been given to men and women, and these talents cannot be trifled with. Some are blessed with the ability to talk, others to write and still others with wealth, so that all things may work together for good. Not one of us lack the means to publish their works. These subscriptions will enable the Managers to pubcan say, "There is nothing for me to do."
There is abundant work for all. lish many of them, and the denors to give them an extensive circulation. There are at this time many tracts prepared by able and experi-"Gospel Tract Association" has been merced into the "Brethren's Truct Society. enced Brethren waiting for means to pay for publication. Shall there lie dormant or will you deposit a few dollars and put them to work? and now with a few simple rules as found on this page, we hope that all will be able to comthis each donor is directly interested, and in a measure controls his donations and even after

MATTHEW wrote his tract about 31 years after Christ second of the heaven. Mark wrote his about the same time. Lake wrote his about a year-earlier, and Paul wrote his trust for the his death, any person named by him prior to about the same trace. Laies were desirable and includes a contract process of the contract process of his death may enjoy the same privileges. Would not aim to present a long list of rules believing that the fewer, the better they will be understood. Nor could we, at this time, exbe understood. Nor could we, at this time, ex-tend the drawing privileges to all who give less than five dollars, since it would enteil more la-

# W. U. R. R. TIME TABLE.

2-00 F. M. 2-00 A. M. 10-06 A. M. ir olone trains only Passenger trains make one Union Japanion. G A. SHITE, Ag

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

#### Lanark, Ill., September 15, 1879.

No. 33.

# The Reethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON. GENERAL AGENTS

The Brethren at Work TRACT SOCIETY.

ENOUTH ENY, - - - LENA, ILL J. S. FLORY. - - - LONGMONT, COLO DANIEL VANINAN, - - -- VIEDEN, ILL

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#### STEIN AND RAY DEBATE

Prop. 1st-Brethren (or Tunker) Churches pos ess the Bible Characteristics them to be regarded as Churches of Jesus

J. W. Syrry, Affirms.

D. B. RAY. Denies.

RAY'S 20th REPLY.

OUR sixth negative was based on the fact that the Tonicer churches are not the churches of Christ, because they hold the popish hereng of church sulcation. This we proved by their own writer, Mr. Moore, in his Safe Ground, p. 9, where he makes pardon and getting into the church the same thing; that we are plucked from Satan by entering into the church. Also, our friend claimed that "the terms of salvation and membership in Christ's Churches are the same!" The Bible would have "lively stones" "built up a spuntual house"-materials roughly prepared, and then placed into the building. According to this doctrine, all except Tunkers are lost. To this argument Mr Stein made no attempt to reply, except a bure notice in his recapitulation, where he charges falcely that we misrepresented the Tunker pesition. So the Tunkers stand side by side with the great Romish apostasy in holding that all de of their own nion must endure

As a fifth characteristic, Mr. S. contended through the Spirit"! Where did the Spirit the apostolic churches.

er church? He tried to sustain this, been the Tunkers practice the "holy kiss"! Here we introduced our reventh negative, that they are not churches of Christ, "because they have elevated the kiss into a saving church ordi-We did not object to the kiss of charity of the apostolic or present age; but the establishment of this common sulutation as a church ordinance, to be observed on pain of damnetion, exhibits the anti-obristian character of the Tunker churches. Mesers. Moore and Eshelman both taught, as we showed, that the kiss of charity is essential to sulvation. See our eighth realy. Yet our friend unishushis says: "To these again I had no respondent. How natrue! Our eighth negative showed that the Tunkers are not the churches of Christ "because they have established a saving church ordinance out of a full meal." They eat a foll

soeal of beef or mutton, and soup, bread and such like, to satisfy "the cravings of hunger," and then call it the Lord's Supper. For this "ordinance of the church," they make no pre-tence of Bible command. Paul says, "If any man hunger, let him cat at home;" but Tunkerism says, let him cut "a full meal" in the church. See our winth reply. Our ninth neg stive argament showed that the Tunker church es are not the churches of Christ, "because there have established fest-washing as a church or-duance essential to sulvation," they make haptism and feet-washing "to the soul what the washing is to the flesh"! They suppose that the Savior wighed the disciples' feet in connec tion with the Lord's Supper. But we showed that this feet-washing occurred at Bethany in

the house of Simon the leper two days before the passover and the communion. The Lord's supper was observed in the upper room at Jo. Matt. 26: 26: Mark 14: 22: Luke 23: 19, 20. To settle the time and place of the feetwashing, read Mark 14: 1-11; Matt. 26: 1-17; John 12: 1-II, and 13: 1-17. From these scriptares we gathered the following facts:

1. Jesus came to Bethany six days Jesus was invited to a "supper" prepared

for him in the house of Simon the leper two days before the passover. Martha, Mary, and Luzarus were present,

with other Jews, at this supper-4. Mary amounted the feet of Jesus while at

this supper 5. At the close of this supper in Simo

disciples' Yeel. At the close of this Bethany supper the devil put it into the heart of Judsa to betray Jesus, and he went to the chief priests and made

the bargain to betray him. And from that time he sought opportunity to deliver him up. About two days after the Bethany supper Jesus, with the twelve, entered the upper room at Jerusalem, to est the passover. At the close of the pussorer Jesus insti-

tuted the communion or Lord's supper. Therefore, the feet-washing his no connection either in time, place or circumstances with the com-

The real church ordinances may be identified by the following characteristics:

I. A church ordinance is a solemu religious rite or ceremony sujoined by Christ or the apos tles upon the churches as organizations.

A church ordinance must be performed by the church in her organized capacity, or through her ordained officers. 3. A church ordinance must be observed as

a prescribed form of solemn worship, including invocation and prayer. 4. A church ordinance must commemorate as a sacred monument, some great fundamental

fact of obristianity. 5. A church ordinance must be continued

Feet-washing is wanting in all the above narcolars, and therefore is not a church ordinance We have proved that the Tunkers have errec rossly in establishing feet-washing as a saving church ordinance, may be seen from the following considerations: I. There is no commund or injunction given by Christ or any of his The Su apostles to any church to wash feet.

vior washed feet socially in a private house, burmony with the ancient custom. 2. If feet working was a church ordinance, then it would be confined to ordained administrators. No private member could perform it, any more than haptism and the support. 3. The church ordinances must be performed as a part of a solem's church worship; but there was neither prayer, singing, nor solemn formula joined with feet-washing. 4. The two church ordinances emorate in a solomn manner the two great gospel facts-the death and resurrection of The communion is in remembrance of Jesus to show his death till he comes. Baptism declares the burial and resurrection of Christ and is a pledge of the resurrection of all the dead. But if feet-washing has any religious symbolic design it is not revealed. 5. The

church ordinances have the revesled law of perpetaity-to the end of the world till Christ But nothing is said about the perpetuity of feet-washing. 6 Baptism and the communion were observed in and by the apostolic churches. But there is no record of any apos tolic church observing feet-washing. With the above Bible facts and arguments

the Tunker feet-washing church ord entirely overthrown. As to the Tunker childish quibbles concer-

ing coptizing by a "forward bowing posture," and the laying on of hands in connec baptism, we answered according to their folly Yet Mr. S. says: "Mr. R. did not even attempt reply," and " To these I had no respondent Where is his love of truth?

Mr. Stein's second reason under his fifth char-steristic is based upon the wonderful goodness of the Tunkers concerning war. While it is true that christians have no right to make war for the propagation or defense of christianity vel, as we showed, the citizens of political comsents may obey the powers that be in aiding in the punishment of evil doers. Rom. 13: 1-1 John the Baptist advised the soudiers: "Be o tent with your wages." Loke 3: 14 We showed that the Tunkers in making laws on in Bethany, Jesus arose and soushed his this subject, have violated the word of God. Our teath negative argument showed that the Tunker church government is unscriptural, be cause they are controlled by a "national conference," "to decide matters for which no thus saith the Lord can be found." The decrees of this conference are to decide even the fashion style, and cut of the clothing of the member-

> peal to the scriptures Our eleventh negative proved that the Tunk er churches reject the plan of salvation by grace. Against this false dottrine we appealed to Rom. 4: 2-13; Eph. 2: 8-10; Gal. 3: 7.

our twelvth renly. Our twelfth negative proved that the Tank

er charches are destitute of the Seriptural Charch Mr. Stein tried to make out "that there were

testimonics of the existence of an apostolic church from the beginning connecting with four course from the beginning connecting with Jun-berthren in America, through the ancient Wal-denses and Albigeness." He boldly insinated that our proofs of the origin of the Tunkes church with Mr. Mack in 1708 were untrue. But his consternation and defeat was overwhelmang when we forced him to admit, upon the testimony of Mesers Mack, that we were cor rect. The Tunkers are forced to admit that

'all the Dunkards of America have sprung trooin Germany in the year 1708." "They were all may close up your ear when you bear anglist baptized by trine immersion, organized them- improper.

relyes into a church, and chose Ab-xander Mack, for their first minister. We forced Mr. Stein to semit the perpetuity

of the true church. We showed by many in fallible proofs from scripture, that the gates of hell have not prevailed against the true Mr. Muck, Sen., the founder of the Tunker church, says:

"We believe that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain even until the end of the world." The Writings of Alexan-

der Muck, p. 117. Thus, the historical question as to the origin of the Tunker churches is definitely settled by thesessives. They acknowledge "that the true church never ceased to exist," "that the gates of

hell have not prevailed against the church of Christ, but it has remained, and will remain, esen until the end of the world," They also free. ly acknowledge "that all the Dunkards of America have sprung from the little hand of eight ouls who started up in Germany in the 1708," under the ministry of Alexander Mack Therefore the Tunker churches cannot be the true churches of Christ. It will be remembered that Mr. Stein failed

sme a single local congregation, holding the Tunker characteristics during the fifteen centuries prior to 1708. His overtarow is complete on the point of history. His "recapitula-tion" is such a gross batch of misrepresentations that it refutes itself. His utter disregard for truth must be attributed to his blindness are oufusion. Did he hope to decrive the read by his crying, "no respondent?" "I had no re-spondent!!" "I have really had no respond-

ent!!!"? One conscious of the truth will not resort to such means We believe that Mr. Stein has done the best

for his cause that can bedone. Though a scrong mum, he has utterly failed to sestsin his propo sition. He has me-stated our arguments and resorted to all the trickery of deception and sition. Jesotical" sophistry , to aid a sinking cause. He feels "more confirmed" in his positions! So did the anti-christs which went out from the

apostolic church. We have but little hope of he conversion of one who has apostatized from the true church. There are some minor points that we have

omited from this summary as not useding forther mention here. We have repeat that we have proved by am-

ple testimony that the Tunkers as churches-(1) are based upon a carnel membership; (2) and as churches were built by unimpired men; (3) they hold baptismal salvation; (4) they have added to our Lord's great commission; (3) they reject the word of God as the only raic of faith and practice; (6) they hold the doctrine of church salvation; (7) they hiss for salvation; (8) they ship. For this usurpation Mr. S. made no apmake a "full meal" into a saving church ordi-nance; (9) they make salvation by feet-washing; (10) they have an unscriptural church movern ment; (II) they reject salvation by grace; (12) they are destitute of scriptural church a therefore, the Tunker churches are not

> We suggest that every one carefully re-read the entire discussion on this prop his Spirit, guide and preserve us all in the way of truth and salvation, is our prayer.

He who studies for a good purpose, to bim his study becomes a blessing; to him who does not, it grows into a poison

Do not dwell too long upon your friend's mises: you will end by saying things against

# SELECTED BY HIEL HAMILTON

WE are waiting by the river, While the evening shadows fally sating only for the boatman. I

When I've crossed the vail of Jordan With the dark and chilling tide; In that bright celestral city,

Though the mist hangs o'er the river, And the billows loudly roar: Yet I hear the song of angels Wafted from the other shore

He has called for many a loved or We have seen them leave our side:

Earth with all is light and shadows, almost bear the mus

Shall I waiting in the morning, Or will shadows still surround me

Hark! Thear the waters risule Lights are gleaning all around; Think ve 'tis the coming heatman?

I will wait in calm submission. Meekly knceling on the shor Till my Savior please to call me Then he'il gently hear me o'er-

Waiting, waiting for the boatman, With his shluing angel hands Waiting, waiting by the river,

#### EXAMINATION OF SOME OBJEC-TIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. HUMMER

NUMBER IV.

WE are now getting to where the battle will require a little more generalship thao in our pres numbers. The Truth Secker wants to know "when the fact is brought to our minds that so many errors exist in the book, is it oot enough to destroy all be lief in its being directly from thy brain and thy hand?" This is a hard question to answer. Is a counterfeit bank not the production of the bank? "Can it be possible that the highest confidence and veneration can always be cherished for a book that requires such extensive doctoring, tinkering, and remodeling Who says it does require such "tinker ing"? People that did the "tinkering were men just like the Truth Secker they thought they knew a little better than God, and therefore got to "tinker ing." The writer exhibits about as much of this "tiokering" spirit, as we shall presently show, as any one; he no doubt thinks it needs "tinkering."

Is not the influence which the Bible has exerted on women a great argument her in subjection to the opposite sex and persistently held her in that degraded position?" Now we are getting directly to the Bible which opens out the is

Here the gentleman fully exhibits the ame spirit that Christians exhibited in tinkering"-he is a little amarter than God and can teach him many things -because God placed the woman in sub jection to the man on account of her weakness and inability to equality in the provision of the comforts of life. Gos placed the womao in subjection to the an for her care and protection just as he placed the children nader subjection but for willful misrepresentations as is agistation of a God, it is an axiomatic to their parents, and not as slaves as the wildest from all bis allegations I am truth that the God of the Bible is not a writer represents him. The writer must obliged to deplore. Were womes of the God, but some kind of a being be-

translation than King James' or he would ertainly feel as hamed for such gross and obvious misrepresentations. If his Biblteaches what he says it does he may well loss confidence in it.

Is putting a person under subjection degrading him? Are we degraded because we are placed in subjection to the laws of the Universe? What ideas these infidels have of degradation! Is not wo man from her very constitution the one that needs the oversight? Is the woman to provide for the man and the family, or is the man the one that ought to do If the man does his duty, would it be right for the woman to usurp author ity over the man? If a man does not do his duty toward the woman, he is wors than an infidel and has no faith in God's injunctions, for this is just what God has enjoined upon man. The Bible that I have tenches just the reverse of what the Truth Seeker does, so it is very doubtful if he is to possession of even King James' revision, or knows anything about it. Men that are so ignorant bi the teachings of the Bible may well re ject it as a divine injunction; but the man that is fully acquainted with its teachings has no trouble to discover the

"With a few exceptions, were not the women of the Bible mere slaves to the male sex? And were they not regarded as ministers to the sensual passions of men? Was the disposition anywhere shows to accord to woman the position in society and in the affairs of life that justly belong to her?". Yes, Mr. Truth Scoler, they were mistreated, and this shows exactly where women would be to-day was it not for the Bible. Had not Christ given special legislation on this point they would still be in that con ditie n. Infidels are not the originators of this law.por ever did anything for womea, it is only among Christians who have a correct knowledge of God's Word that treat women with due respect, and infidels who live in such Christian societies see the beauty of such treatment

divine counsel and wisdom thereio.

and follow their example. The intelligent woman knows from whence comes her deliverer and friend and thus they venerate the name of Christ. Were there no infidels prior to Christ to lift womao out of her misery? Did the French Revolution add anything to woman's elevation? Infidels ought to be ashamed to claim for themselves what

"Io view of the fact that the Bible ha ecognized polygamy, which at best is a relic of barbarism, is not that uite enough to shape one's helief in its divinity? Can it be possible that the great Father of all goodness con ud co-operates with that vile institu

justly belongs to the Bible

What kind of a Bible has the Truth Seeker.' Does it "recognize polyg-amy?" It would look a little better if he would back up his assertion with evidence, would it not?

If he can impose his assertions and misrepresentations upoo people's credu-lity, he will do a great deal of injury to the Bible; but I hope no man with a Bible to his hand will allow him or any infidel to impose such falseboods upon them. If they are going to destroy reneration due the Bible with such falsehoods, it is high time that some one appears on the avena in defeuse of the Bi-

I can make some allowance for error,

Testament laws than other womeo?

Abraham, Jacob, Gideon, David, Solo- dwells and what relation he sustains to mon, and others, openly practice polygamy? And is there an instance, where thy word ever discountenanced them on jects to determine right according to account of their indulgence in the degrading practice of having a plurality of Seeker knows so much about the char-Now what a keep debater this Truth

Scolor is! What critical accuracy be possesses! Do people regard everything because there is no law directly as it? Did God recognize polygamy because he did not probibit it by law? a practice not prohibited by law so degrading as the writer endeavors to make out? Is a plurality of wives half as bad

writer would likely be in the same prac tice to-day if the Bible did not prohibithat it was a degradiog practice. What his axiom is only imagination. If, how makes polygamy wrong, is God's probi hition. Is there then any common sense in condemning a book after obtaining such advantageous koowledge therefrom that makes our own knowledge look like barbarism.

"Could men be really first-class patrianche and saints who were so second that their passions could not be gratified short of from five to one thousand wemen"? I suppose a man can be a good citizen so long as he does not transgress any law, and above all the injunctions of the government?

"Has not the Bible damaged its clair to divinity by its advocacy of human slavery? Does it out recognize in numerous instances that unrighteous institution"? Does the writer think he can mpose such falsehoods more successfully upon the credulity of the American people by asking questions thereby prov iog his allegation by competent testi

In the Old Testament slavery is just the same as polygamy-neither approved oor condemned, but under the New it is prohibited which makes it look bad

to the Truth Scoker. "Can it be possibe that a being who is equally the kind parent of all races and people should lavish all his favors sion without lifting a finger or saying a word to prevent it"? It is not my siness to quote the whole Bible and show what it really does teach, but I deny that the Bible teaches any such doctrine and demand the proof. It is only anoth

er misrepresentatio "Is not slavery wholly incompatible with divinity, as it is with true humae ity, and is it not an axiomatic truth that a book which recognizes and authorizes the slavery of coehuman being to anothone race to another, cannot me from a diviue source"?

The writer has now reduced his evi dence to so axiom which will coable my readers more fully to estimate his reasoning powers. When people get to ax ioms they are about right, but such an axiom as that is like a flea io a dark night,-hard to see. Admitting for ar gument sake that the Bible "recognizer slavery, &c., as the writer alleges, would that prove the Bible of human origin would spend our whole life in his ser What an axiom this is! Is the writer to fix up the characteristics of God, and if the God of the Bible does not meet his im-

Bible treated any worse under the Old low the human? Perhaps Barnum's pet rified man wrote the Bible! I would "Did not many of thy most marked like to know what kind of a character favorites among whom may be named, the Truth Seeker's God is, or where he his God. I think he must be a good kind of a God, and allows all his sub their own feelings. Now if the Truth acter of God I would like to know where

be gets his information. I will engage to show that the God of the Bible is the only God that we have right and best that people do, simply any knowledge of, and any other has no existence except io the imagination of people. Let them prove that there is another God, such an one as they represent by describing the relationship. I allowed the writer to fix up God to suit his notions of a God, and the Bible God as adultery under the Mosaic law? The differed in character, then it would be ao "axiomatic truth" that the Bible was not of divine origin, but if I demand the it under Christ, and would not be aware evidence for the existence of such a God, ever, he can prove by competent testimony that there is in existence a different God thao that represented in the Bible I should like to hear from him at his

Christians must begin to look out, for infidels are fixing up another God that is far superior (?) to the Christian's God, The existence of a God will no longer be doubted, but a new God has come into existence, and the Christian's God a delusioo only. Surely this is the age of reason and reform. This new God is of such a character (from the Truth Secker's knowledge) that I would not be much afraid of; for he has no jurisdiction; and I think the reason he has no invisdiction is because he has no evis tence, except in his imagination.

# REMEMBER THY CREATOR,

BY G. NEVINGET.

"Remember now thy Creator in the days of "Remember how thy Creator in the days of the youlf, while the end days come not, nor the years draw high when thou shalt say, I have no pleasure in them." Each 12: 1. MANY are the reasons, my dear young readers, why we should exhist un-

readers, why we should enlist under the blood-stained banner of King Jesus wheo young, "while the evil days come oot, nor the years draw eigh when on one special race, and williogly see thou shalt say I have no pleasure in others subjected to slavery and oppress them," We are not so far away from God, and our whole nature has not become so thoroughly imbued with sin, nor brought under the vile, contaminat ing and degrading influence. Sio is of such a character that if so individual yields strict obedience to its peroicious demands long enough it captivates his very being and reigns supreme over his moral and physical nature and holds with but few exceptions, the hell-doomed sinner under such tyrannical and de

> have so pleasure in them. It is noth ing but our duty that we owe to the Creator and Preserver of our lives that we spend our whole life io his service: for, "that we, being delivered out of the hand of our enemies, might serve him without fear, in boliness and rightenus ass before him all the days of our life. If God withheld not his own Soo, but gave him to redeem us from our enemies which is Satan or his vile ambassadors). hould we not love him enough that we

hasing slavery that "thou shalt say I

rice, that we might enjoy the endless fe licity of the mansions of the blest Well, some say, "those that enter the vineyard of the Lord at the eleventh

hour will receive just as much as those

readers, that you will live to old age in quality in a person, but, like the ow make your peace with God? Remem-ber that life is very uncertain, for every main blind to the good. These envious youth, in life's green spring, and he, who every lovely thing, like frost upon flow gors in the full strength of years, ma-tron and maid, the bowed with age, the infant in the smiles and beauty of its in- brow, and impudent tongue, wagging to necent age cut off." And if you do live, an empty brain, call to naught that are you sure that you would have the which is true and beautiful. This truit privilege of turning to Christ? "For my Spirit will not always strive with and ignoble minds! In all great and man," says inspiration. Besides this noble characters in past and present time you may become so hardened that you this trait lay dormant and suppressed will say, "I have no pleasure in them. "Oh well," said a young man somtime ago under conviction, when I told kim of the danger of going further form God, by prograstinating, "I intend to keep under conviction, by reading the Bibl and going to church, and I will come before long." Well may the Sage say

Prograstination is the thief of time That young man's time is past, that he promised to come to the Lord, and he is still out in the cold world of sin. What would you, kind reader, think of a citizen of the United States, if England were arrayed in hostile arms against the government, and the Americans would promise him a good home for life, if be would fight for his cause, but instead of would tell the American emissaries, that as soon as be became so oki that he could come back to his own country and accept of that home they promised him. Is Do you intend to waste all in riotous living? Do you intend to spend your talents, life and wealth in serving sin things, God will bring thee into judg-Therefore remove sorrow thy heart, and put away evil from thy fiesh, for childhood and youth are van Why are they vanity? Because they will pass away. For, "even the youth shall faint and be weary."

Thus we see that the young man with iron muscles and golden sinews, and the fair maiden with all her blooming beau ty and flowery dreams of future life and happiness must appear before the judoment seat of Christ. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as ca gles; they shall run and not be weary and they shall walk, and not faint." Art thou, dear reader, sleeping in the lap of a treacherous world? If so, "awake to righteousness and sin not." Now, let us hear the conclusion of the whole matter "Fear God and keep his commandments for this is the whole duty of man."

OF all traits of character most to be abhorred, and one universally prev alent, is the detestable trait of envy Each and every one of us have a slight sprinkling of it in our composition. From the time of Adam to the present day it preterea nihil!-Sel.

has held sway with persistent tenacious-ness, and will undoubtedly until the end of time. But some are envious in a higher degree than others, and they may bid farewell to all greatness while they allow eavy to stir within their breast. Their glasses seem thickly covered with a green light, and everything beautiful and upble becomes distorted and mean

sin and then have the opportunity to vigilant in darkness, they seek only the few days brings the sad intelligence of persons will allow their criticisms and some one going to his long home. "The innendoes to fall indiscriminately upon

> I assert to be characteristic of shallow Their minds were of such superior or ganization, and the exercise of such mind was so systematic and salutary that the mean trait of envy was never prou All noble minds are loftily superior to the act of condemning a course of action or drawing inferences prejudicial to a party for the mere gratification of their

We would mildly suggest to those who are enviously inclined to forbear, and, like the Spartan vouth who smiled while suffering from secret wounds, have sufficient wisdom to conceal that which they may feel; or, like Macawher in Dickens' tale, if things do not quite satiefy you, tike him assume the air of ar optimist, and wait patiently and somethat he would take up arms against his thing will ture up; but do not give way own country, and help England and to envy. Of all beings most miserable worthy of most profound pity, is an en

envious spirit.

vious person. If they notice a person exdo the English no more good, he would ervising their talents, developing their capacities, they will censure them, for they are fearful of their becoming supe that the way with you, my young friends? rior to themselves; and if perchance they hear the slightest rustling of another laurels, their brains will seethe and their hearts burn, and their imprecations of and after you become old turn to Christ? bute reverberate throughout the air.

If so, "know thou that for all these Why, they would inspire one with the idea that this world was a laud of wrangling and quarrels. Now, upon meditation, I arrive at the conclusion that there is nothing in life of sufficient importance to cause an envious spirit in any individual. The end of all, rich and poor, learn-ed and ignorant, ugly and beautiful, is one and the same. What are those il-

lustrious and brilliant persons of past ages but a transformation of dust et bien; It is well those envious persons can-not become exclusive rulers, for, if so, we might tremble for our safety. Even the actions of Nero, Cato and other tyrants would not have a parallel with those of an envious person of to-day. It is well to avoid the occasion which would tend to imbue us with this trait, and he content as we are. The little robin chirps as gayly as the gorgeobird of Paradise, and his note is as gay for it is truly content and knows not en

When we see one climbing labor ously up the hill of fame, we must not imagine that to gratify ourselves by sending him a dart from the poisonous arrow of envy will aid to our happiness or detract from his merit, for if we indulge that fallacious hope we will be supremely mistaken. And, also, the criticism of the envious is simply vox et

The bill designed to relieve the Neventh Day Baptists from the operation of Sunday laws, which has been pending in Pennsylvania Legislature, has failed in the senate. A majority voted for it: but it did not receive a two-thirds vote.

No excellence without labor.

# Come and Family.

#### STARVED TO DEATH

N on attic, cold and dreary Lay a mother and her child

Hashand, father, toil-enduring, Working hard for petinice pay-In a week, enough procur For his family for a day.

Neighbors learn their and condition;

Husband goes for a physician— Cannot come, unless he's paid

But too late to save the mother— She in death's cold arms is much Millions spent in church-adorning

Millions wasted, making laws Millions of the people mourning While the demou hunger gas Oh, ye paid and trusted leaders!

Listen, while ye hold your breath in this land of Bible-readers, Wives and mothers starve to death!

The Shaker Manifesto.

#### A FAMILY.

A FAMILY is as a coach filled with passengers driving along danger ous places, while ascending precipitou heights, where, were the driver to make a mistake, all would be dashed to pieces in the abyss below. The parents are the drivers, the children the passengers. Dear parents, just where you drive, the children will go.

Sometimes a passenger leaves the coach thinking he can find a more pleas ant and easy route, wanders off in anoth er direction and is torn to pieces by wild beasts, or starves to death. Thus do children often wander from home become surrounded with vicious com panious and permit their conscience to become so seared that they regard neither right nor wrong, home nor God. God looks down and sees man daily stepping along the edge of eternal disasters. may bear, if he listens, the voice of God saying, "Don't step there." But on and on he goes until he has almost reached the fatal capsize where pecasionally one will suddenly leap off and come away in safety. Do you wonder that the angels of God rejoice? Blessed be God. the heart of heaven beats close against the heart of this world, "For there is

joy in heaven over one sinner that re-

# MOTHERS

MOTHERS, never get discouraged in speaking wise and loving words of counsel to your sons and daughters for though there be no apparent signs of fruit the harvest is certain. Mother's words to youth have been the salvation of sons when they became far advanced in years, and that mother was a thing of memory, not of life. Through the vista of years heart-sown words be-

esme "apples in pictures of silver." Speak true counsel and your influence

will be felt.

#### SAY, NO

. A LICE, what will you say when they offer you wine at dinner?" asked Dick.

"I shall say, No, thank you."

"O Dick! you don't mean it! Think

"I am not talking intemperant

"But one sip might lead to more; don't take even a sip, dear brother."
"Cousin Mary will look, and Louis will think, 'How curious!' and Georg will put up his eye glasses. I hate to he looked at as a curiosity."

"So do I," said Alice. "Perhaps it won't be as bad as we think. I mean to say 'No' all the same. It will not be rude," she added eagerly; "General Washington said it was not.

"One day near the cad of our Revolutionary war," began Alice, "a youngofficer came to Philadelphia to see Washington on business. He was invited to a dinner party. A little before they were to leave the table Washington, calling him by name, asked him to take a glass of wine."

'No, thank you, sir; I have made it a role not to toneh wine

"Every one looked surprised that the young man should refuse such an invita tion from the General. 'He is rude' they thought. 'What! say no to Washington Washington saw in a moment how they felt. He said I do not want any one at my table to partake of any thing against his inclination. I honor you, sir, for re-fusing to do what you consider wrong." "Good for the General!" exclaimed

"Good for the young man," said Alice He was not sure what General Washing-

ton would think of him, and yet he was not afraid to do what he thought right." -Child's World.

This little life-boat on earth, with its sisy crew of mankind, and all their troubled history, will one day have vanshed; faded like a cloud-speak from the azure of the sky. What then is man! he endures but for an hour, and is crush ed before the moth. Yet in the begin ning and in the working of a faithful man is there already (as all faith from the beginning gives assurance) a son thing that pertains, not this death ele When I comider thy heavens, the work of thy

The moon and the stars which thou host or What is man that thou art mindful of him, And the Son of man that thou carest for himi Yet thou hast made him a little lower than Ged Thou hast crowned him with plory and honor Thou hast given him dominion over the work:

of thy bands; Thou hast put all things under his feet.

- Hebrew Pratm.

# NOT YET.

"M Not yet," said the little boy as be was busy with the top and ball; "when I grow older I will think about

The little buy grew to be a young man. "Not yet said the young man I am about to enter into trade; When I see my business prosper, then I shall have more time than now." Business did prosper. "Nut yet," said

Business did prosper. "Not yet," said the man of business; "my children must now have my care; when they are sac-tled in life, I shall be better able to at-tend to religion." He lived to be a gray-headed old man. "Not yet," still be cruck; "i whall soon retire from trade, and then I shall have nothing else to do

and then I shall have morning even but to read and pray."

And so he died. He put off to anoth-er time what should have been done when a child. He lived without God and died without hope.—The Morning.

# The Brethren at Work. PUBLISHED WEEKLY.

The Editors will be responsible only for the ral tone of the jusper, and the insertion of an le does not imply that they endorse every sen-

THE BRETHERN AT WORK will be sent address in the United States or Canada per annum. For the leading characterist by pupe, as well as torms to agents see eigh BRETRREN AT WORK, Lonerk, Corroll Co., 181.

LANARK, H.L. . SEPTEMBER 15, 4879.

Source one save: "Please change address from own, Wayne Co., Ind., to Bloantsville Henry Co., Ind.

BROTHER SHARP SAYS: "By strict economy ients can take a year's course at Ashland College for \$100.00.

THE young lady that passes you wine, we not make a good wife. Paste this in your hat, young man.—Albany Times.

Is Brother J. B. Shark, of Carroll County, Ili., will address Bro. Andrew Culp, Montana, Labette County, Kan., he will find something

BROTHER ESHELMAN will begin a series of meetings in a teut on Brother Jos. Garbor's farm, four miles north of Pursons, Kam., on the feast., 27th, and 28th.

MAKE your correspondence short. We wan all the seas, but nothing more. This week a vast amount of currespondence must be carried over until next week. This we do not like, be-cause the matter becomes stale before it reaches

Pansons denring to attend the Love-feast in Neesho Co., Kanesa, on the 27, inst., and go there from the East, will be met with convey-ances at the depot in Parsons on Friday, the 26th, at 2 F. M. Should any one arrive on the night train inquire for Wm. Hoke

cent meeting in New York, placed on its records a resolution advising their assume not to ordain any officers in the church who use tebacco for "carnal gratification,

ALTHOUGH the Lenerk Church was not built ters, at last council, so much desired to "shew forth the Lord's death till be come," that they decaded to commemorate the death and suffer-ings of our Redecaser on the 27th inst, services to commence at 2 P. M. and close some even-

THE prayer of Socrates.-O, beloved Pan, and all ye other gods of this place, grant me to become beautiful in the inner man, and that what ever outward things I have may be at peace with those within. May I deem the wire man ruch, and may I have such a portion of gold as ploy. Do we need anything else Phiedrus! for inyself I have prayed enough.—Plate (Pho-

Some of our renders so deplore Ray's unchristem language that they no more read his speeches. Christ did not treat the devil that way; but he dehated with him. He also dehated with the Pharisees as to the power by which he "cast out devils." In both cases we have what such said-what the devil and the Phari sees said as well as what Christ said. The sa is true in the book of Job. Pure gold is not made less beautiful by any test that can be applied to it. The oftener it is worked over the brighter and finer it gets; so with the church of God: the more violent its persecutions, the more brilliant its light, the more vividly are its upon it, the more floods that wash it, the er may it be seen that it stands upon the Rock It might not be possible in any jother way to Would not huilding on road sland at long as the miss de-

his company: if he slanders you, take care he is or how he misuses you, the wisest way is to let him alone; for there is nothing hetter than this cool, calm, quiet way of dealing with the wrong we meet with,

WE perceive in Brother M. M. E's commun cation from Southern Kanssa that he gives up a loud hint not to tell how, when, and where we got "abourd" or where we "lodged," how much a how little we ate, how big the house, barn, the farm, or how many children, and what their complexion, color of hair, eyes and dispositions are. Well, well, Brother B. ave tried to put your print; and we hope they may have their desired effect. Our compositors are instructed not to set up matter belonging to Railroad Guides, Hotel Registers, and Consus Reports.

On a private card, 9th inst., from Brothe Bashor we have the following: "We left and on the morning of Aug 29th, and rea Versailles in the evening. Have been preaching at different points each evening since, and will remain until next Lord's day, and then close Thus far we have been meeting at the water several times as well as in the church. ons have been baptized ranging in years from 16, 20, and upwards to £8. came in at the age 67 and 68. The interest in our meetings is good; and there are others to come yet before we close. May God bless you

#### FROM SOUTHERN KANSAS

WB cannot, like Paul, say we entered "note Asia," for we are too far from said coasts of Asia," for we are too far from said coasts and no ship can sail on dry land, but we might say we got "aboard" the traic at Lanark, and wor say it, telling when and how, if it would make any one more pious, more pure in thought and deed and as more humble, but since nothing can be gained by telling when and where we took the train, where we lodged, what we atand how much or how little, we forbear and must to that, which, we trust, will be more beneficial to our readers.

Paul could well write about sailing "over the Sea of Cilicia and Pamphylia," and along der Cyprus," for this seemed good to the Holy Spirit which directed the mind of the uppatte. God thus shows us what great things that connent apostle had to suffer for "Christ's sake," But this entering into details concerning trav els by the greatest of apostles by no means justifies us ministers going into detacts everytime we go a few miles from home. In these things we should exercise becoming wisdom remembering that if all were to do so fifty papers could not contain all that might be writ Whenever we bazard and endure what

Paul endured, let it be written and published every where for the elect's sake to the glory

In this we shall not give a description of Laette County, Kamsas, but reserve that for a separate article, when we have obtained sufficient data to give facts as they are. Many Brethren and friends are looking westward, and the object of the writer is to give all such the full henefit of his observations. We are visitand from them are gleaning experiences and observations that will be interesting. We oh serve that they are very careful not to exagge rate, but desire that only the facts be stated They say, "We prefer that people find country better than secounts, for then they will not be apt to be dissatisfied. We will not eive all the good traits: let the people come here and find some of them out themselves as we have done."

S. M. Burket is doing all he can to 1 Brethren to find good land in this county. He knows that this is a good country, and wante the Brethman to have a good portion of it. Bro-Andrew Culp, formerly of Ohio, 18 also desir that Brethren should locate in his neighborhond. He lives right miles so oth-cast of Porsons. He and wife are the only members in that part of the county. We shall say mon Expect about his section in our observations. to visit the Indian Territory this week, though at present there is quite an excitement down S. J. H. there between Indians and white settlers.

the better for our neighbors. In time one of the Church, will be held on the form of Freshight the nodes may be the out of ten the wisest policy is, if a man cheefs, Berther Compb Garber, nor miles north of the mer's best, the winter's freeing or blatt the above trading with him; if he is absulter, quilt light the substitution of the compb Garber, nor miles north of the mer's best, the winter's freeing or blatt the substitution of the compb Garber, nor miles north of the mer's best, the winter's freeing or blatt the substitution of the compb Garber, nor miles north of the mer's best, the winter's freeing or blatt the substitution of the compb Garber, nor miles north of the mer's best, the winter's freeing or blatt the substitution of the compb Garber, and the tent on the 24th. I wish to say here that it will be impossible for me to fill one-teath all the calls recoved before I left home. The Brethren in Northern Kansas and Southern Nebraska can not be reached on this trip. Shall sint out, on my return, where help is needed, and then trust that some arrangements may be made to amply ministerial essistance Truly the barvest is plenteous and the laborers few. The people are anxious to bear the troth. Come

over and help these people. Parsons, Kan., Sept. 8.

#### GRIEF

M. M. E.

bone was left. But oh, what augelic sweetese was still contained in the lifeless glay. The mother hows in grief and presses a few more kisses upon the cold lips. Ah, then she rises and in despoir cries;

"O God," I cannot give without my blessed little O Lord, have mercy on me! ,Oh, my God, my Ged! what have I done that I connet keep ong of my family? Oh steat oh dest! I have not over left! arr, me gone. Oh, how lonely and cold the world will be without my little comforter!" Not one left! children thought! How sore

the tender ties of affection. But such is life. Man is of few days and full of trouble." Lord Byron while meditating upon death of his mother and urged not to give way te sorrow, burst into an agony of grief, saying: "I have but one friend in the world, and she is

"My friends fall around me, and I shall be left a cosely tree before I am withered. I have no re-parce but my seen reflections, and they means no respect here or bereafter, except the selfest satis-oction of surviving my betters. I am indeed

When in society Byron was cheerful and hu morous, but even when he was merry and full of laughter, he was, at heart, one of the able wretches in existence. He further

mand and. And yet what good is there in know t over as but years, and there have bitt's of one

As we address you we wonder how cents are enveloped by the gloomy recalledtions of a misspent life, how many bother scorebed with fever and meked with pain are stretched upon the invalid's couch, he hodies are being devouzed by the wolf of poverty. Ah! we wonder how many minds know mought but grief, how many souls are weeping ver a turnished name, a rained reput misslated confidence, frustrated plans, blasted kopes for this world and despair in the world

The most glorious lives history's nen has ev r stopped amidst the rush and solfishus life to record are interwoven with threads of most desponding gloom. They have felt at times as though they were dropped to the depths of the regions of dammation. sed to surround them with impenetrable calls of most tarrific blackness. Oh, how hor rible! But horrible as it is we are murched t to meet it and there is no escape

Life is before you! from the fated road
You cannot ture; then take ye up the lord.
No twent to trust or ye may be up.
Ye must yo wer it most ye what ye may.
Gid up your osels within you to the deed,
Angels and tellow-spirits hid you spend.

Ob how true the verse. "Thou alone must shupe thy future, But life is grand. If we are not happy it is

ing of the Neasha aggression; the clouds, the clear sky; the sturmer's heat, the winter's freezing cold; the sches trials and storms of life, the rest and secenity of beaven; death, hell, and the grave; life, im-

mortality, the new beaven and the new earth We could have no idea of spooss if their were no failures, no idea of purity if there was no impurity, no idea of a light if there was no darkness, no idea of rest if there was no labor no idea of joy if there was no sorrow, no idea of life if there was no death, no idea of heaver if there was no bell, no idea of immortality if there was no mortality.

#### AMONG THE DOCTORS

THE following from the Record and Reanne O'NLY a few days ago we stood by an open

grave. One "of such is the kingdom of "flecurity, Dr. Weaver, a Baptist preacher bearten," was lowered therein. Discuss bad feld upon the jewel until but little more than skin Louisrulle, for the reason that his fare baptism (immersion) was at the hands of a Methodist preacher. The Religious Herald, also Baptist, suggests some difficulties attendant upon the theory that the validity of a hapteen depends on the administrator. They pretent a curious on the administrator. They pre-chapter of tangles. If he was before uni-chapter of tangles. If he was before unian unbaptized person cannot be properly ordeined; if he was not ordained, then the ordina-

tions which helped to confer were irregular, and ought to be gone over again; the baptisms which he performed were irregular if he was not haptised, and all the people whom he hap tized ought to be immersed by some one else. In short, on this theory, before any person com sents to receive immersion from any minister, he nught to make a careful inquiry into his credentials; and even then be does it at his own risk. If the inquiry is only extend back as far as Roger Williams, it will be found that he was immersed by Ezekiel Holliman, on mersed man, whom he afterwards baptized. On this theory, Roger Williams' baptism was not valid, nor were those which he after wards administered. Hence, the whole chain

of Baptist buptisms cannot stand the test, and the Buptists are an unbaptized people!" We will next bear Dr. Burrows, a leading

the validity of baptism, then none of us have been haptized, and there is no valid baptism in Christian churches. Dr. Weaver's first unbantized administrator was only one remove Dr. Boyce may have been five removes bac-Can that make any difference as to validity? If the first in the series was unbaptized, must they not all have been unbaptized? what point was the invalidity made valid? How many nothings does it require to make a some He declares that "there is no valid bonti

Does not the Bontist thurch maintain that it is Christian? no ratid buptism in the Baptist church? Ray will have to take Dr. Borrows in band for earing down the Baptist fort-succession. Can Ductor Ray trace his immersion line that goes back to Easkiel Hollman? Have the Baptists two lines in America-one that goes back to the English Baptists who first practiced backward single immersion as Bocton Judson affirms; and another line that stops at Eschiel Bolliman? We want these things made plain, and we insist on Dector Ray sheddang ray of light upon the

Since we are among the Doctors we will let Doctor Judson, the great Baptist Historian, "All the Baptists in the world who have

sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, sided by that genuflection which in stinctively comes to one's aid when attempting to bow in that position, until his head was sub merged, and then rose by his own effort."-Jud-

son on Baptism, pp. 112, 113.

Dissenters from the Greek Church, hitherto nurcongnized by the State in Russia, are now to But he m grams. It was a supercised by the state of worse tion." Cur reverses enable us to appreciate 12,000,000 Russian subjects. have entire liberty of worship. This affects

#### SECRECY AND PRIVACY.

I is maintained by the advactor of Secret Societies that the cabinet meetings of the President, same of the sessions of the Senuts are conducted in Secrety, therefore why not the Lodge? They further maintain that grand juries sit in scoret, that families have things which are sealed up from the public ear, and beace the Luige is justifiable in its course. This is a plausible plea, and by some will be received as entinently sound argument. There is a difference between secrety of

priracy. Lawful societies, designed for the public good may do some of their work in prirate, but this does not constitute them Secret Societies. Their work done in private is not a constitutional feature of the society, while that of the Lodge is. Scerecy in the Lodge is one of its leading features, and each step in it is hedged with secrecy under the severest penalties. All that is learned therein is upon the condition that it be serve revealed to any other than its own members. This never revealing is constitutional, and any one violating it is in danger of having visited upon him the severest penalties of the Lodge. With the Lodge, secrecy is the rule; but privacies in families, churches, and in the State is not the rule, hut the exceptions. Families do not administer oaths in order to keep its members from mak-s ing public its privacies. Families do not place dinel at their doors with a pass-word and instructions to admit only those who have the The father does not require his children to understand a certain grip of the hand, movement of the arm, or eyes, or feet, in order that they may recognize each other. Grand jurisdo not instruct its members under outh to for ever conceal its labore from the public. guard stands at the door of the church councils to keep out those who have not a pass-word. The business of the Cabinet, the Senste, the church and family is such as simply requires privacy, and not socrecy. Privacy withholds no good that can benefit, the public; secrecy seeks to benefit its own members only. Privacy administers no oaths; secrecy must in order to carry its ends. Privacy is modest and unas suming; secreey is arregant and selfish. Pri-vacy advances work for the public good; serecy singles out the favored ones and bestowits kindness upon them. Privacy reports itself to all who may be benefitted by its labors; serecy selfishly assumes all the good to itself.

### fearful, lest its deeds come to the light. THOSE TWO FAMILIES.-FAULT. FINDING.

these families, just that certain will be be obliged to listen to all the bitterness, and meanness that each individual member can say of all the others. The wife complains of her husband, of her children, and the nearest neighbors; the husband knows his wife has more faults than all the other women in the whole county. and as for the children, their vileness, and bad deeds are deplorable beyond computation or degree. The children know they have the most ernel, overbraring, and stingy parents there

are anywhere. But a wisit with the other family discloses a much different scene. The wife, if necessary to speak of her hurband, always does so with the The wife, if necessary greatest respect and regard. She knows he has nits, but still she wont believe them. Then. as would mast likely be expected, we find the husband affectionate, carnest, happy, and contented. He never speaks of his wife but to d her. If his wife does any thing. fools-h fellow! he thinks it is just right because she did it. The children's countenances beam like suns. They seem not to know what sorrow is. Their parents love them and think of all the children there are anywhere theirs are certianly the sweetest, most winning, and most

We avoid them all we can; partly through dislike, and partly through four. Still we should not feel that way towards them—we should pily them. But when you are thrown in commay with a member from the other families your pleasure is only enhanced. Their first word is not one of censure or fault; oh, no! it one that cheers you up and makes you feel more bouyant.

After one of these parties leaves you, you feel sorry and yet glad-you are grieved at the con-duct of your caller while with you, but still you feel glad to think he is gone and you are by yourself. After the other one leaver, you fre somewhat lonesome; but the pleasant words and smiles of approbation still linger in your mind and cause you pleasant sensutions. The influence of the one harrows up your soul, irri ates you, discourages you, makes you despondent-half sick of life, wishing you had been born somebody else-or not at all; while the influence of the other causes you to regret that: much of your life is past, that your stay in the world moust be so short, and at what work you are engaged, you feel to do with double zeal.

to filth, erime and corruption These two families represent two classes of society. Both classes are found in all circles. That cougress nor church has never been known which has not been cursed with a fault finder. He carefully stows away in his mind everything which he has a notion is evil. His heart becomes a store house of waste, corrup-tion, poison, and malignaty. He has the trae mark of a "reprobate mind." s. s. s.

So we might go on; the influence of the on

is always good-revating, and inspiring, while

the other is always bad-leading downward in-

#### SOMETHING ABOUT CAPS

OUMELIA, a province of Torkey, during the late war, between Russin and Tarkey was for some time in the hands of the Romans It is a rich and beantiful State, and in arrang ing peocs it was agreed that Ronmelia should bave a Turkish Governor, hence the Sultan appointed Aleko to govern. This new Governor, naturally were the fex or Turkish official cap As soon as he reached the province be perceived signs of discontent among the people. The deputation that had come to meet him and greet him, refused to do so formally unless he would agree to take off the Turkish fez and put on the Bulgarian cap. After considerable de-bating, it was agreed that Alek's should receive Privacy has no guards, oaths, penalties, fees, favorites; secrecy has sentinels, penalties oaths, fees, favorites. Privacy is not opposed the deputation with uncovered head, and then to sunshine; secrecy profers darkness. Privaput on his red cap or fex. But his troubles ry is not afraid of exposure; scorecy is ever were not over. The people demanded that he wear the Bulgarian cap if he expected to rale them. The Governor lesitated for some time careely knowing what to do He finally put the Turkish fee into his trunk and put on the Bulgarian cover. This raised the wrath of the Sultan, who threstens to recall him unless he restores the fez to its place of honor. Now why all this dispute about caps? It seems to be a small thing to quarrel over, but when we come to think what those caps represent, is may not seem strange. They represent mate-rial authority, and to lay off the fez was regarded by the Sultan as laying off his authority and this he would not submit to. We then so that a very small thing-even the covering for the head may represent authority. The same idea is presented by the Apostle Paul when he says, "For this cause ought the woman to have power, or authority, on her head, because of the

ingels." When any nation, society or organization, agrees that a certain thing shall represent it, then it does represent it, all the c ng to the coutney notwithstanding. When the Lord Jesus declared that those who partake of the eucharist do show the Lord's death till he come, then it is an emblem of his death,

say what we will,

"SON, GO WORK TO-DAY IN MY VINEYARD, MATT. 21: 28.

N the parable from which this text is taken, the certain man represents the Lord of Hosts. The vineyard represents the church of Christ in which many earnest laborers are needed. The first of the two sons represents that class of persons who at first, when they are called, say, "I will not," but afterward repent and go, and of course are justified in going. The second son represents that class of perso who pretend to work in the vine; ard, yet do not; those do not the will of the Master. Although this parable was spoken to the scribes and Pharines and applicable to them, yet is may be applied to certain classes to-day. Reades are you like the first of the two sons, living out of the church, or vineyard, referring to go and work in the vineyard; then the hunguag is applicable to you. You are wanted in the vineyard, not as an idler, but to work. time when you are wanted is to-day. "Son, i work to-day in my vineyard." Will you n "Sou, go epent and go and breome justified and saved? "I go sir" and will not, thinking because you entered the vineyard, you will be justified whether you work or not. Be not deceived.

Work is what is wanted from you, not merely being in the vineyard. This class is entirely too large, especially among the wealthy. Many of whom have the means to do much in spread ing the gospel, by assisting the ministry, distribut ng tracts, helping the poor, &c., but alse! they are at ease in Zion, saying, "I go sir, but will not." Is there smooth railing? No trouble in the church and not much said about means to carry on missionary work, then they are satisfied and will go to church meetings, and by pretense continue to say, "I go cir." Should however, serious trouble arise in the church, or the workers urge strongly the necessity of working more in the vineyard through the Bible School, the Brethren's Tract Society, or preaching the gospel, then these meetings will ot suit them, others may go and work so far as they are concerned.

Reader, if you are in this class, ap! ur! It is work that is wanted in the vineyard. are perishing for the want of the bread of life and every child of God must do what he can in order to get the hest results. Perhaps you are no preucher, if not there are others who ean and will preach, if you give them your sympa thy, your prayers, and help. You can perhaps work in some minister's place, and thus emble him to go, or else send something to S. T. Bosserman, Dunkirk, Ohio, for the City Misor contribute something to the Brethren's Tract Society, and thus projet in spreading the truth through the press, and in that way bring sinners to Christ. I know a poor afflicted sister she has no home of her own, who said to the wife of a minister, "Your husband is away preaching so much leaving you and the childrea alone while he is, without dispensation, doing the missionary work of the district. I want to do my part by helping you. Can you not give me some knifting or something that I 802,966. can do so that I may do my part in sprea the gospel by helping the family along in his

I know a young brother, who lately said to the same minister. (The minister having this year, wihout any compensation from the district, spent upwards of eighty days on the mis-sionary fields. "You have been spending considerable time preaching the gospel. I want to do my part of that work by bringing my team and doing a day's hauling for you. So you can The man who carries the flag of the United the sconer get through with your work and go States by the direction of the officers of fov-eroment, carries with him nationity. The are not satisfied until they have, in some way, man who lays hold of the promises of Christ, done their part in having the gospel preached, main was they seen at the promises of Christ, Johns their prior in having the goods prawthed,
used in a clin indigate, he green for whateful and infinent braught to Christ. He who also judge beliefing we have the right doubtries, but they
the statemy of this King. The chart as the
the similarity on deep report and the similarity to obey the great command of the
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The company of the strategies of the

#### FROM INDIAN TERRITORY.

AM new (Sept. 10th, 10: 30 A. M.) scated I under a large stat tree on Ressell Greets, in the Indion Territory, My companions are Col. Cook of Chetopa, S. M. Barket of Parsons, and a Mr. Clark from Chester Co., Pa. We, have just enjoyed a good melon, and feel real well in this invigrating air. This is a great and besatifial country, and the millions of tarts under a large elm tree on Russell Creek, of unimproved prairie lands are very inviting to the farmer. Shall go down into the Territoty among the civilized Indians before my re-turn and distribute some papers and tracts. More a nop.

#### GENERAL FUND

TRACT FUND. J. P. Wilson, Linn County, Iown . . . . . \$20.00

# MANUSCRIPTAL

"A DELUSIVE Idea,"-Dr. S. M. Eby. "S "A Dixtusys Idea," -Dr. S. M. Eby. "Sun-mert."—Lash Condry. "Consistency." -Jehn Forney. "Thoughts upon different sudjetch. Mary C. Miller. "God's Promises." -D. O. Couer. "Congregational Singing." -H. Gar-ber. "Long or Short Prayers." -R. R. Meon. "A Dislogue." -J. Harnham. "Is the Hible Troe?" -J. F. Ebernols

#### DANISH MISSION REPORT.

Stony Creek Church Ind	89.00
Union Church, Plymouth, Ind	7.50
H. S. Huntington, Ind	1.00
Eliza Smith,	1.00
Two Sisters, Coventry, Pa	2.00
J. J. Cover	.50
M. Shotts, Ind	.50
D. C. Riggle, Ind	.50
Sarah Berkly, Waterloo, Iowa	1.02
A Sister, Arcadia, Ohio	.50
Eliza Flack, Congress, Ohio	1.00
J. Johnson, Spatford, Wis	.50
David Garber, Cook's Creek, Va	2.00
A Brother	.25
A Sister, Ohio	1.00
Dry Creek Church, Toddville, Iowa	2.00
S. A. Shaver, Woodstock, Va	2.00
David Brower, Salem, Oregon	2.00
J. S. Ulery, North Manchester, Ind	.80

Total C. P. ROWLAND, Treasurer. Lawark, Itt., Sept., 9th, 1879. (P. C., please copy.)

# DANISH POOR FUND

H. S., Huntington, Ind. C. P. ROWLAND, Treasurer. Lauark, Ill., Sept. 3th, 1879. P. C. Pleaze Copp.

#### ITEMS OF INTEREST.

The value of the oranges and lemons imported into the port of New York in 1878 was \$2.

The wheat harvest in Minnesota, which is

now in progress, is expected to yield not far from 45,090,000 husbels.

Szyzm years lasted the famine, but no work-men starved; seven years lasted the planue, but no one died before his tame.

It is estimated that 50,000 men and women are employed in Philodelphia in the manufacture of clothing and 20,000,000 suits are made there every year.

SAYS a correspondent, "There are persons who say they would unite with the Church, As a moder from the first of those forms the second of the

# One Rible Class.

"The Worth of Touth no Tonoue Can Tell" note, in or-its should be to We shall

brief, and clothed in simple lineways should be setten questions to mer contributes to answer, but last down not exclude any others writing upon the rathe topic. opinin Heb. 1: 17 " And of the

his ministers a Hame of fact." R. T. CROOK.

Will some one please explain Matt. 11: 11. In
particular we as all like to know who is the least,

Will some brother or sinter please explain what things were done in Bethabara. That which is spoken of in St. John 1: 28. SAMUEL W. YOST.

I believe that it is generally classed by an that I believe that it is generally channed by an that we are strictly erriptural in our practice. Wall some brother or sinter please tell as where the command or commind or commind or comminder or comminder. Of their district the apparatus of the minutation between the support and comminder. An excriptural answer is desired, and not the turbation of the elders (this allow of the properties). D. YOUNGE allow of the properties of the properties of the comminder of the committee of th side of the sporties. D. Younce (Will Brother B. F. Mossaw answer Brother D.

Number-barry
Will some one please explain the 5th and 6th
verses of the 5th chapter of Revelations? It rendas follows: "And when he had opened the third
as follows: "And when he had opened the third
asol, I heard the third bears any Come and secAnd I beheld, and he, a black horse; and he that And I beheld, and lo, a black horse; and he that ant on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of burley for a penny; and see thou hurt bot the oil and the wine."

#### GREATER AND LEAST.

Also, Matt. 11: 11. "Among them that are be women, there hath not room a greater the of women, there hath not risen a greater tha John the Baptist: notwithstanding, he that is less in the kingdom of heaven as greater than he." EMMA J. MYZRLY.

BY turning to Daniel you will find in the B 7th chapter, 14th and 15th verses that a raier or kingdom, which is the kingdom of Christ, was promised. John saw the one promise but was not spared to see the kingdom fully hed, but when Christ was crucified and arose, then was the kingdom established, so we see the part each has taken; the prophets foretold of his coming, John one him before his death and resurrection, but those in the kingdom saw the full dispunction of his Gospel
which John never saw. A Brownen.

#### THE NUMBER

What number is meant in the following vers Let not a widow be taken into the number under direc score years old, having been the wife of so a nan."—1 Tim. 5: 9.

WHAT number is meant is not definitely given. We can only draw our conclusions from what follows. That there was a class of widows cujoying certain rights and privileges upon certain conditions seems evident.

Let us look at them. First. She must be sixty years old.

Second. She must have been the wife of one

Third. Well reported of for good works. Have brought up children. Fifth. Lodged or entertained strangers

Washed the saint's feet. Servath. Relieved the afflicted.

Eighth. Diligently followed every good work Upon these conditions she should be taken into the number who are to instruct the youn ger women. Titus 2: 15. The qualifications urged by the spostle indicates that they had special work to perform, and this seems all the more probable when we remember that the instruction there was altogether soul. There were no books of the New Testament, from which each one could learn his duty to God, hut teachers were set apart to direct and instruct; and what could be more fitting than for the aged widows, qualified or directed by Paul, to teach the younger women? Pion godly, and noted for having followed every good work, they might well tell the younger how to lead a similar life. To conclude that Paul would lay down eight conditions for women in order that they might be fid, clothed, and lodged by the church, and one of these conditions a cerhas been a change, a great change somewhere. restore it to its original condition, but the star.

The terms uniform indeed would seem to use wild authorities would not give him approach. ply that it was the name of an office, which was o called from the fact that only widows were

allowed to fill it. We believe Tertullian men regards them as instructors of the younger We therefore conclude that the another refers to widows possessing certain qualifications to teach and direct the younger women, and were set apart by the church for this purpose and supported by the church. To insist that a because she was not quite sixty years old, or that she failed to bring up children, or happened to have no report for good works, is not in harmony with the great law of love, which agrees that we relieve the needy wherever found. M. M. E.

#### FROM PALESTINE

NUMBER TYPE

Philip's Fountain, and the Pools of Jerusalem.

THE pool of Heackish, already mentioned, lies about one hundred yards from the Jopps gate within the city. It is completely surrounded by blocks of houses, and it can be seen only from the roofs or back windows of these. Visitors usually are it from the roof of the Mediterranean Hotel, where you stand immediately wer the edge of it, and can see its entire surface According to Dr Barclay's measurement, it is 252 fret long by 156 mide. The hottom, which is the natural rock, slopes to the south, and consequently its northern and is the shallower and the bottom is there exposed when the water

as low. Its water is drawn by buckets let down from the windown of the houses. A door in the rear of the Coptic Convent at the northern access to it. It is not probable that it was ever used as an immersing pool though it could have been at a low stage of its water. I will next speak of the pool called Low Gihon by Christians, and Birketes Sultan pool

of the Sultan, by the Arabs. A ravine begins to form near Upper Gibon, and thence runs esstward along the south side of the road to the Joppa gate, deepening as it goes. Near the gate it is about 50 feet deep, measuring from the city wall, and here it turns at nearly a right angle to the south. It runs along parallel with the west wall of the city, and reaches a death of more than 100 feet opposite the southern end of that wall. At this point a massive wall runs across it and constitutes the southern end of the pool, while another wall less massive which es it 600 feet further back toward the Jonpa gate, forms the northern end. The p then, is 600 feet long, and has an average width of 260 feet. Its sides and bottom are formed by the natural rock of the valley. This rock by the natural rock of the valley. This rock lie in helders, and it slopes from each side towards the middle. The greatest depth of the pool at the upper end is 31 feet, and at the low-or end 40 feet. Nearly all the owner of the wall is gone, and the pool now holds no water, the pool now holds no water,

but we saw some content on the lower muli that was 35 inches thick. When this pool held water, it furnished an admirable place along its water, is turnished an amatenous pouce arous for a sides for immersing, and there was room for a hundred preachers to be immersing at one time

On the east side of the city about 85 orth of Stephen's Gate, is the Pool of Maty.

It is 100 feet long, 80 feet wide and 27 feet deep. At the coutheast corner it had a flight of stens descending into it, and it could have been u for a haptistery. Inside of the city, on the same side, and lying

ast north of the temple enclosure, is Birket ernel, commonly known to Christians as the etherda; but certainly not the pool so called in the lifth chapter of John.

Its dimensions, according to Dr. Barelsy, were as follows: The main hody of it, 365 feet long and 130 feet wide, and a projecting arm of it, 142 feet long, and 45 feet wide. Its depth, according to Capt. Warren, who made excaons to the bottom of it, is 80 feet; and he found at the cost end a drain pipe 25 feet above the bottom, which he thinks was intended to prevent the water from rising above that depth This pool was intended chiefly as a deep most on that side of the temple wall, and it is not

the charts, and one of these confilience, are the confilience and the confilience are pure to the confilience are the confirmation of the confirma

pid authorities would not give him permussion | Eastern trade.

Paying outside the city actin, on the east true Bethe-da. This is a pool of living water. supplied by the stream of an intermitting spring. It is located in a cavern in the side the hill Opbel, which is the southern projection of Mt Moriah. You reach the valley by de-

conding a flight of stone steps 8 feet wid arched chamber 84 Sect wide and 13 Sect long whence another flight of steps 42 feet with leads down to the water by a descent of 13 feet perpendicular. The surface of the pool has nearly the shape of the section of a ing. the neck of the jug being next to the steps. Its rought around its sides is 21 feet 9 inches and the water stands in it about three feet deep. Men, women and children bathe in it with a superstitions belief that its waters have healing properties. The intermitting flow of the water tends to keep up this superstition and it was doubtlesss this same characteristic which led to the belief among the ancien Jews that the occasional sgitation of the waters by the renewal of the flow, was caused by an angel. See Jno, v. 1-7; and remember that verse 4 is an interpolation.

I have only to speak, in conclusion, of the well known Pool of Silosm. It lies near the south ern end of the hill Ophel, and at its foot on the western side. It is supplied with water by the overflow of the Virgin's Pool, through an un reground aqueduct which was partly explore by Dr. Barclay, and partly by Dr. Robinson but entirely by Capt. Warren. This pool is 50 feet long, and 17 feet unde at its upper end, and 14 at its lower end. It has an opening at the bottom of the lower end, through which the water flows by an aqueduct to some gardens below. When this opening is stopped, the wu ter stands about three feet deep and the overflow passes out through a higher opening. A flight of store at the south-west corner leads down to the bottom. Here was an admirable place for immersing, and it would be so yet but for an accumulation of dirt and rubbish, which makes it now a filthy place. Bro. El Karey, a Baptist Missionary in Nubles, whose sequaintance I formed, was immersed in this pool about

twenty-four years ago. From the above every reader can draw his wn conclusion as to the facilities for immensing the three thousand on the day of Pente J. W. McGarvey

# Topies of the Man.

FORTY-PIVE families of Russian Monnonites arrived in New York, July 20th. They will ettle in Dakota.

A report from Calcutta of August 6th says there have been seventy-five cases of cholera among the Europeans at Candaliar, sixty being

There is no increasing coldners between Rus sia and Germany. The St. Petersburg naners are severe in their denunciaties of Germany.

A Conference representing 200,000 miners has been held in Manchester, England. A resstation was passed favoring emigration to the

SECRETARY Evarts has procured, by our Conils, labor statistics from abroad, from which it appears that America laborers get better

wages than those in other countries, and money here has a greater producing value. GROBOL F. HERRICK, of Turkey, reports that the circulation of Bibles and religious litera ture in that country now numbers 140,000 volumes a year. The only mission, he says, which

can reach Turkey is a woman's mission BISHOP Huntington, of the Episcopal church. when advised to raise tobacco on his farm at Hadley, Mass., uttered this rejoinder; "God made this soil to yield something that will

nourish roam or hanet, and without sitting in judgment on my neighbors, I choose to fol my Maker's plan.

vide for them? Undoubtedly; if not, then there gentleman of wealth proposed to clear it out and antisipations are undolged in, and here and there pr-parations made for a great revival up

> THE Catholics of Belgium have made an i ault upon the excellent school system of that kingdom, and the king has been threatened with death if he ratifies the bill depriving the education. Yet that church is permitted to control the schools in American cities

> A lady, Miss. Waterston, has gone to central Africa as a medical missionary. She is to icon the Livingstoma Mussion, with which a Euro pe so woman is already connected, who is to be the wife of Dr. Laws. Mrs. McDounld, at the Blantyre Mission, in the Shire Hills, south of Lake Nyassa, is the only other European wo man north of Lake Ngami. Mass. Waterstor does not go to Africa now for the first time She was superintendent of the female Seminary at Loredale for several years, and guthered there an experience which will be of the utmost

# Fallen Asleep.

Obstuaries should be beirf, written on but one side paper, and segarate from all other business

KEITH -On the frontier of the Monor Con EEITH—On the frontier of the Manor Congregation, Indiana Co., Pa., Sept 10 1878, Mrs. Martha G., wife of friend Adam Keith, aged 68 years, 8 months and 3 days. Funeral discourse on the 10th of August '79 from the contract of the contra JOSEPH HOLSOSPER POWERS.—In the Milledgeville District, Car-roll Co., Illinois, Mary Powers, aged about

g7 years. Disease dropsy. Funeral discourse by brother Martin Myers and Jacob J. Hauger. Subject Matt. 24: 44. ARRETT .- In the Falls City Church, Neb.

August 11, sister Mary E., wife of Jacob Par rett, and daughter of Bro. Peter Bare, uged 25 years, 1 month and 3 days. Funeral dis-course by the brethren from 2 Cor. 5: 1-2. H. P. BRINKWORTH. HIVELY .- In the Farriew Church, Tippe

SHIVELY.—In the Fairview Church, Tippe-canoe Co., Ind., June 11th., 1872, sister Es-ther Shively, aged 72 years, 2 months and 8 days. Faneral services by elders Hiel Ham-filton and Isaac Ballhuner, from Rav. 14: 13. She lived with a kind and devoted bushend, Elder John Shively, 54 years, united with the Church at an early day, and was a consistent member 57 years, and during all that time she was never broug it before the church for any charge. About eighteen months before she

died she had a severe stroke of Paralysis which was generally thought would soon bring an end to her existence. She called in the elders of the church and was anointed in the name of the Lord. She here her afflictions with the greatest of Christian fortifude. She left many relatives and friends to mourn their loss wh believe is her eternal gain.

STONER.-Near Toledo, Ohio, July 29, 1879. David Stoner, aged 42 years, and 6 months. He left a wife and five children to mourn his loss. Funeral services by the writer from the words, "Be ye therefore ready

KIMBALL-Near Elmore, Ohio, August 3rd 1879, our worthy brother, Benjamin Kimb aged 73 years and 10 days.

He was in the second degree of the ministry for a number of years. Funeral discourse by S. M. Loos and the writer from 2 Tim. 4:6, 7 a 8th verses. Noam Henderson

STONEROCK .- In the Oakland Church TONEROCK.—In the Oakland Church Darke Co., Ohn, sister Eliza Jane, doughter of brother Daniel and sister Mary Stoce-rook, aged 10 years, 7 months and 5 days. Funeral services by Jeremish Katterman and

Sister Jane was a faithful member, and a bright example to her associates, and they us well as father and mother, sisters and brothers miss her very much, but we kope our loss is her

HOLADAY.-In the same church, our beloved young sister, Sarsh E. Holaday, aged 15 years, 9 months and 18 days. Durstee Con-sumption and Dropsy.

She leaves a kind father and mother, three Size inverse a winto interf and mother, there brothers and two siders to motern the loss of a loved one, but we need not weep as those who have no hope. Six'er blief not on per cross in her youth but did not bear it long till the Mad-r called for her. Fournell serrors of Mad-r called for her. Serroll serrors of the Mad-r called not her six formell serrors of the latest the Mad-r called so have assembly of people.

Ingram Rarozon

# forrespondence.

These things were no note you, that you I young to From Bro. Samuel Murray

Dear Brethrens

BY your permission I would like to say a few things through your worthy paper to my friends who read it. From the 23rd of July to the 10th of August, I was in my home church, the Salamony. I visited quite a number of families and found all well, except brother Elias Shidler, who has been poorly for nearly three years, suffering much poun at times. May the good Lord enable him still to be patient under the hand of afflection, and patiently wait the will of the Lord. We did a little preaching while in the Salamony arm of the church. On Saturday, August 9th, we had our harvest We were very glad to see so many of our dear members attend. If they live untiother harvest meeting they will not forget to bring their children along. They too may fitted by attending such meetings. know that every good and perfect gift comes from the Lord. We also know that if the Lord would withhold the early and latter raises, we seemld have no harvest to reap. We also know that we are taught to be thankful in all of the Lord conserved upon us, and all the teach-ing of our blessed. Savior, and the exhortations of the hely apostles, we are sorry that some of our dear brothren and sisters cannot lay seide their temporal labors one day out of six mo and devote themselves to fasting and prayer. Brethren kommed their threshing machine and whistled their engines in hearing distance of the meating-house. We think these things of the meating-house. We think those things ought not so to be. The Savior said, "First seek the kingdom of God and his righteonsness, and the resi shall be nided unto you." I do and the resi shall be nidded unto you." I do not understand the Savior to mean thut we should not work at all. We helieve it is the duty of every able-hodied person to work and provide for his household, but the first fruits of our labors every day should be given to the Lord. Besides that we believe the Church, as well as individuals, should have special days set spart for fasting and prayer, We believe the Church would be much healthier and more of one mind, and of one judgment, and speak more the same things, if those things of our or were more strictly observed. Lord bless every lawful effort made for the adment of the cause of Christ, is my prayer

Primitive Christian Echoes from the East

NUMBER NAME

A UGUST 16th.—This afternoon our neigh-A borhood was favored with plenterns howers of rain amid peals of thunder and showers of man annut pents of thunder and flashes of lightening. After a long, dry Sum-mer, we are made to rejoice in the providence of our fled for refreshing radus. Even the parched grass and suffering corn seem revived and glind under the blessing of the Hand that mine them. So it is more need that a. Some-times the soul undergoes a dearth. The wa-ters of grace seem withheld. The "good works" of the soul seem to wither, and the signs of death are apparent. But a change takes place. The soul is reduced to want and calls upon God for refrashing showers of grace. God sends the full supply. The soul is revived and takes new full supply. The soul is revived and takes new coorage. It prespers and bears again the fruit of "good works." Joy and gladness have taken

the place of indifference and sadness.

Brother, are you discouraged? Carry your plea before your Father in secret. of mercy upon your dying spin

Sister, are you mishappy? Then come to Je-us again and learn at His blessed feet the lesons of humility and devotion. Ask the dear Master to grant you the gentle rains of His emiles and sunshine from above. He will sure-ly send them and bountifully too. He does not for ake them that trust in Him in quiet-

A REPLIED ADDRESS.

August 17.—Last evening we enjoyed the Christian hospitality and followable of brother Christian Royer, a minister of the Falling Spring congregation, living near Greenesstle The evening was spent pleasantly and profit-ably even to a late hour; and this morning we took our leave to attend the meeting at Church The evening row sport photosality and perfectly depend to the lower properties of the perfect pr

God in us-a service unto the Lord-a life of elder, assisted by three others. Also have sev-

Brother Daniel Miller, a resident mini followed in a testimony to the truth of the word spoken and exhortation to faithfulmens and prayer. After some church business was ted, we spent a few hours in the home of brother Daniel Miller, and returned home in the evening. One of our pleasant thoughts were that the brethren are maintaining good order, and that we are uniform in conducting en our ministering brethren are heard to make inquiry as to bow the services of the occasion should be conducted. This we think abould everywhere be the same, and couss-quently understood. Oneness of mind and action is more necessary in the Church of Christ than in any other organization. It is cential to love, happiness and success in our

hristian exase

OVER THE SIVER.

August 19th.—This morning we spent a sad or at the house of bereavement. Sister Sorah Welty, a young disciple of our blessed Mas-ter, has crossed the dark river of death. Our hope is complete. She was the tenth of the same family who died within thirteen years. The two youngest yet remain—sister Amelia and another, the youngest, whom we trust we run also call sister ere long. We trust she will el the need of the pardoning love at Jesus and come into His service, and with sister Amelia, try to sorve the Lord in the better days of life, so that heaven will be gained and we all saved with those who have gone on before. Come to Jesus. He says: "Those that seek Me carly find Me."

OUR PLAIN HILL MEETING. To-day brother Benedict spoke from Heb. 4: He spoke of the children of Israal in Egypt, and compared their hondage there to the sinner's condition—the exedus from Egypt was compared to the sinner's repentance and accentance in Christ-their rest in Canasa to the suint's rest in Housen-and how we must obey sents of our Lord to find that

Brother Baker followed in an application of he subject to our daily life as to how we should May grace and peace be multiplief unto all ir readers. D. H. Mexerges.

Wavestoroust. Po

A Suggestion.

WE say, brothren, in regard to the tract enterprise, that since donors of small amounts will not personally draw tracts for distribution, and as there are huselreds of broth ren and sisters who feel a copyriousness and desire to help along the cause, and want their donations to do the most possible good, for the agest possible time, would it not be well for every congregation that is favorably disposed, to appoint one or more to gather the mites and frewill offerings of God-le sem together as a donation from that particular ongregation, and let the congregations draw heir quots of tracts veurly auddistribute them as they see fit. The donation will always stand o the credit of the congregation and may be creased year by year.

Further, we would suggest that just prior o the move to collect for the purpose above continued, the minuters stir up the rainds of their hearers in regard to their duty in giving to the Lord's cause his due portion, and for a text take the 3rd chapter of Malachi, from the 7th to the 12th verse inclusive. If we duly consider the Scripture we need not wonder why our hearers in regard to their duty in giving o often our lands fail of abundant crops and or vineyards "cast their fruit" before the prop Though we are not under the Moss law, we are under the government of that God that is the same to-day, yesterday and forever.
"Grvz, and it shall be given anto you," is an
positive a command to day, with a blessing to

we feel at liberty to say what we have, and in such a case believe it better to gir than to accide.

J. S. Flory.

From The Alleghany Church, W. Va.

Dear Brothrey

self-denial—a fight of faith—a preparation for oral deacous. We have preaching every Suntile grand, glorious, saving realities of the world day, but all in school-houses. The church is is on. Here had no additions for some time Brother S. A. Fike from Preston Co. W. Vo.

Brother S. A. Fixe from Freston too, w. a. a., preached two interesting sermons for us at Lit-tle Greek school-house last month, one a fune-ral sermon. He told as some good things. We should not only think about them, but should live them out in our every day life. He dured: family worship, asking blessing at our to and bringing our children "up in the nurture and admonition of the Lord." These are solemn truths which are much neglected, and that to the hart of the spiritual welfare of the Church Why any should neglect blessings at our daily meals there cannot be a good reason assigned The Scriptures say, "pray without ceasing, in everything give thanks." No matter bow small a gift is presented us by a friend we thank him for it. Now when it comes to sitting down to our daily meals we can est withou offering a single word in thankfulness to the offering a sanger wors in transformers to see Givet of all good, and in whose hands our life and all me possess is vested. Office too I have been made to reflect when I see sisters uponered at our tables while a blessing is being asked. Sisters are commanded, while praying Now if sisters do not pray or have a prayerful heart while a blessing is being asked, they are certainly very excu-able, but I am personded better things of them. What would we think of a brother sitting down at a table to ask a blessing with his hat on? Why we would all be astonished and mortified at the sight, bese the Lord has commanded man to uncover his head on such occasions. It looks no worse n the sight of God, to see a man psk a blessing with his hat on, then to see a sister uncovere have seen sisters, as I on such occasions. thanks because some strange person was there thanks because some strange person was there. No doubt he is an opposer to the troth. Dour staters, why should you be ashuased to obey God before opposers of the word of God? The Sarrior says, "He that it is shamed of me and of my word, him will I be ashuaned of it the loss day." A fearful santone indeed. We are com-

manded to let our light so shine before mer that they may see our good works and glorify our Father who is in beaven. The subject of not provoking our children to

The subject of not provoking our emission worth, but to bring them up in the nurture and admonition of the Lord, is something that should interest all parents and guardians professing godliness with good works. Many children have gone to rum by undue attention to them. A good example by parents has a won-derful influence on children. Children are often led to rain by going in bad company. They are apt to learn, so they gother many bad things. Parents too often brant at their children instead of speaking knully to them. The Scripture says we are not to be brawlers. We should always speak kindly to them; talk to them of such had children as are in their knowle edge; tell them what a terrible thing it is to be so had; that the Lord does not like bad childran, but good ones. Tell them we want then to be good so when they die he will take then to rest. Anything of this kind has a good ef-fect if commenced in time. D. W. Ggonas.

Lbodhlebmehtafoogd, hutheikoaht eahutaydslirnoowicht!

WHAT means this abracadabra? An inex plicable concodram, surely. If it ited your attention, and awaked suffic curiosity to lead to the perusal of this brice I am famous at mistakes-or the compositor

But the gravest we ever conjointly managed to perpetrate, is found in B. 27 W., No. 35, in my article entitled, "Scattered Sheep." That my arters estated, Statested Sheep. I had eaps the clients for typographical errors. I could not help inly leaghing, although it put me at a most humilating discount before the public. I have no doubt that from many readbe listed, and "God shall judge the SECRETS of some by Jesus Christ, accommon to the con-reat." Rom. 2: 16. The majarie, commented compositor in the Upper Realma never mispla-ces a type. The record is onerring and for

was chasen as a signal of distress peculia enough to take the eye of the most car is simply a transposition of John Baptist's p phetic ejacolation in John 1:29. This is substance and sum of all that God is or has to raveal, and will be the ejaculation of endless ogns. Col. 2: 3-9.

C. H. BALSBAUGH.

From Landon Wass

It was here that brother Ridenour and my-

(The following should have appeared sooner but was midsted. We regret it. Eds.)

N the 4th of May we were happy to visit the Lower Muscal Physics. O the Lower Musmi Church, Montgomery Co., Ohio. which is in cure of Eld. George Hol-

self had a very pleasant meeting in January, and were now glad to meet so many of these brethren and sisters again, and especially these brethren and sistem again, and especially those who then, and since then, have come into the church. Had two pleasant movings on Sun-day with large attendance and good feeling On the 5th, we received a request to go on The state of the state of the state of the state Shock, and with brother George Gurver, attend the funeral of his little daughter. They had, until in April, two bright children, a boy and until in April, two bright children, a hoy and girl, but now, in less than twenty days, both were taken by that dreaded duesse, diptheria. The first, tra Les, aged 10 years, 7 months, died April 1984, 1679. His last words were, "Den't weep, mother, don't mind it." Funeral at Bro. weep, mother, don't mind it." Funeral at Bro. Samuel Garber's Caurch, by brother George Garver and John J. Bowman. A few days after the little daughter, Amy, showed symp-tons of the same disease. Aid was called in time, it was thought, but all means availed nothing. Although not seven years of see, yet she seemed to regard death with a sense of plessure rarely witnessed. She at one time said, "I do not want to get well, I want to go to my little brother." When she learned that death most come, she would nit and wipe the tears from her marent's eyes and tell th lears from her parent's eyes and test them nor to weep. She said, "I will get alive again in that good place." When the last moment had come and her father and mother were close at her side, she motioned for them to move away,

and her last words were,

"Let then come in, let them come in, Let the good angels come in." The foneral at 10 a. m. on the 6th., was largely attended, and all occased to regard this stroke as no ordinary one, and seemed to regard suns it in common. Her age was 6 years, 8 months and 5 days. When we returned to this home of sorrow the children's playthings were yet in the place where they had left them, but the little workers were both gone to return no more. There is but one hope for these parents to again meet their little ones, and that is to prepare for that better world above. I trust they will seek it in time

Sinking Springs, Ohio

From Bro. Knisley

WE the members of the Union Church VV Marshall Co., Indiana, held our har-vest meeting August 16th, had a large and good meeting. The brethren and sieters apgood. We have been abundantly blessed with a bountiful harvest. I have lived in Northern a boundful harvest. I have fived in Northern Ind., for forty-four year, and never now a better crop of wheat. The members have given a lift the for the Danish Mission, 87.00, I hope we and all the charvess will do more hereafter, give from the abundance Got has blossed us with. Dear members, let us all do one part toward naking each other comfortable that will not be long until we all must lay our bedics down in the silent grave, and then our labor will be done, but if our lives have been spent in the service of God we will get our reward which will be worth more than all the world,

From Jesse Calvert,

LEFT home on the 20th of August for Allen Co., Ohio to hold meeting in a Meth., ed: Church, where but little preaching had ever been done by the Brethren. Commenced presching on Friday evening and continued until the following Tuesday evening. Had large congregations, many could not get in the house. A very deep interest seemed to be awakened. Four were wided to the church by

# Gosnel Success.

And they that he wiss shall shine as the brightness of the firmsment; and they that turn many to rightnessness, as the stars forever and erec.—Dan. 24:2.

Beatries, Neb.—Two more added to the "one body." Though they are advanced in life we trust that the evening of their lives will be given faithfully to the Master.

J. E. B.

Asy. 24th., 1879. Beatries, Neb .- Two more added to the "one

Dunnings Creek, Pa.-We had our Lovefesst August 29th. Had a large crowd and good or-der—three strange ministers and the gospel well handled by them. Six were willing to leare Satan's ways and go with the children of God, and we believe more are near the kingdom. We are loth to part from one of our ministers who will leave soon for Illinois. T. S. Holsinois.

From Elkhart, Iowa.-Our communion We had a good, and we trust, profitable ir. One was set spart to the ministry, meeting. brother Jefferson Mathias. One precious soul came out on the hord's side and is now with on the road to the better land. Our church is in love and union with very little exception.

From Cerro Gordo, Bit.-We met on the 10th of August for the purpose of organizing a S of angust for the purpose of organizing a forday-school. Quite a large number of brethren and friends were present. A good interest is manifested in the school, and so far we have had

an average attendance of 160. For lesson leaver the Children at Work are used. C S MILLER

Monticelle Church, Ind .- We are still moving Montheshi Church, Ind.—We are shill moving shong slowly. On the 4th of July one more was haptized. The less of August we had our quarterly control invecting. All passed of revy pleasantly, and a good feeling seemed to exist when the mesting closed. Next Stunday expect to haptize some more—hope others will some come out on the Lord's side. Health good, thank the Lord. Oreps very good and every. thing presperous temporally. "Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men."

J. S. Snowsznoza.

Sept. 2, '79.

From Augusts Co., Va .- We ore yet in the y trying to build up the cause of the Mes-There is not as much spiritual interest as ter. we would like to see, yet there are some good working members here, while others seem to wish the cause well, but not quite well enough to make any effort or do much for the cause of the Lord. Rather lukewarm; neither cold nor ot. I fear unless they warm up and go to cork they will be spewn out into outer darkness. There have been three baptized in the hounds of the Mt. Vernon District lately, one young man that I hope will make a good worker.— Last Sunday two very old people were baptized. the brother being eighty-three and the wood eighty. To the Lord be the praise. J. R. Gren.

Aug. 28th Information Wanted -Any one knowing

the whereshouts of a person by the name of J. P. Wood, aged about 26 years, will please give the required information through the B. AT and oblive a brother. N. R. W.

City Mission Fund.

PLEASE acknowledge the receipt of the following monies since last reports: (ate Bushong, Williamstown, Ohio . . . M. P. Lichty, Waterloo, Iowa . . . Hiram Forney & wife, Milford, Ind 5.00 N. S. Dak, Cornell, III . . . . Mary Crouse, Mt. Carroll, III

H. Gordon, MiddleFork, Ind. L. Fahnestock, Ladne, Mo . . 1 H

Eld. Geo. Shrock. Berlin, Pa . Silas Johnson, Hindley's Mills, Pn.
Isano Henricku, Virden, III.
Elizabeth Thompson, Falls City, Neb J. C. Lahmao, Franklin tirove, Ill. Two Sisters of South Bend, Ind

reted, 61.50 region shining in their circle again.

We mot for their feat on the 26th. The weather was pleasant, attendance large, order S. T. Boosensan. Amount previously reported.

From Milford, Ind.

OUR congregation, (Solomon's Creek,) is in a healthy condition, although we have not had many additions of late. We trust ere long we will have a refreshing shower from the Lord as we used to have. We have five ministers. Brother Daniel Shively is our elder, and he is putting forth every effort to enlarge our fittle Zion. We have two houses for worship, and a third one about ready to dedicate. There is preaching every Sunday in our church. sometimes we have two meetings. We have four organized Sunday-schools, and they are

doing well.

We had the largest wheat crop ever out in
Elkhart Co., therefore we ought to be thankful
to God for these temporal blessings and he willing to give to the needy, and for all mission and church purposes, that the good work may be carried on without hindrance. Notwith standing the shundance of the good things of

sarth, there are men and women that are not Yours fraternally.

JOHN ARNOLD. From Limestone, Tenn

natisfied.

Dear Brethres -THE time of year is nearly here when we must say, "The harvest is pest, the Sunamer is ended." The early portion of the season was dry, and crops in many parts were injured, but the season during the latter part of July and August was excellent. As a result, corn is looking well and will yield, in many localities, a bountiful crop. Winter onte was nimost as entire failure, having frozen out last Winter.—

general health of our country is very good, but me cases of fever have occurred. Brother Solomon G. Arnold was taken with neumonia and billious fever in May, and after tingering for more than three mouths, he de ported this life Aug. 17th. His funeral service were conducted by brethren Jesse Crosswhite of Maryville, and C. Deale of Pleasant Valley, in the presence of a very large audience of be-reared relatives and friends. He left a widow and an interesting family of children to mourn their irreparable loss. The church has lost one of its most active and faithful members, one of its most realous and persevering ministers, one of its most generous and self-sacrificing suppor-ters, but we cherish the hope that our loss is

Wheat generally good; fruit rather source.

his sternal gain, "For here we have no continuing city, but we seek one to come."

Our annual visit and thankagiving or hervest esting at Limestone was held Aug. 23rd, and ith. The brethren and sisters with one or two exceptions, were found in peace, desirons to remain with the church and to labor for an increase of holiness. Eld. Geo. Bowman of Knob Creek was with us and labored in the word and doctrine. A good interest prevailed and one was added to the church.

Let love be without desimulation. that which is evil; clears to that which is good." "Be kindly affectioned one to another with brotherly love, in honor preferring one another."-Romans 12: 6, 10.

Our communion will be held on the 27th inst., commencing at 3 o'clock P. M.
J. B. Pence.

Our Visit to Loudenville, Ohio

Dear Brethree:nte and I arrived at the above place or

wite and I arrived at the above piace on Saturday the 23rd of August, and spent a number of days visiting the large circle of relatives and friends that we have reading in that vicinity. It was in this congregation we moved in the Spring of 1868, and here also that we were called to the ministry. The feelings of attachment that have thus grown out of those one of mutual association, are to us lasting, and we trust will thus to each continue, only be renewed on the other bright shor

This church, under the aldership of Morgae Workman, has for some years been moving ryorksman, has for some years been moving at a pleasant sail, with her banner of peace lorgely unforled, gathering on board in the meantime, precious souls from the sinking wreck. This peace was a little marred recently 1.00 by the introduction of new items of church government, by ministers stopping with them 1.00 2.00 I think evangelists should exercise care in this on their visits to the churches, so that "the 1 00 spirit may be kept in the honds of peace. 1.00 however, were made happy to see the dark 8.00 resulting in the warm, genial rays of our hely

present from edjoining congregations of whi there was an ample supply. The meeting was held under a large canvass tent, which they have used for a number of years successfully The brethren at Loudenville have three house for worship in different parts of their territory sized to meet the wants on all ordinary occaions of worship; on the occasion of their feasts they erect their tent wherever the call as for the meeting. The building of such large, expensive houses, simply to accommodate occa-mons of feasts, we think, if properly considered. is not to be recommended. A tent has sovered

1. By the use of a tent feasts can conveniently he held in any part of the congregation, rading the monotonous effect of holding fearts in a single place.

2. By the use of a tent the congregation can be much better accommodated; seat those under the tent while the rest circle sround the tent, and they can hear all that is said and see all that is going on, under which circumstance we can resconsily expect good order.

3. A tent with open sides renders it pleas in warm weather. 4. The use of a tout cate off all opportunity for erowding in doors or sisl I. J. Rosendenden

A Visit to the Far North

HAVING requestly, in years past, read the appeals of isolated members, in which they expressed a bungering for the gospel, and a desire that their neighbors should bear the troth as it is in Jesus, I felt that those calls should not be disregarded, for I have no reason to doubt the trathfulness of the expression garding all feith religion, in James 2: 16, 17. As it fell to my lot last January to testify publicly "that Jesus is Christ," and having a

knowledge of members living in Emmett C Michigan, far from the main body of the Church I concluded to visit them in April. I spent two weeks with them and then returned home, but as the manufers plead for my returning to them again. I conceded to their wishes and returned in May and stayed till the 26th of August, and had many meetings. The members being scat-bered, and as each desired meeting in their neighborhood, there was much traveling to be done, and frequently while I was on my jourwere all on foot), I sat do nevs (which est and knelt down to wrestle with self, to inemane as our Great Pattern us. I prayed that more of my brethren might be in ought into the wilderness, away from their fine vehicles on which we are so apt to forget the Cross. Sometimes discouraging scene would be loud my journey, but I remembered the prophets, and concluded that I ought not

plain. I thought of Paul and concluded that I had no such perils to pass through as he had, although once on crossing the hay I had given up all hopes of getting to land, as we were caught in a small storm; we how estals to land after which I could be the mon

themkful.

Some of the meetings were well attended considering the circumstances. Some went away like Felix. The greatest difficulty I had to meet was the misconception of the Gospel, not that they wanted it all spirit, but they com tended that the brethren whom they formerly heard presch, wanted it all external. Let us b can-tal, brethren, that we in setting forth the truth do not mistake the condition for th means, and thus hinder the Gospel of Christ O that our zeal was always "according to knowledge." Some of the members have lived there foor years. There are fifteen living there

there four years. There are fifteen living there seed are under the control of brother George Long of Lowell, Machigan. At the communion on the 22nd of August I mak with brethern Long, Genner, and others. Brother Cosmer is from Watt Wirginia and it looking for a location. Their land lies very high and rolling, some parts quite faility. There are large portions that will make beneafful locations. Along the lake it is uncorupied, that is north-west of Little Traverse, in the vicinity of Middle V.il-lage. The soil is limestone and seems productive. Small fruits abound and promises quite uccessful for fruit raising; is not subject to

successful for fruit raising; is not subject to frost along the thic. Climate is railed and very healthy; no ague there. Land sells from 85 to 85 per ners, some partly cleaned. Some of the choice forations along the store higher. Land along the late's equits one perfect, and indus-trious people can get cheap bosnes, but thoust remember that it is no new country. The Breth-ren there derive member to move in, aspecially active minuter. Your young brother, ISAIAH HOBNEZ

Announcements.

Natures should be brief, and written on paper separate

Hear's, St. Wilkerda Church, Bay Co., Mo-Jin, Palop Creek Church, Benchon Co., Kan, at Bre M B Watsook, twice online west of 21 Scott, at 10 A M., Detrickes, 44 S.P. M.

19, 30 , Cose Co, Nuls, 18 miles south of South II 20 H R; ed. 0 P M off Charely, McDencrock Co. Ut., et Em. P. 6

25. O. Barko Cestel, Bellin Co, Ja, et I. P. M.
D. Eli Bold Coopproprists, Sources O. P., S. 402 P. M.
D. Lover Pells Chante, Pelale D. Oskio, et IDA M.
D. S. Orandepper Videy Clarick, Perine D., Eron.
T., S. Orandepper Videy Clarick, Pelaren O., Ero.
T., These could peril Videy of the Buchasses.
Claric Credy Clarick, Oriental III. Style IA.
Homotoxes Compression, Sould Ov. High-10 Synt P. 10,
20, White Mater. Chart, three soline X. X. of Conservide
Popistric O., Bal.

Paysite O, Fai.

13 (F), Christian Co., III, 5 miles west of
Morrisonville, at Bre., Peter Bow's, at 4 P. M.

27, North Solemon Church, Swith Co., Kan.,
at Bro. J. Wagoner's, at 2 P. M.

25, 24, six miles south of Iowa Center, Story
Co., at Bro. Samuel Myern', at 10 A. M.

25, Panther Crack Church, Woodford Co. 19, Black River, Medina Co., O, at 5 P. M.

, 28, Nossho Church, Neosho Co., Kan., at to. J. Garber's, 4 miles north of Parsons. White Cloud Church, Nodaway, Co., Mo., piles south of Mayville, and 2 miles north of Arkor: 23. Pine Creek Church, Bl., at 3: 50 P. M. 27, 28, Peabody Claurch, Marnon Co., Ksn., at Enter Somuel Ramph's, 5 miles north and 3 miles west of Penbody, at 2 P. M.

3 miles west of Periodry, at 2 F. M.

21, Poping Ridge Congregation, Deflance Co.,
Ohio. Council Sept. 25.

25, Practice Constitution, in Amplication, ind, et 4 F. M.

25, Statestown, H. and 30 F. H.

25, Statestown Conf. Congregation, at 16 A.M.

26, Ling Sport Conf. Congregation, M., et the American

Friend Professional Sites Govern, Smiles N. E. at Energials

26 of Congregation, Conference Congregation, M., et the American

26 of Congregation Congregation, M. and Congregation, M. and

Hay Co.

3. Houseles Church, Ouga Co., Nob., 10 miles S E of Ba
at M L Spinch at 2 P M

1. Lora Breet Church, Moroball Co. at 30 A M.

1), Collon Wood Charely, Lorn Co. Kee, at the ke , Enclosive Dan Chards, Carroll Co., Ind., 35 mile H E of Tops Station, at H P M S, right miles N E of Marion, Oracl Co. Led. at S P M.

16, Nizeskow Ukureb, Siezo Co, Ken, at 2 F M. Aktives Cheeck, Birklinen Co., Ran. 12 miles scale of Sement Church, Website Co., Suri, 2 miles week, of We b, at 10 A.M. back, at 10 A M. 11, Fony Creck Cherry, Brown Or, Kap, at New Decks Linksy's, these milionorth of Hamilton

22, 25, Washington Creek Church, S miles S. W. of Lawrence, Kan., at 10 A. M. Ghale Run M. H., Rural Valley, Pa. John M. H., Pa., Oct. 10.

30, 31, Waddam's Grove, Stephenson Co., III., at 1 P. M 2, Franklin Church, 4½ miles N. E.of Leon, Decutor Co., In.

2, Legan Church, Logan Co., Obio, at 2 P. M. 21. Spring Creek Church, Kosciusko Ca. Ind., 852 males south of Perceton, and a unites N. W. of Collemet. 31, Lower Full Creek Church, Madison Co.

4, Mill Creek Church, Adams Co., Ill., at 10

4. Root River congregation, Fillmore Co. 29, 30, Dry Creek, Linn Ca, Iowa.

4, Selem Courch, Marion Cx, Itt, at 2 p. M. 4, 5, Thornapple Divisitet, Mich., 7 miles S. E. of Lowell, at 10 A. M. Those coming by

Anti-Secret Society Tracts

Masonry a Work of Barkness, asverse to Christians a lummont to a theps Acons Form of Government Lebbare Armsterbar. Press, 15 etc. Labbara Atzaireng. Press, 16 tts.

Whitera Razaor miya Cristians abuild not be n Pres.

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Mosquid Works, confirming the trebfolices of that

reportition. By J Binacherd. For a fabrics. Processorry Expected, by William Merget, who was decord and added for sevening the accrets of he in Odd Pellowship Hinstrate - A fell Hinstrate Exposition of the effective at the Degrees of the Lodge and Econopies of the Related

W. U. R. R. TIME TABLE.

chris are add for above trains only Passenger trains make section at Western United Stateston. O. A. Shiften A.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luxx 2: 10.

Vol. IV.

Lanark, Ill., September 22, 1879.

No. 39.

# The Brethren of Mork. ADDED WE BESTREEN WEEKLY.

PSUPI MAN & HAPPISON.

# GENERAL AGENTS The Brethren at Work

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J. S. FLONY,				-	LO2	(GY	ONT.	COL
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SCIENCE AND REVELATION

BY ALLEN A. OFFICIAN

WHEN we observe what is embedied in the V language of the subject, our mental en-pacities seem to undergo a shock of momentary puralyzation. The time, from the first of God's proclamations that vibrated across the mighty abyss of darkness, connected with preceding ages, down through the labyrinth of time to this present now, with future successi pending, a what the subject implies. Does it not cover all immensity of time and space? We em it a sacred privilege, as well as an imper ative duty, for us to learn how God's mighty power is developed in the most tiny flower and plant, or in the minutest particle of the woneful frame-work of men

Will not every unbiased and ger admit that the more we know of God and h's salyzing their usefulness and prespecity. works, the more we love and reverence his name? And while we gaze upon the mighty wonderworkings of his hand, are we not made to foe. with intensity that we are continually malking nd acting in divine presence? What is science? What we know of nature. What is revelation? What we know of God. Neither work at yet fully written. This is left for ages. We do not know all of nature, neither do we know all of God until faith be turned to eight and prayer to praise. We will admit that since this midd hould be regarded as a stepping stone to the eternal world, that science in magnitude of exat, does not compare with revolution any the arms of the Bestere are ready to each rose speakings; on some of another. We note that notices the more than does the smallest star of the universe, them, and warm hearts to welcome them, we are length and shining lights to those in the church. Design. tent, does not compare with revelation any

set notwithstanding its inferiority in a primitive sense, we cannot refrain from speaking of its still apparent greatness. Since it does not directly pertans to eternal glory, it cannot be disputed but that it has that tendency to elevate the human mind to that point of aspiring intelligence, where it is the better qualified t recognize the power of God in creation's work Revelation, however, makes no pretentions to scientific explanation; yet they are inseperably connected. We will also observe that a properly assumes two forms of character. Natural science, pertaining to things natural. As-

We are not unfrequent observers, too,of who might be termed a religious sconce, in which form, it inevitably proves detrimental to its ve taries. But let us notice that revelation defier that kind of reience. It speaks in lotty dig nity and puts it to blush. Should we tremb then when someon speaks or man threatens Shall we Uzza-like put forth the hand to steady the ark of God, because it does not move an less going? This would argue weak faith but cience and religion. We may descend deep caverns of the earth, accend the rocky Alpine summit of Italy and Sustarrland, or ence upon the unmasked ruins of Pompeia and there e find the science of past hidden age: both natural and artificial. The worst enoug of peace is the man who will rob it of a living fath in But should we turn our backs to the sa-

MUSICAL INSTRUMENTS AND THEIR RESULTS.

BY B. F. MOOM

OUR experience and obserations are that they are disastrous to the prosperity of vita Christianity as understood by our Brotherhood. and calculated to lead our rising population from the time-honored usages of the church into the channels of popular or progressive Christianity, falsely so-called. Some few years ago it was the pride and boast

of the churches of Virginia, that they were in harmony, peace and love, prosperity crowned our labors. But, unfortunately for us, musical instruments began to be introduced, giving dissatisfisction to a large majority of the members; ogitation, criminati us, and recrimination followed, culminating in the calling of a committee from A. M., which by no means make the matter my lotter; other committees became necessary,-these, mark, were the first committees ever called to Va. In other churches acting under the long cherished usages, and the councils of A. M., they proceed to try to adjust the troubles consequent upon liberties taken by some members, which culminated in expulsions withdrawals and separate organizations, convulsing the churches to their center; and parnen organization after a fruitless struggle of five or six year, is now dissolved. The members desire to return into the bosom of the church. Still, however, having in their p sion their instruments, and being informed that they will be expected to sagnifice them upon the situr of muon, that they are offensive, and regarded as hindrances to the odvancement of the Muster's came, and cannot be sanctioned or held in fellow-hip by the sister churches combrothren and friends, and informed that the

we could not to interfere with them We were pained to see in the account of the

sencement expercises that the performances were interspersed with the music of the instru ments. Thus by degrees we are drifting away from the simplicity which once characterized say, that they shall not be introduced where they are calculated to give trouble. Now it does not require the eye of a philosopher to see from the foregoing that there is no place where they could be introduced where it would wield a greater influence than to be connected with the training of youth. Thus the counsel of A M., is not only overridden and troubles inoug mrated, but the feelings and wishes of a large majority of God's faithful children are dur spected and disregarded, and we are drifting in to the channels which the popular church es have been for years, and from which they would now gladly relieve themselves, discover ang the ruinous consequences resulting there from. For example, a Methodist church in this gan in their meeting-house. The effect was that the young and fashionable members you the concern, while the old and pious portion, in a measure, withdrew and rain was the con sequence, as expressed to me by one of those last mentioned: that is, says be, "the organ has cered light of his word, and follow after the unestimated in the control of a Prestyreman control fickering of mans intelligence, or so-called, by noticed an account of a Prestyreman control, we should wander a long, long way in this, voting the origin out of the church, by a majority of its nature. It appears to me the majority of its nature.

this evil before it becomes more uncontrollable OUR DETY

BY S. A. STUMP.

F we are the followers of Jesus our Savior, we will show to the world that we love m. When we say we love him we will keep his commandments, and live a Christian life, and raise our children in the nurture and admonition of the Lord, and then when we come to die we have done our duty, and if we ome short of that the sin will rest upon us We stay home from church and my it is too far or too maddy, and our places are vacant in the arch. I am afraid our Savior is not well pleased with us, for it is setting a bad example before our children, and they will follow our otsteps, and who is to blame for it?

O brethren and sisters, let us be on our gu bow we raise our children. Let us take them ilong to church, not leave them at home to run in bad company. If they grow up in that way they will not love the Savior.

DVII. SDVAVING

BELIEVE that evil speaking is one of the BELLEVE that evil spraking is one of the greatest temperations among the Bertherbood. I think I am safe to say, that it all comes 
from Statin, for Got has sorbided in: "Speak 
out evil one of another, brethren." James 4. 
ject than the was, reluces and communicates to annot help shedding tears, to think that Su-

tan has so much to do with us. by spending our time in praying for one unoth- the ere at the understanding is a number ( poung this district. When visited by faithful | er instead of talking about each other in their absence, as it does great mischief sometimes. door of the church is open to receive them, and know we may keep souls away from Christ by hold "the light of the knowledge of the glory

with all the heavenly constellations combined, met by the declaration that they are not will- and also to those without, and if we spend time ing to come back upon those terms, and urge gossiping, speaking evil others, our light will as a reason that instruments of music are in become darkness. Christ is our example, and as a relevou sass instructures in more than the second of ever looking to him for help

# SCRAPS

BY D. C. MOOWAW.

Faith without works is dead, that is St. James says it is. Prayers without corresponding deeds are worse than dead. Dear brother and sister, do you pray for the conversion of vinners? If you do not you are not the child of our Father. If you do and yet neglect to acc prayers with corresponding sets, what does St. James say about it? "Be ye wormed sad filled and yet do not give the things that they need." Let not that be said of any of the faithful. Send rayers and your alms in hehalf of the City Mission Service, and look to the Lord for the blear

That was a really happy meeting which was ple of Hayusaker town in Betetourt Co., Va. A goodly number of our brethren and socces with whom we spent many joyous hours in worshiping the Father in former years were present among whom was Brother Peter Nininger, the aged and senior elder-of the Botstourt congragution, at whose hand I received the hely ordi tieth of this month. Such meetings afford pleasure of the purest kind, and are kindred to those joys that the Father has in reservation for Many thanks are due to those dear brothren and sisters for their boundless hospitality and kindness

It costs twenty-five cents to bug, a plug of tobacco which will last one active manipule of the weed one week. Now, brother, send that twenty-five cents to S. T. Bosserman, treasurer of the City Misson Service, and chew only aves instead and report the result in the B. Ar

#### WELL-BUILT CHRISTIANS

WELL-BUILT Christian is harmony all his parts. No one trait shames anoth-He is not a jamble of moonsistencies—today devout, to-morrow frivolous; to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on the Suzeny, and break the eighth commandment on the Monday. He does not shirk an honest debt to make a buge donation. He is not in favor of temper ance for other folk, and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrear ages for the more meetings which he neglects, He does not so consume his spiritual fuel during revival seasons, that he is as cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors ever outrun his well ordered conversation.-Cuyler.

Hold fast the form of sound words." If we mankind, the light of the sun in a gentle and "Rold has see form to some vortes use some vortes will delightful manner, exactly suited to the strength of any one. I have heard so much of it that I of the human eye. An illustration and most beautiful emblem in this and other respects, of the Divine Redecmer of mankind, who, soften Dear reader, let us all try and conquer him ing the splendor of the Godhead, brings it to to the strength of the mud, so that, without he ing overwhelmed, or distressed, it can thus be-

#### A VOICE FROM THE DEAD.

Y youthful mates both small and give Stupi here and you shall see, An actul sight which is a type, Of what you soon most be. I us'd to appear note fresh and fair,

But now you set how 'tis with me, My checks once red like roses

But now you see how 'tis with me, A helpless lump of clay. When you are dressed in all your best,

In fashion so complete, You soon most be as you see me Wrant in a winding sheet Ah! youth beware and do prepare For he may come when you are young

And take away your breath. When you unto your frolics go, Remember what I say, In a short time, though in your prim You may be called away.

No more of me you see; But it is two that all of you When you onto my grave do come The gloomy place to see, I say to you who stand and view, Prepare to follow me.

# WHAT IS TRUTH

"What is truth?" John 18: 38.

TITIS question is one that vitally con ceres us all. To know the truth the whole truth, and nothing but the truth, is all we need. It is all that is required at our hands. This question was asked of the Savior by Pilate. But let us notice the manner in which it was asked. Pilate asks the Savior, "Art thou a king theu"? "Thousayest," was the an to this end was I born:" but "my kingdom is not of this world, if my king servants fight, that I should not be de did the Savior set forth the doctrine o non-resistance in his last moments. He also tells Pilate, that be came into the world to bear witness unto the truth heaveth my voice." Then comes the question, "What is truth?" by Pilate went out again to the Jews without wait ing for an answer, a very uncertain act came convinced in his own mind thu ing to acknowledge the fact, but rather court flie favor of the Jews, went out and said. "I find in him no fault at all."

O how many we find in this enlight ened age who are convinced of the Sa vior's mission, who treat him with as much contempt as did Pilate,-rather court the favors of a wicked world, that to acknowledge this witness of the truth witness. "Then what is truth! This we will now endeavor to suswer. can do this more clearly by first giving er contradicts itself. Two truths are always parallel, and never colash or con tradict cach other; but a truth and as somewhere; so also may two untruths First, truth is nuchangeable and is no ellected by belief or unbelief. We may believe and advocate a truth, but it has no effect upon it, it still remains the vision he saw a great sweed and other vows in times year, and have not strives less than five times commanded in the same. Again we may disbelieve and implements of war, and an interription for Christian perfection as we should New Testament Scriptures. This shows

denounce a truth, yet it stands the same tion of 2x2 equal 4, there consists a truth that is unchangeable no matter what we may say for or against it.

ence when speaking to Pilate was no pointed out, because Pilate gave him as opportunity to do so; yet we are not left in the dark on this question, for the Savior asswers it in one of his memora ble prayers to his Father, saying, "Thy word is truth." John 17: 17. This is the truth which he came to witness, and his evidence was clearly the truth, the whole truth, and nothing but the truth the Word of God: for he said. "I have done all that thou hast given me to do, and implores his Father to glorify him, which he did, giving him all power in heaven and in earth. Now he requires us to be his witnesses. This request was made to the eleven, he said, "Go ye therefore and teach all natious, baptiz ing them in the name of the Father, and of the Son, and of the Holy Ghost, teach-

ing them to observe all things whatso ever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Ameu. Matt. 28: 19, 20 Then we are commanded to witness the whole truth, all things that he has com manded, nothing more, nothing less. Now suppose a case of assault and bat

tery comes up before a civil court in the witnesses are brought up and qual ified by an oath or affirmation to tell the the whole truth, and noth ing but the truth. Suppose the case to be assault and battery, a witness is callsaw B strike A which is true, but screens his friend, he stops right there and tells no more. The second is called and B first and then to screen bis friend. goes on to state a number of things that he did not see, and never happened. The third is called and duly qualified, goes no friend to screen, he tells the truth the whole truth, and then stops, letting the result be what it may. Then th first witness told the truth, but not all, therefore violates his oath-his affirma tion is false, hence guilty of perjury. The second tells the truth, but adds thing which are not true, therefore is also guil ty of perjury. The third tells the truth, he whole truth, and nothing but the

ustice rest upon whom it may, he does We will call your attention to a few truth-the word of God. The Pagan or Hindoo believes there is a God, which is true, yet he has not his word, there-

fore cannot prove much of the truth, but ness. The great hero of China, who by erful philosophical reasoning invented the laws that govern that country to-day, believed in God the Creator of all things; but he had not the whole truth,

truth, but because they have not the whole truth.

ted character who lived some four or five hundred years after the truth was fully established by Christ and his anos-

tles. This character became visionary; he said he had a great vision, in that fully true how often have we broken our an holy kiss." 1 Cor. 16: 20. This is no

which stated: "By these shall ye defend have done. Oh, let us pray earnestly the truth." This created confusion for forgiveness and yow abow, and then among Christians, for they had the truth, strive to serve the Lord with all "our and the whole truth. They told this man that Paul teaches us not to fight, and that Christ taught his servants not to fight. This man, still prevailing upon them with his vision, said, "Thes

things have had their day, and that we are entering upon a new dispensation consequently, the greater portion yield ed to his arguments, and what was the result? popery was soon established State and church were soon united, creeds adopted, and the power assumed to change and create ordinances which men were forced to practice and obeythe carnal sword was used instead of th sword of the spirit. Here is a witness who told the truth, the whole truth and more than the truth bence his evidence is worth less. Mahomet is another of the same

We call your attention to the nine teenth century. In the State of New York another man became visioasry (it is always those visionary men that are most dangerous), and established a doctrin called Mormonism. The people have the truth and the whole truth, but they have added another book, called the book of Mormon which contains loathsome and wicked doctrines, hence they are not good witnesses

There are many churches to day which have the truth and the whole truth to which they add a creed or discipline, claiming it to be based upon the word Now if these people have to go to the word of God to get them, wh not take the pure unadulterated word itself for the man of their counsel. These people will acknowledge that the word of God contains all that is necessary for the salvation of the human family, vet to the truth; hence they are not good witnesses. Then, brethren, having the pure word of God, for the man of our ounsel, let us hold fast to it all, and tice and obey it. It is that which will judge us at the bar of God.

# THE CHRISTIAN'S AIM

THE great aim in life of every professor by the loving Savior in Matt. 5: 48. Be ye perfect even as your Father which is in heaven is perfect." This doubtlessly too little heeded by many who profess the name of Jesus; and no doubt many grow faint and abrink back from duty when they read this passage possible for man to attain to such a de-

But the command is given by one who means just what he says. People may say, how can poor sinful man who sins

Book, that we finally can attain to such a degree. If we could not, why should We will now call your attention to a the Savier demand it of my? And heark on to what Paul says in Phil. 4: 13,"I can do all things through Christ which

strive to serve the Lord with all "our soul, with all our heart, with all our strength, and with all our mind," so that we will not be accountable for neglect; for know we not that the result of such a course in life will moure to us unspeakable happiness, power and glory. Let us ever be mindful of the precious promises of rewards, some of which we can verily realize already in this world such as are recorded in John 13: 17: "If ye know these things, happy are ye if ye do them." So also in Rom. 2: 6, 10, God "will render to every man accord ing to his deeds, glory, honor, and peace o every one that worketh good."

Again, in Rev. 2: 26, "He that overometh and keepeth my words unto the end, to him will I give power." But the glorious anticipations of a future existence in a nobler state of being, and a better world outweighs all the others. May God strengthen us all anew in the glorious hope and cause us to hold out faithful, is my prayer. Waterloo, Io

THE COMMANDS OF GOD

GOD'S commands are of a twofold nature. Some are commanded because

they are right, others are right because they are commanded. This is evident from the following passages of Script We find in the twentieth chant-T of Exodus and thirteenth verse: "Thou shalt not steal, thou shalt not kill, thou shalt not commit adultery". 'Thou shalt not kill," was commanded long since Cain killed Abel; and he knew it was wrong because he nuswered the Lord and said, "Why, am I my broth-er's keeper?" The Lord said, "Thou art cursed." This curse would not have been put upon Cfin if it had not been wrong; hence the necessity of a com mand. The other passages are similar.

The reader will please turn to Matt. 5: 38, 39, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That we resist not evil, but whom shall smite thee on thy right check, ture to him the other also. This shows since the Prince of Peace has come that we are to be under subjection to the laws of heaven, and not to the military authorities, that instead of using carnal wenpons we are commanded to use the sword of the spirit which is the word of God. This is sufficient to show that unded because they are

Now to show that others are right be cause they are commanded, Elisha in Jordan and his flesh should come arain and he should be cleaned of his leprosy; but Naaman was wroth and wentaway and said, "Behold, I thought every day of his life, become thus per- he would surely come out to me and stand and call on the name of the Lord, watersame by this seriptore, that and strike his hand over the place and by crucifying the old man more and remove the leptoney. Here Naman more by daily thenying the hast of this was like zone people at the present day, and such that we discuss the contraction of the holy salvation they will not come at all. Dear I understand by this Scripture, that and strike his based over the place and reader, if you are unconverted you will

cannot be saved. Nasman had to go down hefore he could be healed. We shall next notice the salutation of Dear brethren and sisters, it is shame the holy kiss, "Greet ye one another with

have to take God at his word, or you

the ardens have the brethren have for onanother. What constituted an holy ki-

We say when we are born again, of the water and of the Spirit according to Je sns' command to Nicodemus, then our bodies are God's redeemed property apirit,—then we can salute each other with an holy kiss. "Go ye therefore and teach all nations, haptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." We see they are to go teach all nations, to disciple them; then they are to baptize them in the name of the Father, &c. This is the voice of the Son of God. But there are some people in the world that say it was nailed to the cross. Well, we will see. Notice the sixth verse. "For he is risen." Also the ninth verse, "Je-sus met them." (the women who went tobis grave.) It is evident that this command was given to his apostles after his resurrection. Then could it have been nailed to the cross? No; it stands as firm as the one who gave it. To obey this command we claim is right because

it is commanded. chapter of John's Gospel where you will find the ordinance of feet-washing instituted. "After that he poureth water into a basin and began to wash the disciple's feet and to wipe them with the towel wherewith he was girded." Sixth verse, "Then cometh he to Simon Peter, Peter saith unto him, thou shalt never wash my feet, Jesus answered him, if I wash thee not thou hast no part with Here Peter was like Naaman, the leper, he refused to be washed, but when the Lord told him he would have no part with him, he was willing to submit to this command. "If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you,"

I have tried to set forth some of the commands of God and we hope you will be obedient to God's Word; for hear him in the fourteenth chapter and fifteenth verse: "If ye love me keep my

# WILL AND OBEOIENCE.

"Be thou faithful unto death, and I will give three a crown of life." Rev. 2: 10. WE find, in reading the word of God that after the ascension of our Lord, his disciples, up unto the present day have proceeded to execute the commission he has given them to evangelize the world; and there arose persecution at that time as there does in this day and age of the world, and John, "for the word of God, and for the testimony of Jesus Christ," was exiled to patmos; banished as he was, alone, and apart from all the society of his friends, he through an act of obedience, and a will that was not free as a pair of scales, was afforded the pleasure of enjoying intercourse with his Lord; for while in the Spirit on the Lord's day, Jesus med him and delivered to him certain things to write to the seven churches in Asia Thus you will find, dear reader, through out the Scriptures, that if the will is right, and placed in the scales that igh for eternal life, or eternal ruin, that if the heaviest part of the balance

the commands of God; but as the less ier weight produces a preponderane the scales; so the stronger motive certain ly influences the will, in, or against its

Whatever comes within man's suber of operation, he is free to do or not do, to choose or refuse. Man is morally free in view of a universal divine influ ence, producing a sense of right, and wrong to lead a life of Christian piety, or abau-don himself to course of outbreaking wickedness. Thus reads part of the verse quoted: "Be thou faithful." This already and clearly shows that there has been an net of anhmission to the authority of Christ. That we have taken his yoke upon us, and we must now show our loyalty by a course of chedience.

Though we, the Dunkard people, as we are named, are booted and sne at, though we are despised and shun ned by many, permit me to ask the ques tion, whether there is a Christian de nomination under the canopy of heav that follows the letter and the spirit of the Scripture more closely and minutely Dear reader, turn to the thirteenth than do they, the poor unsalightened Dunkards? Brethren, let us be strong in the faith, and firm in the cause. has only been through the will of obedience that we were enabled to with stand the storms thus far. Let us not forcet the Savior's words, "And behold I come quickly, and my reward is with me to give every man according as his work shall be." Thus if we keep in view his commands whatsoever he com mands us, we through the act of obedience will be treated accordingly as be

> parel with a testimony, that according to his word, is indisputable, wherein w an testify that we have observed and obeyed his commandments, whether they be true immersion, feet washing, nonconformity to the world, eating the Lord's Supper as a meal, or whatever else he has commanded us to do than to appear before him in all the pomp pride and vanity of the world, attempt ing to establish a flimsy testimony, composed of non essentials. We find that through much tribulation we enter into the kingdom of God. There is no con-

assures us in his language just quoted.

ditiou in life, from the humble cottage to the palace, exempt from affliction and trial. Only those who keep his commandments shall inherit the kingdom of heaven. May God bless us all, is my

AN INVITATION TO SINNERS. BY M. P. LICOTY.

CINNERS, come join our christian band, No longer budly, wildly roam, But strive to gain the heavenly land, Tis sad to see you blindly leap Into the grosp of hell's wide jaws

Kind friends and angels sadiy s To see you fight against God's laws Halt, but for once, and deeply think, Before you take the fatal bound, le you will from this worful brank, Land wisely on a sure, safe groun Oh! wretched sinner doomed to hell.

In pain for aye, and endless we Tis madners thus to lead a life. be that that is drawn down by the weight of obedience, all will be found right when we report to the Weigh-mas-To help you to conquer on and strife Don't sinner, throw thruelf away. Mame and Familu.

LEISURE HOURS.

CHILDREN, how you improve your leisure hours is very important. The

improvement of leisure hours shape one's future destiny. If, when young you idle away your time and depend or others to assist and provide for you, in stead of looking forward with the objec in view of becoming industrious and in dependent you will ever be idle and cas wn. I shall try to give you a few ex amples of industry which I read one day while stopping with strangers to shelter from rain. The first paper I took up had a piece something like the follow ieg: A boy who was employed in a law ver's office, improved his leisure hour by reading or studying French. He be same a fluent reader and writer of th French language. This he accomplish ed by laying aside the trashy newspaper and taking up something more profits ble. Another boy who was employe to drive coach, thought to improve his time while his mistress made calls. He found a book containing selected pieces of Virgil the Roman Poet, but could no read it, so he purchased a Latin gram mar, and soon became a good reader. In after years he became a learned and use

And another boy who was hired to open and shut the gate to let the teams out of an iron mine, determined to it prove his leisure hours. He sat on a According to Christ's teachings, it will og all day by the side of the gate and be better for us to appear before the sometimes an hour would pass ere a team judgment seat of God, clad in plain ap-These hours he employed well that there were scarcely a fact in history that escaped his attention. He began by studying a little book on English history that he found in the road Having learned that thoroughly he bor rowed of a minister an ancient history. This good man became greatly interest ed in him, and loaned him books, and was often seen sitting by him on the log inversing with him about the people of

Little readers, how many of you have far better advantages than these, yet you do not improve or appreciate them Stop and think children. Did you ever make an estimate of the time you waste How many will, like these little boys resolve to improve their leisure moments?

#### "I AM STRONG IN HIM."

THE other day I was requested by a brother minister, who was unwell. to go and visit a dying child. He told me some remarkable things of the boy, eleven years of age, who, during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit bim. The child had suffered excruciating pain; for years he had not known one day of rest. I cazed with wonder at the hoy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes-he could not moveit was the night before he died-and breathed into my ears these few words: "I am strong in him." The words were few, and uttered feebly. They were the words of a feeble chill, in a not hinder their being offered; but we poor home, where the only ornament are not compelled to take them."

in the compact, and quot, and afdev seemed to make the world more is outiful than ever it was before; they brought home to my heart a great and blessed truth. May you and I and every ce else he "strong in him."-Dr.

#### THE VALUE OF A FIXED HEART.

F any of you are so wise that you know all the objections to Christianity, all the dark places which faith must encounter, all the dark sayings and perplexing mysteries of the gospel, remember that it is nothing to your credit. A wrecker who lives from the goods of foundered vessels and shipwrecked crews knows where all the dangerous rocks are along the coast, and he is always hovering about them. But the shipmaster knows more about the chan nel than about the recfs. A calm, self possessed captain of a vessel was asked. Captain, I suppose you know where every rock and shoal is along this whole coast, do you not?" "I know where they are not," was his reply, which is the more imporant thing. Admirable answer. If your faith is fixed on God and your heart is wedded to his service, you will know the dangers and difficul ties and mysteries and contradictions are not. Riding peacefully upon the great deeps of his love, your greatest joy will be that you no longer live by doubts, but by affirmation.—Dr. A. J. Gordon.

# WHAT IS WANTED? PEOPLE want in you a Christianity

I that is Christian across the coun-ters, over the dinner tables, behind the neighbor's as in his face. They want in you a Christianity that they can find in the temperance of the meal, in moderation of dress, in respect for authority. in aminbility at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose dog and cat were not the better for it They want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, iustitutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulons and unquestionable sense of honor, without evasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be houestly earned.

What the country wants now is practical women. The girl whose skill lies in thumping the toue out of an old pi-ann is not calculated to run the happiness mill in the average American home. and if she is not disposed to retire to some out of the way place and live with a cross-eyed aunt, the next best thing for her to do is to go to Africa, marry a Zulu prince. It is only the sensible girl who can make a batch of bread, propel a broom handle, wash her own talk back to the milkman, and wear hair that burts her when you pull it, who will fill the bill in these bard times That's the kind that is rapidly taking the front seats.

"Insults," says a modern philosopher, 'are like counterfeit money.

#### The Brethren at Work. PUBLISHER WEEKLY.

M M. ESHELMAN, | EDITORS AND S. J. HARRISON. | PROPRIETORS

The Editors will be responsible only for the general tone of the paper, and the lowerton of ar article does not imply that they undorse every sen

BRETHREN AT WORK,

Lanork, Corroll Co., Ill.

Is any of our agents fail to receive a Pros-

Bno James Kelso of Waterloo, Iowa, is sick Disease Hemorrhage of the Lungs. Bao, E. W. Flory of Willow Springs, Kar

says their Lovefesst is on the 23d instead of the 3d. Please notice. ONEHUNDRED scholars attending school at

the Mt. Morris Seminary Tex District Meeting for the Southern Dis-trict of Illinois will be held at Hudson, October 28, 1879.

Tuess who have not been acting as age for un heretofore, but desire to do so now, will please send for an outfit.

to BRETHREN AT WORK office for a ples of the Dunish Paper. Cannot some of the renders make an effort to get some subscribers? Papers will be sent from this office. Price 50

Tur directors of the Mt. Morris Seminary have decided that no musical instruments shall be allowed on the premises. An hour such day is devoted to vocal music for those who wish to learn to sing.

Sweet language will multiply friends; and a fair-spaking tongue will increase kind greet-ings. Be in pouce with many: nevertheless have but one counsellor of a thousand.—Soto-

BROTHER D. Shively says that the proposed Missionary Meeting will be held in the Solo-mon's Creek Church, Indiana, October 24th of meeting of e and a half males from Mil ford Junction, on Baltimore and Chie Railroad.

Last week our list was incr forty new subscribers at Parsons, Kanssa. None hem are members of the Brethren Church but we hope the BERTHREN AT WORK may afford them much comfort and aid them in mak ing life more agreeable and pleasant. There are many towns and cities where quite a number of subscribers might be obtained it proper offerte were made

Berone we lay anything to heart, let us ask ourselves if we have not done the same thing to others. We carry our neighbors' crimes in to others. We carry our usightors' crimes: in sight, and we throw our own over our own shoulders. We cry out presently, "What law have use tenugressed? as if the letter of the law were the sum of our duty, and that piety, bumility, liberality, justice, faith, were things

Die you say that you ere poor, and cannot spare \$1.50 to renew your paper? Then per-haps you can spare twenty-five cents, which will pay for two mouths, or fifty cents which will pay for four months, or one dollar which will pay for eight months. It is less exponse to us to receive your remittances during the year than to keep looks. Will all our subscrib-

or writes: "Please send me the BRETHERN AT WORK. I have been without it for some time, and feel somewhat lonely with-My husband is not a member church, but a Freemason and a Pilgrim Knight; chards, see a recursion and want the paper.—
O help to pray for a change? God bless the
poor locally sister! "To not the first woman poor lonely sister? "The not the first woman who is deprived of her bushand's spare hours on account of the Lodge. May the Lord's manner which reflects credit upon the great great kindness and abundant error turn all to cause of the Lord Jesus. The future in this him and him only

ersville, Va., under date of 15th inst., says: "In the bounds of the Mt. Vermon Church, Augusta the bounds of the Ma. version control August County, Virginia, two were baptized August 24th, one was an old brother 83 years of age. and a sister 80. On the second of Septemb two more were baptized, a young man and his wife, and on the 14th an old lady about seventy May the Lord bless them all."

This is your paper. We want every broth-er and sister to be able to say, "My paper," or if speaking in a general sense, "Our paper." if speaking in a general sense, "Our paper.— The BRETHERN AT WORK is published for you and when you pay for it, we want you to fix that it is torn raren. It comes to you to en-large your love for God and man, to belp expand your minds in things that are true and good, and to increase purity of heart and life in things divine.

FROM a sister we glean the following: "En Work to send to Mrs.—She is a poor widou and has no mosting to go to, so I sent it to her for six months but did not feel able to send it for six months but dot not bed able to seen at longer so we are remen, but she hegs of me to keep sending it to her. She says the Lord will pay me for it if she never gets shle. I though it if would try and send it a little longer. I though it is the duty of all of as to send the paper to

JAPAN kas made rap.d progress in civiliantion. Gen. Grant says that country has at fine schools as those of the United States, that he could travel all over the country and was not at all molested. English as being taught the hildren; and on every hand one sees the great change which has come over that people.-Surely they must have been quite free from sperstition and prejudice when they laid hold of modern methods; for how could they get the new without abandoning the old. It is likely that they accepted things on their merits, and never inquired how their fathers did, or what their mothers would think if alive.

"Can Palestine be made habitable? Can those who flock there be taught to draw their subsistance from the sail? Can life there be made orable and devoid of disgrace to the Jews We know that it will be necessary to relocate those that are there in the needs of the modern citizens of the world, they must be redessed from the illusion under which they live and if the present generation cannot be delivered from the boudage of superstition, we must direct our labors to the future of coming generations.

Palestine should no longer be the great poor

GLARLY would we reduce the price of the B. AT W. were we able to do so, but we are giving t to our readers as chrap as we can. igions papers have an income from outside dvertisements, but we believe about all of Brethren's periodicals have no income from this urce. Taking this into consideration. apere are quite chenp, and we do not/ beli or Brethren demand a paper published at a acrifice to the publishers. Knowing the thoray read" through which all religious paers must pass, we can sympathize u as are struggling to obtain a footbold. want to see all good things succeed, and sh be sorry were any of our words and actions to deprive worthy papers all they merit. To our co-temporaries in the Brotherhood we extend the hand of fraternal greeting, and wish abundant prosperity in divine grace and in temporal things. We do not think any of temporal things. We do not takes any of the periodicals are burdened with patronage. "Live and let live," is a maxim we wish to bear in mind, but shall not complain if every brother subscribes for the BRETHRUM AT WORK.

### 1880 -PROSPECTUS.-1880. BHETHREN AT WORK.

WITH gratitude to God for the many bless ngs which we have enjoyed in the past before our readers encouraged to issue this our Prospectus for our Fifth Vals

By untiring industry on the part of the pul here and the uncenting efforts of its friends the B. AT W. has obtained an extensive lation in the Middle, Southern and Western States. The distinctive features of God's people, and the enraret pleas for practical piety ave been beld forth by our contributors in a respect is no less promising. From all parts of

BROXERS James R. Gish writing from Fish- the Brotherhood come letters of sympathy and commendation. These fill us with real an ergy for the presecution of the work, and by the grace of Him who is abundantly rich, we THE DEBATE.

Brother Stein now takes the negative in his on with Dr. Ray; and our renders, while they have been well entertained by broth er Stein in his affirmative, will be treated with arguments in favor of our faith and practice that are still more convincing and weighty We do not believe that any of our readers afford to lose the arguments of Bro. Stein, who hos spent much time in his researches for truth.

INVIDEDATE AGAINST ITSELF The widespread teachings of modern athe am and infidelity call forth our earnest determinution to combat it. To this end a series of articles will be given, making infidelity say for Christianity what it says against it—or in other words, all it says against the Bible are more ctions, and these assertions will be turned in favor of the Bible. This work requires much study and putience, and we trust our reader will appreciate our efforts in behalf of pure

TOURISM CONTENTON DENCH This department of the paper will be mor fully developed, and we shall aim to keep our readers informed in such Ecclesisstical matters as will enable them to read the signs of the times in the fear of the Lord, Prof. McGarvev's Letters have afforded much pleasure, and perhaps given more information concurning Jo eslem and surroundings than any other modern writer. These Letters will be continued nutil

We design to fill about one page with Biblnotes and comments, bringing out for our read-ers some of the best thoughts of our best thinkers. Here the writing talents of expe-In a recent latter Mr Ellinson one of the rienced pens and beginners will find a field for their productions, the only conditions being, brevity and Bible principles. We want and will invite the classest thoughts of old and young for our "Bible Class Department." CHURCH NEWS.

The affections must be cultivated, the joyful part our being fed as well as all other parts hance church news, and the increase of Zion whether in number or piety will form an portant feature the coming year. Only that which is of general interest will be published. and matters which relate to individuals will be relegated to the indespensable "waste ba Neither the paper nor the church should be wasted by local matters.

PRINCIPLES

The BRETHREN AT WORK IS for that proc which Jesus speaks in John 14: 27. It belithat "the Kingdom of God is joy and peace" (Rom. 14: 17) therefore desires to "follow the things which make for peace," while at the same time it shall carnestly contend for "the faith once delivered to the saints." To expose the weaknesses of Brethren, singling them out as subjects for reproof, is not the mission of the B. AT W. We regard the paper as a preacher. Whatever is required of preachers, we grant to the paper. What gospel preachers should not do in the pulpit, should not be done by the pa per. The New Testament is its only guide in matters of faith and practice. It maintain that the unmerited, unsolicited grace of God is the only source of pardon, and that the meri torious works of Jesus and his sufferings an the price of our redemption. It further maintains that faith, repeatence and haptism are conditions of pardon, and that obedience to al the commandments of the Gospel is essential to the "reward of the inheritance

TO THE EBOXT

With the above in contemplation we invite all our readers to rally to their paper, and best it onward in complete triumph. We not only invite you to associate with us during 1880. but request that you induce as many others as possible to enroll themselves in the army of Brethren at Work. We shall try, by the grace of God, not to disappoint you in anything, but with the ability which God giveth, and you each week a paper that is worthy your pr age and heartfelt sympa hies. Fellow sold ives, what have you to say?

SEND a donation to Brethren's Truct Society.

#### TO OUR AGENTS.

BIS'work we send you Prospectus, and hope TBIS work we send you Prospectus, that the energy and paraverance which have breatofore characterized your labors in behalf of the BRETHREN AT WORK may again be manifested, and that the success which her already attended your work may be continued for the promotion of Christian principles. That the duties and responsibilities, the difficulties and obstacles are many we need not particular ly notice, for God will supply sufficient grace

You perform an important part in the work of disseminating good reading matter. help our fellow-man to become better, and ennble him to enjoy blessings, is attended with a great reward. A religious journal in a family not only benefits the parents, but the minds of the children are moulded and fushioned by the character of the paper. It then becomes portant what kind of papers are put into the ands of the secole

It is desired that you commence to canvass

early, and forward the names us soon as possible, so that these who renew may hot miss any numbers. If about all names could be sent to us by December first, it would aid us very much in beginning the work for next year. This we believe you will do; and if we can in any way aid you, we shall be pleased to do so. If any of you have not received a Prospectus, please let us know at once, and we will send you one. However do not wait for one, but begin to can Tors at once. You can impafer names to Prop. ectus when you receive it Do cash business; for the text, "Gwe no man

anything" impresses our mind. We belie this is the Christian way of living-to "pay as yon go." Please consider our case, and lend a belping hand, so that all our efforts to do good may prove successful. We return our sincere thanks to those who have labored so fuithfulls in the past, and permit us to assure you that your kindness and perseverance will never be forgotten. Should you need sample copers, pl send for them.

#### CASH BUSINESS

T is only when we do a cash busines that we know what we are doing. Our printers must all he be paid regularly for their work; paper, ink, postage, fuel &c., must all be paid for promptly, and how can that be done with-

out subscribers pay cash.

More than this of we do a credit business me man's labor will be required to keep books.

Here then is an extra expense without an equiv alest increa e in the income. Then when we think how slight the accommodation to a brother to wait on him for one dollar and fifty cents, and how great the disadvantage to us, it seems unreasonable that we should do so. When one dollar and fifty cents from you accommodates us as much as several thousand from us would you, do you think we ought to discommode ourselves to the amount of the latter to accommo date you of the former? Is it not much easier for you to get one dollar and fifty cents to acodate us than it is for us to get several thousand dollars to give you the same accommodation? When one or two dollars accomedates us as much as thousands of dollars do you, does it not look resconable that you should

We hope, now, that you will see this matter in its true light and will not fail to renew your subscription at once. Do not wait until you get the last number of the paper before you renew, for then you will be certain to lose some numbers; besides, it will save as the trouble of distributing the type in your name, and then afterwards setting at up again.

#### THAT "TEST."

SINCE becoming a partner in the office we have had to devote more time to business than we had anticipated, when we proposed to answer whatever criticisms there would made on our article in No. 5, entitled, "Sprinkng and pouring put to the test." feel that we have delayed too long, hence reorint what we have since discovered is written on the subject. It is gratifying to us to know that others who have thought apon the question agree with us. From Gospel Visitor, Vol. XIX No. 1, we have the following:

esson in harmony with a clear proc tical and philolgical exposition of the English language? Let us see. Webster gives the verh busitive no sparific definition; however, he classes it among transitive verbs. It is always transitive, since it may be used in the passive voice. In the above sentence, 'haptize' is transitive having 'I' for its nominative and 'you' for its object. Now whatever action is indicated by the verb baptize must be exerted upon the object user; and the phrase 'with water' soust everew the means by which, or the means in which such action is performed. Should the work baptier mean to sprinkle, as many contend it does, we may, according to the law of grammatical convolents, test the truth of it by sub stituting sprinkle for 'baptise,' and real: 'I indeed sprinkle you with water.' Now we can strike a man with a club, because strike means to loss of Mose, and we can use a club, us a means by which to lay on blow. We can boil water with fire, because we can employ fire as the eans he which to serform act upon the water, But we can not surjukte a man with water, berause the word sprinkle means to a analt drops or particle, and we can not use on for as a means by which to scotter a mon with swall particles were it even possible to do so.

"Now substitute poor and it will read. 'I indeed pour you with water.' We can your mill with water if it first he mingled with it, so we can pour another liquid into water, because the word pour means to flow in a continuous stream, and there liquids are succeptible of such But water can not be used as a m by which to your augthing. That a man may

for in a costinuous stream, is should. "We will substitute immerse, and rend: 'I indeed immerse you with water." We can immerce any thing in water, but we can 'not use water as a means for which to immeres any thing because the word immerse means to put The word immerse, however stands the test as an amivalent for the word 'hantize,' since 't will take the 'you' after it and make some. We can immercy a man, using rater as a medium is which the action is per formed. The element water is essentially parsive in the ordinance of baptism; hence the Greek preposition ex, should be translated by in and not with. The word sprinkle and p. as used in the above connection not making sense with either of the phrases, 'with water or in scater, prove that they give a wrong mean-

ing to the original word haptize. D. H." From Alexander Campbell's works on Bap tism, pp. 172, 173, 178, 179, 180 we find the fol

"Water was never poured, in any instupon a human being in virtue of any statute, law, or regulation of divine authority, for the purpose of sanctifying, purifying, or cleansing him from any kind of legal, ceremonial, or mor al pollution-for the sake of bealing him or cleansing him from any maledy, physical or Water mingled with ashes is commanded to be sprinkled, as a water of separation, or of cleansing persons pullated by any contact with things forbidden or declared upclean. The only passages in the Bible, Old Tentament or New, in which this subject is men tioned, are-Num. viii. 8 and 7th: 'Sprinkle water of purifying [sin-mater in the margin] up on them, [the Levites,] and let them shave all their flesh, and let them wash their clothes and make themselves clean. Again, Num. xix. 13, 18, 19, and 21st verses The manufacture of 'sin-unter,' or water of parification-the law of the manner of them, are detailed in this chapter. These four passages are the only pastages in the law of Moses that speak of sprinkg water. Aliasion to this 'clean' or 'cleans ing water' is found once, and only once in the Prophets—Then will I surinkle class water apan you.'- Ra-kiel xxxvi. 25.

"I have left out one occurrence of the word Mr. because of its doubtful interpretation. It is found in Issiah 42: 15. 'So shall be sprinkle many nations.' Junius and Tremelius, for whose learing and general critical acumen in ther Latin version, lying before me, London edition, 1581, I have a high respect, thus render it: Itapersperget stupore gentes multas-So shall be sprinkle with astonishment) many nashould reprint with automatured many me forcers, that the curve worse are no to we saw the most of the contract of the contrac

Is the above translation strictly logical? observes on this passage: I retain the common rendering, though I am by no means satisfied Yazzek, frequent in the law, means to sprinkle; but the water sprinkled is the acmative care, the thing on which has al or el. ontai makes the best apodosis." think I. The connection would be more consistent. 'So shall be astorish many nations.' The kings shall shut their mouth at him.' So

iar as my position is concerned, any translation

"In the New Testament, we find the term cinkle' only seven times. Heb. 9: 19, 21, Moses sprinkled both the book and all the prople with blood.' Heb. 10: 22, 'Having our nearts sprinkled from an evil conscience ur bodies washed with pure water.' In Heb. 6: 12, we have an allusion to the red beifer: The ushes of an heifer sprinkling the unclean. Heb. 11: 28 also affords another instance: 'Mo es kept the sprinkling of blood." And Heb. 2: 24 alludes to the 'blood sprinkling.' While Peter, in his lot Epistle, 1:2, alludes to the sprinkling of Christ's blood. So that sprinking of water receives no countenance whatever from the New Testament.

"For the spend benefit of the more uned ted, I shall deduce my twelfth argument for immersion from the first precept of the decalogue of philology. That precept, according to my copy, reads thus: The definition of a rard itself are always convertible terms xample:-a law is a rule of action-is equva lent to saying, a rule of action is a law. lauthropy is the love of man .- is equivalent to saying, the lose of man is philanthropy. Now, if a definition, or translation, (which is the ame thing) be correct, the deficition, if substituted for the term defined, will always make good sense, and he concreases with all the

"In order, then, to test the corrects definition or translation, we have only to sub stitute it in place of the original word defined or translated. If, in all places, the definition makes good sense, that is, if it be convertible with the word defined, it is correct; if not, it is meorreet. Let any one unaconsisted with Greek take the New Testament, beginning with the first occurrence of baptico, or any its family, and always substitute for it the definition or translation given, and, if it he the correct one, it will make sense; good, intelligi-

hie s-use, in every instance "We, then, read:—'In those days, the Jews of Jerusalem and Judea went out to John, and were sprinkled by him in the Jordan, confi ing their sine.' To perceive the impossibilty of such an occurrence, it is only necessary to know that the word sprinkle is always followed by the substance sprinkled, and next by the object. We can sprinkle ashes, dust, water, blood, &c., because the particles can be severed with ease; but can we sprinkle a man? W. may sprinkle something upon bin; but it is impossible for any man to sprinkle smother in a river; and it is equally so to sprinkle the river upon him. The same ressoning will apply to your. This verb is also to be followed by the substance poured. Was it not impossible to pour the Jews in the Jordan, or anywhere else? And to your the Jordan upon them would be as unacceptable to them as it would have been impossible for the Buptist. It remains, then, that we try the word immerse. That, too, is followed by the substance to be immersed Now, a man can be immerced in water, in in sand, in grief, in debt, or in the Spirit though it is impossible to pour him into Having, then, subjected these one of these. three to the same law of trial, two are con

ismaed and reprobate: one only is possible, deble, and reasonable. "This test will hold to the end of the volume: ren where the association may appear strange and uncouth in style, it will always be not

practicable in fact, but good an meaning. For example: Jesus was to haptiss in the Huly Spirit. The influence of the Spirit poured out fills some place; into that debt, in affiction, in any special trouble; but a person cannot be ared or sprinkled into these. Such an operation is always impossible, under any view, literal or figurative.

"Let it be carefully noted, in this most useful test, that the three words are all to be sub-

9 INDEXEDIBLE YOU WITH WATER "Mail: 3:11 equivalent terms are employed. Adam Clarke performed is to follow the material. In haptism. immense old castle called the tower of David the material is a man; the element, water. John cannot pour the material James neither can he sprinkle him; but he can immerse him to 4 river, in debt, in greef, &c. It is highly improper and ungrammatical to use such a phrese, unless by special agreement by the parties pres-

> "Some persons accustomed to a very loose style, see no impropriety in the phrase, "spi bim-pour him," because of the supplement in their own minds. They think of the material which is sprinkled or poured upon him, and for brevity's sake, say sprinkle him; that is, sprinkdust or water upon him. But, in testing the

propriety of such phrases, the ellipsis must be applied. There is no ellipses in hut there is always in sprinkle or pure him The material in suppressed, because it is to be spposed to be understood, as in the casesprinkle clean mater upon him. Now, while the abbreviation may be tolerated, so far as tim s concerned, it is tolerable in physicial and grammatical propriety; hecouse it is physically mpossible to scatter a man into particles like dust, or to pour him out like water; and it is grammatically improper to suppress the proper bject of the verb, and to place after it a word

not governed by it. "Before submitting my next argument this proposition, I beg leave to introduce the special testimony of one of America's most eminent classic scholars. I believe I only accord with enlightened public opinion, when I introduce Profesor Charles Anthon, of Colu bia College, New York, as one of the most distinguished Greek scholars in the Union. Hie long devotion to the study and teaching of the language is not the only reason of this super-

His laborious researches in ancient litnature, his critical collation of copies, various readings, marg inal notes, general criticisms, as editor of so many of the classics thready in our colleges, and his excellent classical dictionry, have obtained for him this high reputa-

# FROM PALESTINE.

SINCE the turnpike from Joppa to Jeru Jem was constructed, nearly all travel es constructed, nearly all travelers approach Jerusalem by that road, and enter through the Jopps gate, which is the only rate a the western side of the city.

When you are within about a mile of th gate you obtain your first view of it, and of the city wall running south of it. You have al ready seen, a few minutes sooner, the hills of Monh, and the Mount of Olivas, and you could see that part of the western wall of the city bich hies north of the Joppa gate, but for onses outside of the walls which hide it. You are now on ground more than 100 feet higher than that at the gate, and the road descends by a regular slope. The road before you is really street; for it is lined with buildings and the walls of gardens and yards all the way. This part of a new city, which has sprung up out

de of the old one within the last ton years, and which extends all along the western and northern sides of the old city, and about a mile out on each side Pussing down the street before you, you reach the Joppa gate This gate is not an ope

directly through the wall into the city, but doorway 12 feet wide and about 18 high, which nits you into a square tower, 36 feet square and as high as the wall. Whan you get within this, you turn square to the left, pass through a similar opening on that side, and thus enter se city. The outside opening into the tower supplied with folding doors five or six inch thick, covered with iron, and thickly set with the heads of iron bolts. A Turkish soldier is always posted there with musket in hand, but be seems to have no business except to prevent any of his fellow-soldiers from going out with out a pass. Turkish soldiers are famous for derting at every opportunity.

When you are through the gate you see an on space of irregular shape, strete 70 yards before you towards the east, and vary ing from six to ten yards in width from right

As This castle was spared by Titus when he destroyed the city, to show posterity how strong were the fortifications of the city which he sue ceeded in taking. On your left along this space,

5

are a garden wall and some small be Through this space pass more thun half of the people who go in and out of Jerusalem, and it s continually thronged. Beggars of every imnginable description awarm here like flies, and hey put flies to shame by the tenacity with which they cling to every foreigner who passes along. If you stop to give one, they all crowd around you and you are compelled aimest to fight before you can move on.

Passing through this open space, you next have an your right a similar space turning to the right between the custern side of the tower of David and a row of buildings in which is the American Consulate and Episcopal Church the latter a handsome building. Further to the south this space contracts into a street which runs through the south-western part of the

On your left, at the point we have now reached, are two stores after the European style, and next to them the Mediterranean hotel Passing these and still going sastward, you enter David street, which russ directly through the city to the principal gateway into the tem This street is about 8 feet wide between the sidewalks, and the sidewalks are about two feet wide. It is pared with stone of every shape, whose rounded surfaces are as smooth as glass; and you are compelled to watch your steps to keep from falling. You must also watch to keep from colliding with some of the crowd which constantly throng it. and with leaded arees and namels to whom the entire street occasionly must be given up. rede through it two or three times, found it better to walk. Another striking feature of the street, and one which characterizes all the streets of all the cities of Palestine in. that here and there it is entirely covered over by an arched roof, or by the upper stories of houses, and that at other places matting is stratched across on pulse above to shut out the direct heat of the sun

by Jews, and called the Jewish Bernay. The street descends ropadly as you salvance to the at first nearly on a level with the street, but as you destend, it rises; and the steeds leading in that direction become steeper and steeper, some times having stair steps to second them All of this is the surface of Mt. Zion, along the northern slope of which David street is con-structed. The descending grade of the street was made necessary by the fact that Mt. Morish, the temple Mount, is 100 feet lower than Mt. Zion. Mt. Zion is divided into two districts or quarters so they are colled-othe Am menian quarter toward the west, and the Jawish toward the east. Only about half of this mount, however, is now within the city, the southern half lying outside of the present wall Consequently, the Mt. Zion of Modern Jerusalem is not more than half the size of the Mt.

On David street are the shops occupied chiefly

Zion of ancient times On your left hand, as you start down David street from the Joppa gate, the ground to the left, or north side, accords all the way to the sorth-west corner of the city, where it is 100 feet higher than the top of Mt. Zion. When you have gone about half way down David street, however, the ground in this direction runs off on a level. The higher ground to the left which you have now passed is the bill Acra-As you go still further down David street, the ground to the left descends with a continually increasing alope into a valley out of which it rises again as it approaches the northern a of the city. This is the upper part of the Tyropen valley. It once passed from this int with a rapid descent all the way between Mt. Zoon and Mt. Morish; but where David street crosses its original bed, and for a short distance to the right and left of this street, it has been entirely filled up. Further south it shows itself again, but even there, according to Cant. Warren's excavations, it has been filled

Capt. Warren = 1 up 80 feet perpendicular. J. W. McGarver.

Gosper Traces.—A four page tract. Forty cents a hundred, or three dollars a thousand,— Send for a lot and give them to your neighborn The Worth of Truth no Temper Cun Tell.

Will some one please explain Matt. 11: 11. In articular we would like to know who latch least old why called the least in the kingdom of heav-n't fleating Miller.

things were done in Bethabara, spoken of in St. John 1, 29. SAMPLEY W. YOSE

Will some one please regists the sits and eith versus of the one chapter of Reventulese 2 it reads to follow: "And when he had opened the third beer any Come and the third seed, I beautiful the third beer any Come and and a seed a seed at the seed and the third beer any Come and and a seed of the latter of the seed and one has the pair of behaves in he find and one has the pair of behaves in his limit. And I brand a version the maket of the four beautiful pairs of the seed of the s

# MINISTERS A FLAME OF FIRE.

Will some one ceptoin Heb. 1: 17 "And of the angels he saith, Who makels his angels spirits, and his ministers a stame of sec." B. T. Chook.

If AND of the angels he sasth." We bearn from this language this his missible missible management. A this language that the minuters apo-ken of in the last part of the verse must be angels, also in the 14th verse of the same chapter the angels are culted "ministering spirits We conclude then that the angels are minis-ters, but why called a "flume of fire?" for God has sent them to the earth at various times to minister to man in the form of a flame of fire-Exedus 3: 2, reads as follows: "And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush, and looked and behold the bush burned with fire and the bush was not consumed," and Elisha saw a charlot and horses of fire receive Elijah when he was translated.-2 Kings, 2: 11. could multiply these examples, but deem

# ANSWER TO BROTHER YOUNCE

I believe that it is generally channed by ms the wearn strictly scriptural in one practice. We some brother or sister please tell us where the circ mand or example was given by Christ or the agos that for the practice of the admittation between it that for the printed of the support and communion? A scriptural answer to support and communion? A scriptural answer to support and communion? A scriptural answer to support and communion.

FIRST, we do not suppose that any one would venture to assert that there is any precept or example given by Christ or the apostles for the practice of the solutotion at the time referred to in the query, or at any other particular time or place, but like many other christian exercises, such as singing, praying, faiting, and, it is a service ordained by Divine authority, and to be observed by God's children when and where circumstances would indicate its proper ety, to be determined in the minds of those wh respect and desire to obey the command, in the Cox of God and fearless of man.

Second, there are many different forms of edutation. The soldier salutes with a peculiar sensions of the band, promotions of the source of soft in the proof of the spinitum, anothers studied. Let's A small, he solyed of this paints, we need to see that the solyed of the spinitum of the body and bowning the half and sometimes by a rary word having halos. On the the of day had been obtained as the solid of the spinitum of the solid of the solid of the spinitum of the solid of the s movement of the hand, presentation of the

Tand. With handle reverance for our Mac in knotch in Upracia Burnally, about a temperature of the nat superpote in an antherity, the stuff miles and superconducted for Monatchium; intends to be deshort to him command to such a construction of the such and the superconduction of the such as the superconduction of the such as the superconduction of the such in district family, we may be a superconduction of the such as the such as the sum of which has been summed to the sum of of absence, and should not be scanned to be intuiting about 1 feet anneal, but returned cheerfully to his farm if the meeling should cours on the polici function of the meeling should cours on the polici function of the meeting of the meeling of the meeting of the meeling of the me

other under all circumstances and to ceal this pledge by a warm, Christian salutation. Therefore I can see no good reason for abandoning this practice, though we may not have a com-

# Capies of the Day.

THENTY thousand acres of land have been leased in Griegaville, near Geneson, Livingston Co., N. Y., for the purpose of sinking salt wells. The prospects are said to be very prom-

GENERAL Francis A. Walker, superintendent of the census, tunks the next count will show an increase of 10,000,000 people in the United Strtes during the decade ending next year. Mr. John B. Gough is in his filed year, has

traveled about 420,000 miles and delivered near-ly 8,000 lectures within the list thirty-seven years, and yet he has not been in bod from filess since 1840.

It is now estimated that the wheat crop of diana for this year will be from 40,000,000 to fuciums for this year will be from \$0,000,000 to 50,000,000 bushels, and will bring into the State and add to ite invested wealth from \$25,0

Ten Russian Sometyof Hygieus propose to rint school books in white letters on a black round, in order to check the increase of myopin

(short-sightedness) in scholars. Dn. Hitchcock insists that knowledge is a

preventative of discuss, showing that the insune in Massachusetts are nine-tenths unediscated puspers, and so are 50,000 of the 66,600 in-iny-The entire population of Paris, floating

permanent, is counted officially every month. Whether your abode be at private residence, hotel or bearding house, you will be required within forty-right bours to sign a register giving your name, age, occupation and former residence. This register gives also the leading restource. In progeser gives an examined characteristics of your personal appearance. There is no hiding in Puris. Every house, ev-ery room is known and under police surveillance, while each stranger is known and described at police headquarters within a short time after his arrival. It might be advisable for some tourists who propose a visit to the French me opolis to prepare beforehand for this scruting of the French officials, for once within the walls of Paris your identity is always there.

# A Victim of Hydrophobia.

A NOTHER good estion has been stricker merous friends sorrow, as those who would not be comforted.

the token of reverence for, and submission to, Michanic-burg, who promply hastend to the storm of reference tor, any assumance to y are cause-long, who prompty besterd to the enthrolity of our Master, thus when we sick clauder. After their an agreement of this common level without South's complaints, the doctor at one prompt this common level without South's complaints, the doctor at one production of the storm ried whon we have just exemplated the union

Mr. Smith had no recollection of the 4th of
of the divine family by participating in the

July incident until reminded by his wife. He or the errors many by percopanging to any post moderate and remained by in write. He question, the did it is become not tell how a formal visporm, and such to evident the third benefit for the property of the communities, in which we comprise our many in the benefit when the state of the st pany an attack of hydropholosa. Other physi-cians were called in consultation, and neighbors concluded that they are like a fine and friends hastened to his assistance, but all the medical skill and hopes and prayers could nor example that it should be so done, if not stay the mouster, and at 6 o'clock on Thursso, for the same reason we may abandon it altoday evening our amighle friend and good citie-a B. F. MOOMAW. osed his eyes in death.

The decessed was a member of the German Baptist Church, and was consistent in the Christian teachings of that denomination. He leaves a young widow and child of tender y and a bost of relatives and personal friends to mourn his sad and melantholy death. The fumeral on Sonday morning was probably the largest that has yet occurred in the lower end of the county. It was indeed a fitting tribute to the worth and character of the deceased— About two hundred and sixty vehicles were counted around the mourning homestead, and at Mohler's church no less than six homered one listened to the sulogy services, conduc

ted by Elder Eckerman, of Shippensburg, Pa

# Correspondence.

From Bond Co., Ill.

BROTHER John Wase is presiding elder h D in the Hurricane Creek Church, and tries to meet with us once a mouth, but we have appointments every two weeks which are filled by brethrea living here. We have four until-bers, six descous and about a hundred mem-bers. There have been no additions since in the Spring. We have no Sablath-school here but hope there may be ere long. We have been blessed with a very bountiful hervest of all kinds of grain and fruit, except peaches. Our

nion will be on the 30th

From Goshen, Ind.

BROTHER Lochr was with as a week lately He is very weak in body but strong in be spirit. He was too weak to preach to the scople, but his heart was filled with joy and to God. Brethren and sisters, let us be more faithful and discharge our duty more re so we can be ready usen death overtakes.

Let us try and gains our clusters in the unition of the Lord I desire to work to sit. We picture death coming to destroy mg; we think of parting, let us think of meetarriving, and as the voice of death whispers you Christ saying, you are coming to me brother.

From Mineral Creek, Mo

UR Love-feast on the 28th of August passes O'UN Love-feat on the 22th of August passed of with excellent inpressons. The church was built up under the ministry of brethren Lemmel Hillery, A. Hutchison, J. S. Moldie and A. W. Reest. The atticulance was good, Our meetings continued until the 31st. Preach-Our meetings contained unto the one. Frames ing by brother Hillery who labored earnestly and Saithfully to impress the housers with this truth, and we have reason to believe that his work among as resulted in strengthening the came of the Bishren bere. During his ship among the churches, over three months, he labored zeniously and traveled from place to place. If we could always have such workers in the field attending to the oft-repeated calls to us to come and preach, we would feel greatly such argent calls with our sense of duty, we eth His people, brother Hillery, with others may come among us to do buttle for the Lore and repleuish the waste places in Nion S. S. MORLEU

Why Did They Fight? WILL some of our readers please tell as how

concluded that they are like a friend of or who, when called upon to make a speech, a for it takes all that I know on all subjects to make a speech." So with Mr. Ray. He don't know enough against the Brethren on any subject to make a sprech, and this will, perhaps serve as an anology for Mr. Ray's ramble in migrepresentations of which that article called Eld. D. B. Ray's 18th reply," is the cap sheat Brethren, we should remember that 'they that would live godly in Christ Jesus shall suffer persecution" Then let us take courage. Then let us take courage.

J. T. Maron

From Michigan.

OUR communion meeting is now among the things of the past, and we had a refresh-ing season, with a few exceptions. The Lord had blessed us in scuding us a minister, who habored willingly and faithfully, and many times we were permitted to have our spiritual ed as we were permitted to drink drop from the wells of salvation, and to hear the blessed truths of the Gospel and learn the way of sternal his under the sound of his voice. But now come the trial, now comes the time of our eporation.

We had to take the purting hand and druk
the hitter cup to its very dregs and feel the ren-

ding smart that Christians feel when they must part. Now we are left without a minister, without any one to cheer us on our journey through the wilderness, and brethren and sisters, let us press forward with more seal, us not be content with an outward form al but let us show that we have been born not of corruntible seed, but of incorruptible, by the rord of God which liveth and abideth forever. Christ said, "My words are spirit and they life." If we, then, are born of the spirit, let us

no. If we, then, are norm or ine spire, let will discern things in a spiritual way, and ever discinct the thought of an outward force without an internal change. Let us not be asbaned or pary, but may ue often low in Getherman, and may we be bathed with the drops that fell beavenward mingled with the agony and dy ing groaus of Calvary's Lumb Lornes A. Kruse.

Good Hart Mich.

Missionary Meeting.

THE Missionary Board of the Middle District

THE Missionary Board of the fitted be District of Ind., west in the Anton't Chroch, Hon tingron Co., Aug. 30th, 1879. Meeting opened with developed expresses. The Moderator of Board not being present, brother Benjamin Neff was chosen Moderator pro tew. Meeting Journal and the transfer

declared reely for business.

1st. Realing of plan of Mission work of
Middle Ind., as adopted by District Meeting of District, to organize, and organization stated

c. 2. Report of Tressurer, stating what amount finds in his hunds, and the churches that

be. The 6th of October was named to meet in the Monticello Church, White Co., Ind., to en-gage in prayer and supplication for God's blessing upon these and their work, and to go into the western part of Middle find . for this season. Selecting two more brethren as substi-tutes to fill vacancies in case of sickness of the evangelists. Abraham R. nehart and A. L. cdy.

5. Adjourned, to meet again on Mouday pre-ceeding the District Meeting of Middle Ind., of 1880, place of meeting notyet known but solte to be given by Secretary in due time through the periodicula B. Narr, Moderator.

Books are the key of the toul.

#### Destructive fire at Longmont, Col.

TillS to roug, S-ptember 5th, a good pur large store-house, then to the St. Vrain Hotel it went on the cost side of main street, inch ding the post office, one printing office, that of the Press, a number of stores, sheps, &c. The The most of the mail in the Pos the Lock boxes which was all destroyed. We Saturday evening and two of Sanday. One correspondents who think it probable their let safe. The Post Office safe containing four or five hundred dollars in stamps, and

ing to one of our business firms.

The night nurvery calm or the loss to the persons were reversly rejured but not futally.

J. S. Plory.

#### The Debate

1 M more than ever impressed with the alea that we should have the Debate published in pumpilet or book form when completed, for those to read who come after us. The historcounted upon the one side. Where we should expect sound logic presented in a Christian and taking the evidence thus for presented relgratifying to know that we are some to:

#### From Bro. Balsbaugh.

T as amazing to what lengths perverted intellection and headlong projedice will go. The negatives of Mr. Kay are the most remarkable in discretified it leavished of surv. I am griscolo in any inmost soul that are educated maind con-he s s estranged from all that is both monty and christion. His attempt to rore our exodus-under Mark from our Genegis under Christ, is the name of polenical legerdeman. "What them? motivith shanding every way, whether in

# From Maria, Pa.

Willib give you a little news from our dis-trict, Woodburg, Bedford Co., Pa. On the of holding a choice for a speaker and two dea cons. After counseling the church where this twice we to be said, they maximously agreed record over of a mixed class of brithme's and Holbard. Next, done reader, please in the following named shallbern, acquidence, and mensione of various again two-fifths of its inhibitant propaga encound before were chosen former. Here's propagal, elements and of very ground indiscrets. We beying for work, officially to work for the contract these choices and five many ground indiscrets. We beging for work, officially to work for the contract the contra

as deacons, who were installed. May God's choicest blessings rest upon these dear brethren. may they be bright and shining lights in their calling and serve the church for which they were called. This branch of the church is separated from the major district by the Cove mountain and is in a prosperous condition. They have now two speakers and seven deacons, Incy mave now two speakers and avera deacons, and their membership numbers may one hundred. Bro. Michael Clarr was promoted to the second degree of the annistry at this meeting. Among the brethree that were called to assist in the council was our estremed brother C. S. in the council was our esteemed brother U. S. Holunger, who presched for them in the eve, and on Sabbath forenoon. The meetings were interesting and we believe some lasting im-pressions were mide. On Sabbath brother Holsinger preached a farewell sermon, as he expects soon to leave for his new field of labor in Marshall Co., Ill., where we hope he may be crowned with much success. Brother Christunn is realous and is not ashamed to declare influence during his short ministry. He is one

#### From Ripon, Wisconsin

A Sthere is authing known of the Brethren's doctrine in this past of Wasconsin, I think much good might be done by distributing some of the brethren will follow it up by preaching at this place before long. My wife my son and myself are all the members we know of, nearer than Richland Co. We came кном от, ucarrer than Rishland Co. We скин-here three years ago, from Spring Run Church, Midlim Co., Pa., where the Brethren were strong, hence we feel our isolated condition and want of church privileges all the more. Ripos, where we have, for any brother who will come and preach for us. Brether Enoch Eby ome and preach for us. Brother Each Eby acquainted with us and we hope he will do

inform un immediately, by letter, when their Lovefeast is this Fall and all they know about

# Notes of Travel

THE meetings at Rushville, Ohio, are among the things of the past. Fifty-six were added to the church, fifty-four he haptien and alvanced to the second degree of the ministry them. The fearts were held in different houses, about nine miles agait. For several years there church, but the Lord has revived his cance in there midd. We were much rejoiced to are the few menubers that were there when we com-toured our meeting, (about forly) so maxious to are the cause prosper, and by their prayers, current labors and prompt attendance, we were much encouraged in our work. Notwithstan-ding the busy scaron of the year, our congregations were very large both day and evening We had one midnight seem of haption. We took him the same hour of the night and kaptived him, and when we came into the house the sisters set meat before us. Does that prove

# D N WORKHAN

# From Pierceton, Ind.

Dear Reether

CCORDING to previous arrangements on Harvest Meeting was held last Sunday,ad a very pleasant meeting and a large andi-nce. Our large meeting-house was filled to verflow and the very hest of order prevailed during meeting. Services were opened at 10: 30 A. M ; lunch at 12: 30 P. M ; preaching at 3 P. M., and Sunday-school at 4r. H. Eld. Jesse Calvert presched, assisted by Davis Younce and others. Brother Calvert told us many good things, and some very hard things. Why don't you think he told us that it had better not rain tended to buy us another farm, or buy some more railroad stock, or just fill our coffers, uncer railread stock, or just fill our collers, failed for resours already given. As he is a core except each, or buy fine jewelpy, this modeller, the blought of astrong up business was beau and geograms for our daughters! But he jungerested, but when we examined that matter and we had better given our anaphus money to we saw it would not justify time because of low the Missonary cones. Why short you think; prices, much competton and heavy fax. Even be said that each of we should proxy fifty cents; the would old devid all in time to the business. at heat, to the Mission Fund, or even more if we and under the circumstances be could only could stand it. Just think of that; But then devote four days in a week to work to do any. brother Calvert told us some very good things n his sermon, so that we exn look over his blanders without calling him to account. Come again, brother Calvert. The meeting closed with the very best of feeling.

hardly do their plouring, and the weather in warm. Health g-nerally good. Corn will be an average crop. Apples will not be plenty finely and is well attended. Over a hundred scholars attend, with a fall corps of working

#### R. MILLER. Ang. 11th, '79.

From Bro Enoch Thy WillER waiting for the bont at Reed's Lan-

ding, Minn, I will comply with your request and give you a sketch of the habits and perhaps give the readers of your excellent paper of the habits and customs of the people in Denmark lef'ere your mind, for they are similar to Germans. Shorter your mind, for they are similar to Germans. Shorter you be discatigued

their European customs and habits with them and practiced them until wealth facilitated

hand and foot movement. You say must ner Yes, for they are too densely populated to rise much, if any higher, in the scale of enterprise or improvement. This is especially true in reference to the history of Denmark, taking in-

to consideration the fertility of the soil.

I am frequently asked, Do not the Danes or

profits referred to in the case of the secondary to give import, sho such non-facilities of secondary and control of the secondary of the seco

ing for money, elething or meals, &c. Sub-was the case during our stay in Bennark, and it is represented as being no better at this writing. Some of the most usually gave some work for their boarding mendy for charity sake, for all could do their own work on so

good unavoidable reason for the support of our dear brother Hope and family. When many ment and can not obtain it, how can it be extwenty miles to all appointments on Saturday and return on Monday, can get it, and more especially when we remember that the custom of the country is to him all, if possible, by the year or half year, so that mall jobs, such as a missionary could work at what time he could he might get at to earn something, but we failed for resome already given. As he is a devote four days in a week to work to ito any-thing like justion to the mission, and even in devoting nearly all the time, he cannot fill all the calls for preaching, and it becomes to be an important operation in our minds whether we shall neglect a good work which is prespering, which is the hadded into June 1919. nth the very best of feeling.
It is now very dry, so dry that farmers can add to some very dry, so dry that farmers can addly do their plowing, and the weather is the sake of the small, yes, very small sum of an average crop. Applets wit not be plenty— enough for home use. Peacle's are sense, we can each, and white many and strong ap-cont-suplate holding our communion on the Path of October, communion at 10 A. M. One sponners follow the City Alivvian, (which we are the eiders) their duly towards the Danish Mis-nion as well as their duly to respect the Annual Meeting, for elders cannot consistently require the members to obey the decisions of A. M., and at the same time be indifferent in this re-spect, hope therefore that each shurch or indiridual will send his small or large donation, to the tressmer of said Mission, C. P. Romland, Northern III., has made other calculations in harmony with, and on the strength of said decision and request of A. M., but is still willing to do even more than her share.

of fracting your nations and mothers, and grands.

Influence and grandmothers stell how they did [seed at r r a, and consequently, in would how and hired un the early history of the United bits editorable for, and the state of the habits and cachana of the propel in [The habits and cachana of the propel in [The habits and cachana of the propel in [The habits States, and which is the first to remain a first proper in [The habits States, and which is the first to remain a first proper in [The habits States, and the states of the habits and cachana of the propel in [The habits States, and the states of the habits and cachana of the propel in [The habits States, and the states of the habits of the habits states are states in the states of the habits and cachana of the propel in [The habits States and the states of the habits and the states of the habits and the states of the habits are states of the sta Occurancy. Occurance and process of seasons then to adopt briter, house the out rectors, cent if applied and was one to recover-restricted, monage each, flash-chaint, gibe. I so files as required, and by our own experience you which been for your through mode, and in houselessings in Deman, is, be in a dyffiles it lead of waring ack cloth, as are clothed in too much. We further remark that the Brothsome off fine fines.

The American needed of deing business in invocation. Below settlemental that it is Broths. The American needed of the single settlement in the wear, to be well accomplised on the circle, which Evrope must be satisfied with the limit and foot measurement. You say must be per large regarder with the single settlement of the settlement of the control of the settlement of the se yet or we surely would. We still entertain the hope that if the massion continues to prosper that it will be self supporting in a few years, and do not forget a foreign Mission is quite different from a Home Mission in a financial

#### From Elblick Da

10-DAY we met in council to make ments for our frost, to be held on the South The business was dispensed with in good time Bro. Hetric from Philadelphia was present There were ten added to our congregation du Supplying use give every treatistic American ring the day, one by letter, two rechined and with a family, one hundred acres of land, and seven by hapters. It was a day long to be thereafthis of the balance from for to thirty acres, and two-fifths mone, but let them depend may be for our good and redound to the honor may be for our good and redound to the honor and glory of God. We nere sorry brother Het-ric could not remain and preach for us over

# Gospel Success.

And they that he wise shall shine as the buildness of the firmament; and they that turn many to righteousness, as the stars forever and ever—Dan 18:3.

Brother Fitz and the writer lately held a few meetings in Adams Co., Iowa. One haptized. ALFRED BOWESS. Gettysburg, Ohio, Sept. 15,-Brother Bashon

has been preaching in this vicinity for two weeks with quies an interest. Fifteen accessions Dunkirk, Ohio - Another accession by haptism to Eagle Creek Church on last Sunday.

May the good work go on that we may enjoy
this freedom from sin. S. T. BOSSERMAN. Longmont, Col.—Our communion meeting rill be held on the 4th of October. Also a se-

ries of meetings commencing one week previou J. S. Fider. Gawego, Kan.—There are three speakers, two siting brothron and thirty-five mem this church. Our communion will be October 11th, commencing at 5 p. m. We invite breth-11th, commencing as where the real and sisters to be with us.

C. H. Kingley

Rock Greek Church, Ill .- Our Love-feast in past and it was indeed a feast of love long to be remembered. Brethren Edmond Forney, John Emmert, J. H. Moore, Henry Martin and Daniel Deardorff, were with us and held forth the Word of Life with power. We were much encouraged, and we think some good impressions were made. Come again, brethren, we are always glad to see you.

A. L. GRATER. always glad to see you.

From Fairfield, Pa.-The brethren of Marsh FF0a rations, Co. Pu., organised a Sunday-school with the following officers: J. H. Bos-serman, Supt., J. F. Kittingar, Asst., John Bucher Trees, C. Byers and Lydia Bosserman Dutner Frees, C. Dyers and Lydia Dosserman, Labrariana, J. S. Kittinger, Chorister and Sec-retary. One member of the school has been haptized. The Children at Work is used and gives general satisfaction. A number of Teste ments have been distributed. J. L. KITTINGER.

Edna Mills, ind —I left my home on the 20th and west to Jackson County and commenced meeting next evening with a good attendance While there we baptized nine at Retreat, and then went to another place where the doctrine of the Brethren never was preached; had three meetings with two more applicants. Them are now twenty-nine members in that county, of whom twenty-bye were baptized within teu months. May the blessing of God rest upon the brethren and sisters everywhere. Returned home Sept. Sth.—was sick one week while gone. J. W. Merzons.

Greasy Creek, Va .- On the 6th inst, we con vened together for the parpose of tecking into the affairs of the church. The visiting breth-ren all made a report of their visit, and they reported nothing but love. Two brethren who had been going the downward road, came back to the fold, acknowledged their faults and were restored to full fellowship. We will hold our Love-feast on the 4th and 5th of October, and we desire some of our traveling breshren to be with us. If any will come, write to us at Greas; Creek, Floyd Co., Va. C. D. Hyllox.

#### An Appeal for Aid.

BOTHER George W. Stickelman who li D in the Northwest part of this Salma Co, has a derauged child that has ben so now for about three years, claused by sickness and is a great deal of trouble to the family on account that he is continualy on the go and plundering the house, tearing the hed things off the beds and breaking everything that will brake that he can get his hand on so they have to keep a constant watch over him, and as the present law is of this state he would have to pay his way if he was to send him to the assi-lum which he is not able, and now it is neces-eary that he build an additional Room to his house ao as to keep the boy in an empty one as mones as as to heep the cop in an empty one as the winter is now approaching some special arringements is got to be made, and he is not able to do it so he has concluded to call on his brethren to assist, him by donating means so as to enable him to git lumber to build said Room brother stickelman is sorry to have to make this appeal but netual necessity drives him to it and I can truly say that he is worth of accusmor, he houself is an open harted kind brother and will do all in the case of needscarty that he can, so let me say to you brethren that but a trifle given by a number of brethren will an-swer his purpose and Relieve him of his present day.

brother John Umplhet Malta Bend, Salina Co Mo. and a Report will be given of all and a no-Mo. and a Report was to a score as there tice will be given to stop as score as there D. L. Williams Brownsville, Mo,

# From Mt. Morris, 111.

OUR LORD'S DAY BOINGS

ren, eisters and triends met Aug 31st. at 10:30 a. m. in Seminary Chapel for dedicatory services. Bro. J. C. Lehman o Franklin Grove being present opened the exer-ses with an exhortation and prayer. Bro. J. Stein then led in discourse by using Psalm 84:10 11 -

#### DAVID'S CHOICE. I. He called attention

That David was a man after the Divine Imag —"God's own heart." Therefore he desired clos-

intimacy with Him because it was most accorant with his inspired longings

II. THE PLACE HE WOULD RATHER OCCUPY TRAN DWELL, IN THE TENTS OF WESTERNESS.— That of the humble position of a doorkeeper Just so it was in the "House of His God."—A house conssenated to the service His soul loved, rather than dwell in the frair sient tabermacles of ambition, venity, and the attendant pleasures of a life discordant to the

III. THE BEARD'S HE ASSIGNED FOR THIS REPERENCE. "For the Lord God is a sun and shirld, the Lord will give grave and glos g: no good thing will He withhold from them that walk uprightly." How explicit and grand his remons. They are the experience of every truly regenerated heart -the animating influence verming their lives.

The entire discourse was delivered in an ir pressive manner, with urgent appeals to believers that our deportment be actuated by the deep-toned piety of our profession; also with samest appeals to the unconverted to accept a sernest appeals to the unconverted to accept a position in "God's spiritual House" if it be but an humble one. A few appropriate remarks by brother Lehman and services closed, we believe with a bettered condition of the anditors. In when Bro. J. H. Moore was present and dressed an audience from Rom. 12: 2. Theme,
TRANSFORMATION OF THE BEART.

Sept. 7th, 10; 30 a. N. met again in the chap el for divine service at which hour Eld. Stein addressed an attentive audience, composed argely of students and village friends "THE CONSTRAINING INPLUENCE OF CHEEST'S LOVE."-2 Cor. 5:14. He showed in what ways Chaist's love has a constraining and restrains influence upon the hearts and minds of indiv uals, especially those who profess to know Him as their Savior. Brother Stein strikes at popular sins without reserve, and shows the abs late necessity of purity of purpose and classity of life in all its phases. Her remarks tend to incite all to feet they should be more devoted to the cause of right and truth as revealed

the Gosnel -have in them been of earth and At close of "chapel service" Sept. 14th, we were much delighted to learn that descourse Mattie A. Lear and consented to address & Met at usual hour in church capacity wi ister Lear delivered an instructive and affecting discourse based upon Eph, 9: 4; after which one of the ministers present closed the meeting.

On each of the days corresponding with the hove dates, "Som. B. S." met in regular session at 4:00 P. M., and an especial interest was a ifested on the part of all in attendance. number present at our last meeting was 16: which time there were 60 in 33. Div., and the little folks seemed much pleased over the tinted Children at Work presented them. Thus

# Mations

The District Meeting for the Southern Di trict of Mo., will be held in the Brush Creek Church, three imites south of Osceola, St. Clair Co., October 16th and 17th.

There will be a Love-fesst in the Crooked, Greek Congregation, Washington Co., Iowa, at the house of brother Henry Etter, seven miles west of Washington, commencing on the eve. of the 19th of October and continue over Sun-A. Wotz.

#### Announcements.

Netlers should be brief, and wrates on paper separate from all other business.

Sept.-26, 17, Bothal Church, Thaper and Fillman Co

White his profes and Deleteble at 2 P M

Burriane Congregation, Read Co., 16, hept 10, at 8 p. z. 55, White Water Chinals, there acles N. S. of Control D.

A. 27, Christian Co., Ill., 5 miles west Morrisonville, at Bra. Peter Dog's, at 4 P. 27, North Solomon Church, Smith Co., K: at Bro. J. Wagener's, at 2 P. M. 25, 26, six miles south of Iowa Center, Stor Co., at Bro. Samuel Myers', at 10 A. M.

Punther Creek Church, Woodford Co. at 10 A M. 19, Black Hiver Median Co., O. at 5 P. M. 22, 28, Peabody Church, Marico Co., Kan., Elder Samuel Rairigh's, 5 miles morth a 3 miles west of Peabody, at 2 P. M.

27, Poplar Ridge Congregation, Defia: Oldo, Connect Sept. 13.

S, Lower Minni Church, O, 53 : went of Engine, of 2 r. m.

Smith Fork Church, Clinton Co-miles north of Platteburg.
 Pigeon Creek Church, 101, 642 r. 11

28, Washington Creok Church, S males S. of Lawrence, Kan, at 10 A. M. 7, Glade Rus M. H., Rural Valley, Pr. John M. H., Pa., Oct. 16.

30, 31, Winhlam's Grove, Stephenson Co , Ill at 1 P. M. Franklin Church, 414 miles N. E. of Leon Scentur Co., Is.

24. Spring Creek Church, Kasejusko Co. Ind., 032 miles south of Prerotton, and a miles N. W. of Collamer. 51, Lower Fall Creek Church, Madison Co. Ind., 25 10 A. M.

4, Mill Creek Church, Adams Co., Ill., at 10 4. Root River congregation, Fillmore

29, 30, Dry Creek, Linn Co., Ioy A. Thornsapple District, Mich., T miles S. E. of Lowell, at 10 A. M. Those coming by rail will stop off at Lowell.
 Oak Greec Church, Hancock, Ohio, St. miles

Nort-1, Okaw Church, Piatt Ill., at 10 a. a

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2, Legan Church, Logan Co., Ohio, at 2 P. M. The Last Supper. A branfest, colored picture, ab Jessa and bin disciples as the table, with the scale being them. He has the state of the color and the disciples as the table, with the scale being them. He has that transported by is pointed out by name in the margin of the ple Price, out copy, 16 cents, 2 cohors, 25 cents - 8

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W. U. R. R. TIME TABLE.

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 16.

Vol. IV.

#### Lanark, Ill., September 29, 1879.

No. 40.

# General Agents THE BRETHREN AT WORK Tract Society.

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ety; Manus riptal. SIXTH PAGE-Water Baptism and the Blood of Christ.-M. M. E. From Palestine.-J W. Mc-

SEVENYIT PROE- From English Biver, Chin CVENTY PROUE—From English Bever, Chunch Livie M. Strower.—From Cyben Bud.—Basson Watson; From Alexandrin, Mo—M. E. Rose, Notes of Travel.—John C. Allber; The Debut-W.B. Rosse; From Berchaum, Mechigan.—Lull-Ingleright.—From Farragul; Jown.—J. M. Engleright.—Prom Farragul; Jown.—M. Bud begie; From Good Hart, Michigan.—Lydin A.

Krise; Information Wanted - 4, B, Kimler; Sh Hath Done What She Co old - C. H. Bulsbough. Eionth Page—Missonary Mesting, S. W. Lindow et; Fragments.—S. C. Keim; Fr. M. St. Mar-tins, Mo.—D. Bowinsh; From Marshall Co., III C. S. Helsknger; From Bremo Bluff, Va.—Jalis

#### A SOLEMN DUTY, DANGEROUS TO NEGLECT.

"HERE is, perhaps no Christian duty of more importance to the success of the church sembling ourselves together at the time and place appointed for public worship. Few, indeed, of you, dear brothren and sisters, who are deprived of this blessed privilege, know to what extent your power in the church to do good is curtailed. Then, may we not with propriety ask of you, to be the more fervently engaged in prayer in behalf of the services of the sauctuary though not yourselves present. Your power e sauctuary, were you present, would consist in these: A word litly spoken for Jesus, are like "apples of gold in pictures of silver," are not heard there. While the church goeth forth, 'as a mighty army with banners, and shineth clear as the sun, fair as the moon; then, a soldier of the army is absent, and a star of the gloustellation is not seen." Hence the arrow of conviction, by word or by a silent act was not centered by you into the heart of one who should have there and then died unto sin but went on in sin, toning, otherwise, its hest opportunity. Or that light that did not shine into that heavenly piace to be shed abroad in me b-nighted soul, which, by your influence only, was destined to eternal day, or everlasting night. Then, also your presence might have lavigorated the drooping spirit of the minister, who, through sympathy with you in part, and discouraged by the absence of megligent mem .

absent, he was by no means so well composed and qualified for the scients task as if all had been present. Hence your absence with that power of that word which there and then would have otherwise been made effectual in the now-The apostle, saw infinitely more in the coa-

MANU, "not to forsake the assembling of yoursolves together," than we, at once may c hend. And for this reason this subject was thought worthy of this effort, so that those who are unavoidably deprived of this great means of occupying their talent, might be en couraged to apply every other God-given mean in their reach to supply what is lost kers. And also to impress upon the minds of those who uld attend and do not, the awful responsibility that rests upon and against them, to be answer ed at the great and coming day. And as it is a growing practice and threatens a formidable rosching danger, the watchman on the wall of Zion must feel it his duty to sound out might

sly the alarm. While this is read, which I shall now add, no doubt a thousand and one hundred nesses will say, Amen. And that i this: That the longer we persistently or neglicoully absented corselves from the house of the Lord, the less desire we had to be there, and the farther we found ourselves on the backgrounds of holy rectitude and godliness. Then, m it not an approaching danger so the practice becomes more prevalent?

Now when excuses are to be neads for not at tending; let such excuses always be unde in our consciences to God. For when you make them to your brethron it only disgusts them, for they know if your excuses were laudable you would not need to make them, but would be self-evident. But if you can command a business of a capital of hundreds or thousands and tell your brethren the cause of your absence was on account of not owning a private conveyance, your brother will only lose confidence in your fidelity. You should look to your Maker and Master for an excuse; remember that a mechanic who is worth \$2,000 can as easily buy a horse and carriage for \$100 as a farmer can who is worth no more; and as to keeping a horse, whenever the fa armer sells a bushel of grain at what he can afford to raise it, the me-chanic can buy it at that; and the mechanic seldom adheres to a trade that does not hold its

own with that of the farmer But the poor we have stways with us, but they seldom make excuses to men, for they know God knows their circumstances without making excuses to men. But truly devoted, poor Christians will walk as far to church on the Lord's day, and expose themselves as rough to the inclemency of the weather to do so, as they will on week days to attend to worldly matters; while some professing Christianity will scarcely ride out and expose thereselves as much to attend worship as they would to attend to business affairs. Minister's duty require that all of their auditors should know full well that lew things can lawfully hinder them. Hence for you to say, wan't go to day because there will be but few there," is in virtue to say, "the minister that's there and is Wounded, may for my part, be altogether slein; or it is simply more fully to bring about what had been without your aid so far already wrong to be suffered, to wit: a feelure in the house of God. The very spot where Jesus has promised to be present Yes, the very spot "Wheresoever." his preaching hindered. Acts 21:28-38 Then that should for your benefit be at your very meeting house, or at the very achool-house or private dwelling, or barn, or grove, whenover it is your privilege to most with the peo-ple of God to worship.

In conclusion, I will yet offer as a thought against a brother or sister, some one will be that I, in my short experience, observe to be the liere it to be true, and it will have its bearing what I, in my short experie

here, and from cure of the safety of others mightiest power in the church of Gcd, in dis- in all cases, unless positively proven to the c seminating his truth from the sanctuary, and impressing it on the diversified minds of the hearing world. And that is a full attendance of others may have hindered or curtailed the and hearty co-operation of every member, that your housers think could in reason get there, and are not afraid to come up near the altar then Nave otherwise been many execusar in see prov-er of God unto salvation; and saved poor minis-ters from the temptation of yielding in weak-close after. Oh, what a power. Now your houses to the descouragement. goes away without conviction or an impression.

when all this was done decently and in order, then whose fault is it? But on the other hand this power to do sonly good, and glorify God, forfeited for the want of openry. Oh, what u fault to secount for! And when does the apostle in Gal. 6: 8, and 2 Thess. 3: 13, say we should become weary in well-doing? Answer. never. Dear brethren and sisters, think on these things.

FALSE WITNESSES.

BY JOHN FORNEY.

"Thou shall not bear false witness," Mait. 19-

TO act falsely is a dishonor to any personal there is always some one decrived by there is always some one deceived by him. And when it comes to hearing false witness in any case concerning any matter, there is alw one party deceived, and at the same time the our against whom the witness goes is greatly injured, while both judge and jury are deceived; and by it men of innocency have been combined ed to line, yea, to imprisonment and death. Then we do not wonder why God made it a strict point of law, "Thou shalt not bear false witness against thy neighbor," and though ev-er so wrong and hurtful to character, yet the evil was practiced in all ages, so that even holy men of God, had to suffer by it. Rev. 35: 11 David said false witnesses did rise up, they laid to my charge things that I knew not So. Notwithstanding we are told that a false witness shall not go unpunished, and he that speaketh lies sloult not escape. Deut. 19: 16, 20. We can see what God's law required to he done with on that bore false witness against his brother: He was to suffer all the evil, before all, that he had thought to bring on his brethren. So Israel was told to not the evil away from among them, and those which remain shall bear and fear, and thine eye shall not pity, but life shall go for life. Yet men would continue to bear take witness out of eavy and malice, when they could not accombish their object in an honest

way, as we see in Matt. 26: 59-69. Here they even sought false witnesses, and it seems they were not so very plenty in that day; but ut last they found two that was willing to bear false witness. It seems that false witnesses could be found when sought for, and that by a people professing godiness, to bear false witness against the best person on carth, (Jesus the Auointed One). Though men knew long since that falsehoods and lies were an evil, and the devil its author, and an abominable crime that will not pass the judgment of God unpunished, and will exclude the guilty one from the kingdom of Christ and of God, yet we can trace this evil into the church in an early day. Acts 5: 1. 9, 3. In the case of Annanias and Saphira his when they here false witness in their own and had to dessive both the church and the Fin ly Ghost, brought upon themselves swift de struction. There were false brethren in l'aul's day from which he suffered perils, 2 Cor. 11: 26, also by his Jewish brethren he wasgreatly withstood by false witnesses and accusations, and

Brethren and susters, let us ruse a warming damaging to the best and holiest men of the church; for if one or two bear false witness

We are aware that the same kind of characters are in the world and in families, yeain churches that are represented in the alpassages of Scripture named in this article. Some of us have learned to know such that spoke falsely for self-gain or to chest the govcrament out of a few dollars tax, they will this is all we have. This is like Ananus, false in your own case. Another one brings an un truth to bear against his neighbor, third against his brother in the church to hurt his character falsely, or to save some respected friend from his due penalty. I say again, let us raise the alarm to our children, to our neighhors, yes, to the church, that this alarming sin may be rooted up and die. On, when will it rying-ground in the bottomless pet where Satan the old serpent will be scaled up that bore the Brst fulse witness, yes, was the Brst deceiv-

Let us look well to ourselves that we suffer not the sting of this sin and lose our right to the kingdom of God and of Christ.

#### RELIGION.

WE have seldom read a more finished description of this heavenly principle asy language, than the following extracted from the English Monthly Review. Religion- that messenger of Heav-

dwells not exclusively in cells or cloisters, but goes forth among men, not to frown upon their appeness, but to do them good; she is familiar and cheerful at the tables and fire-sides of the happy; she is equally intunate in the dwellings of poverty and sorrow, where she encourages the innocent smiles of youth, and kindles e of sevenity on the venerable front of age; she is found, too, at the bed-side of the sick, when the attendants have ceased from their isbors, and the heart is almost still; she is seen in the house of mourning, positing upward to the so long as there is evil that can be prevented, or kinduess that can be given, and it is not till the last duty is done that she hastens away and raises her altar in the wilderness, so that she may not be seen of men."

# SCRAPS

BY D. C. MINOMATE.

Whenever you "east about in your mind" what wouldst thou have me to do," think whether you could not do something for the conversion of sunners by contributing a few peuce to the City Massion Service. Now instead of paying five cents for a eigar send it to S. T. Bosserman along with the 95 cents you we to your Lord.

The Progressive Christian suggests that the workers in the City Mission Field be authd to receive aid from the towns and cities wherein they labor, and thus make that service partially or wholly self-supporting. That is right. The brethren will find that the hospitable Gains' and Lydius' in every town and city and they will doubtless avail the magives of every lawful opportunity to forward the Lord's

We knew a Christian, who we supposed to be near death, who was asked if she did not doire to be restored to health, who replied, "I do not know that I have any desire to express in the matter." Suppose the whole question was left to you, what would you say? "Well, if it ere all referred to see, then I would refer it all back to Christ." This saint was in perfect all luck to Christ." This saint was in perfect harmony with the will of God. This at that life of which the apostles speak, when they say, "The just shall live by farth." They that trust in the Lord shall never be confounded." They shall be as Mount Zoon that cannot be removed

# SOMEBODY'S MOTHER THE woman was old, and ragged, and gray And bent with the chill of the winter's de

The streets were whole with a recent snow.

And the woman's feet with are were slow. At the crowled crossing she waited long.

Of human beings who passed her by, Unkeeded the glance of her anxions et

Down the street, with laughter and sho Glad in the freedom of "school let out," Come, happy hops, like a flock of sheep, Hulling the snow, piled white and deep Passed the woman, so old and gray, Hastened the children on their

None offered a helping hand to her, So weak, so tunid, afraid to stir, Lest the carriage wheels or the horses' feet Should trample her down in the slippery str At last came out of the merry troop

She placed, and so, without hurt or He guided the trembling feet along Then back again to his friends he went. His young heart happy and well content

She's "somebody's mother," boys, you know For all she need, and noor, and slow To help my mother—you understand-If ever she's poor, and old, and gray, And her own dear boy is far aw

'Somebody's mother" bowed low her head home that night, and the prayer she s Faint was the voice, and worn and weak, Angels cought the faltering word, And "Somebody's mother's" prayer was heard

> A DELUSIVE IDEA. BY S. N. KRY.

"The gates of hell shall not premit against

PROM the above passage of Scripture very many get the idea that God's on over his church is such that it cannot err, that no evil or delusive doctrine can prevail against it, or do it any essential barm. This idea is eoo firmed by another passage, viz: "What soever ye bind on earth, shall be bound in heaven." (Verse 19.) Church infallibility is proven in the minds of many by these two passages. The Papal Church resorts to the same doctrine to prove the infallibility of the Pope. But this idea is not in harmony with the his tory of the church, even in the apostol ic age; for Paul informs us that the mys tery of injusity commenced its devastat ing work in his day, so much so that all they of Asia were turned away. And before John, the revelator, left the sphere of action, he gave us a bistory of the seven churches of Asia, which is rather a sorrowful one, showing that evil, error, and false doctrine did pre vail against the church to an alarming

Now the delusion in that idea as this The church may be engulfed in tradition and doctrines of men, and many of the isms of the day, and yet feel perfectly secure, just as were the Landiceans, say ing "I am rich and lack for nothing e can barm us; hell cannot pres against us; when they were miserable poor, wretched, blind and naked, and ready to be spewed out.

God's protection is over the faithfulthose who continue steadfast in word and doctrine, but apostates have no claim upon him whatever. The correct meaning of the first named passage is simply this: Christ's soul was in the hell here seen not felt, theo will conviction fall and und-filed; let us ever be of the "ye he is managing it most successfully in spoken of Acts 2: 31, "that his soul was readily, and stepping over the line from arc not of this world," that our light destroying scale. The world is running

corruptioo," but by the power of the ection he triumphed over death and Hell, Hades, grave, and thereby opened the way for his church to be r med from under hell's dominion, (which hitherto prevailed against it).

In reference to the nineteenth verse it is said the Jews made a map a doctor of the law, they used to put into his hands the key of the closet in the temple where the sacred writings were deposited, sygmfying that they gave him authority to teach and to explain the Script ures and law of God to the people.

Likewise Christ gave to Peter this blem of authority, which be also freely used upon the day of Pentecost and the house of Cornelius; and further we have oo account of any successor, except in the line of Popes, and these see do not recognize.

# "WHAT BECOMES OF THESE ED?"

BY S. T. BOUSEDMAN T is a query in the minds of many why so little success attends the ef forts that are being put forth in the con

ersion of the sinner. The minister who

spends his time, talent and a large share of his means in his calling, is sometimes made to mouro over his little success. In looking over his congregation he sees the approving smile, the falling tear and the penitent look. But ofttimes in oth er visits he sees works of indifference in those former mellowed hearts, and hopes of success not flattering. The members attend church regularly and seem to fill their places with credit to themselves and to the cause, yet their labors are seemingly fruitless. The uoconverted even look with surprise at the little successes of the church, little thicking that the cause may lie within themselves What then is the cause of all this fruitless labor? The reasons are obvious and not a few. It is admitted by all that great efforts are being made for the exteosion of Christ's kingdom. Time, tal-ent and means, all are expended and everything available brought into requisition for the extension of Zion's borders But with all this the success does not compare favorably to the means extended. In enumerating some of the reasonas heretofore stated, we will first ootice

It is a natural instinct in man to re main in his original position unless he sees something better, and more desira hle, and an advantage in the change Implements of machinery of accient manufacture are in disuse and give way to those of modern inventious of their superior advantages. The farm ers or mechanics being convicted of the truth, and seeing the utility of the change readily accepts. We cling to our na tive country with the utmost tenseity are willing to live and die there neless iog advantagessaperior in health, wealth.

not be shown up.

When those facts are catablished we change. The line between the church and the world must be very conspic Its advantages must be exhibited: its taught in order that the sinner can read ily see the advantages of making the change. Its saving influences must be

oot left in bell, neither did his flesh see the world into the church will be the may shine and he influential in winning souls to Christ. May we ever make happy result. "I see no difference be-tween the church and the world." "I am true exhibition of our faith practically. just as good as those in the church," are that others may see and know that there mmon expressions by some, and bears is a reality in the religion of Jesus Christ. and that there is a wide, and saving difsee no necssity of a chaose. "The church has her "festivals," so have we. She ference between the world and the church. has her "fairs," so have we. She has

PRIDE

BY A. DERCKER.

not, so have we. She has her "shows" and "grab bags" at ten cents a grip, all A ND now abideth pride, fashion, ex-travagance, these three, but the to raise money for the Lord (?) so have we. They do things just as we who are greatest of these three is pride, simply classed the "world," and we think there because it is the root of the whole mat is such similarity that we would have ter. Destroy the root and the tree will die. It is hardly worth while to waste

amunition in shooting at fashion and extravagaoce as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blow; plain exterior may cover up a plain heart. Some rules work two ways, but some will not We are asked whether a person might oot he fond of dress and oronments without being proud? I reply, when you see the fox's tail peeping out of the hole you may be sure the fox is within Jewlry, costly and fashionable clothing may all be incocent things in their place but when hung dpon a human form they give most conclusive evidence of a proud beart. But is it possible that a man can be found at this advanced age of refine ment that dares to write or speak a word

against pride and its conseque The pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age and are living in better times. Our fathers and moth ers were far hebind the times; they were good coongb in their way, they would not do now; they wore plain clothes, and sung old fashioned hymos; they talked and acted like some old pilgrims that were looking for a better country, and when they left the world they contended to the very last that they were going to a city where there is no night. But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. ism, wit and humor; no is "just the man," be Christians now and do as we need but upon a more mature reflection will be used for churches, cablooded condemn him for it. They listed to a seats, costly, carpets, a fablicable discourse of one more aeriously disposed preacher, and all our singing done to order. Now if this is not singing with the spirit and with the understanding also, then what is it? That is the onestion I know it is a little risky to speak

out against pride at this day and age secause the churches are full of it, and buodreds who occupy the pulpit whose duty it is to point out these evils plaioly are like "dumb dogs, they don't even bark at it," and io proportion as pride gains in a church spiritual life dies they will not, cannot dwell together, for they are eternal opposites. It is a sio for men and women professing Christianity to speed money the way they do to grat ify a proud heart, when ten out of every twelve of the bunian race are yet un saved, and six out of twelve have not so much as heard the gospel of Christ. There are many evils in the land and in the church, but I doubt if any evil is doing more barm than pride. made its way into the church by de

grees, and now rules with a rod of iron It seems that nearly all creation is kept busy in farnishing fashions to satisfy the erriogs of the depraved beart There is no such thing in beaven or earth as a proud Christiso. Pride is of the devil. It originated with him, and

The fault may lie largely with indiidual members, who at home or abroad do not show that they have passed from death noto life by that fervent love. godly walk, and boly conversation as they should. In assembling at public worship instead of being earnestly en gaged to secret prayer for the cause and for the success of their ministers, will sit

ber "public auctions," pretending to sell

a thing of great value (?) when she has

and talk about their secular affairs, crops, borses, merchandise, and in this way th seed that is sown by the earnestly enmeasurably, if not altogeth gaged saint. er loses its effects

erations, theorizes much; but the practi-

Again, it may be the mioisters a fault. He is a speculative in his delib

cal part is neglected. In the pulpit he may be effective, but when out he de stroys it all by indifferent and thought less talk. This is the way the good seed is lost by many nothinking professors of the religion of Jesus. Why not bring about a much occded reform? Cling to the old paths, get the world out of heart, and more of Christ in, and live separate from the world, then can the ine he conspicuously drawn, the church wield a greater influence and produce happier results. The sinner who looks surprisingly at the slow working of the hurch, let us look at him and see if he is not also at fault. There are too many superficial hearers among them, full of sentimentalism, baving oo depth. they find a minister who will preach their pet theories, be full of sensational ism, wit and humor; he is "just the man, discourse of one more seriously disposed and are somewhat moved, "with joy rethe two kingdoms-of light and of darkceive the word," but on account of ness as of the church and of the world. ing no depth the plant withers and the The line of demarcation is so faintly ared is lost. Some are "compromi drawn that it is scarcely discernable hearers." They hear the word, but hence the advantages of the church canwhen the thore of persecution arises or of self-denial will compromise their relig-

ion, sell their birthright for a "mess pottage" and allow the seed to be chok Again, some are "hardeoed her rs," when the pearls (the religion of esus) are east (preached) however plain and practical "because of the word, by and by they become offended and tra

ple it under their feet and receive it not. Thus looking at the carelessness of many Christian professors and of the many agents that the enemy has employed we can readily see where the seed is going.

We are still glad to know, there are

some who are "practical hearers," the ground of whose hearts are ever mellow nd receive the truth of Jesus and pracice it in bonor to his name and to the redit of the cause, and by their boly siety constrain others to accept the terr of the gospel and travel together on the highway to beaven. Fellow Christian, let as ever try to keep our religion pure crazy, the rich lead the way because they can, while the poor strain evernerve to keep with them, and the devil laughs to see them rush on. The angels of God would shrink from the society of many fashionable Christians of this day

For the Lord himself shall descend from angel, and with the trump of God; and the dead in Christ shall rise first, then we which are ulive and remain shall be caught up together with them in the clouds, to meet the Lord in the sir; and so shall we ever he with the Lord 'I Thesa 4: 16, 17. "But the rest of the dear lived not again until the thousand years mer finished. This is the first resurrection. Bless ed and holy is he that both part in the first resurrection; on such the second death both in power, but they sum us process. Christ, and shall reign with him a thousand years." Rev 23; 5, 6.

O BLESSED thought to be worthy i dead to come with Christ, and it living to remain with him a thousand years. If a thousand years on earth with our blessed Redcemer were all that we would receive is it not worth striving for! But this is not all, he still offers us more and that is eternal life. Oh what a dreadful thought to think of ly ing in the grave till the end of the thons and years, then to come forth to be east

into the lake of fire. Rev. 20: 14.

that we do not set our hearts too much on the things of this world, and so en tangle ourselves as to be deprived of the first resurrection. To the sinner I would say, stop in your downward course, and think what a dreadful thing it would be to be east out from all that is good and holy. Think, sinner, and flee to the Lord for safety, for he stands with outstretch ed arms to receive you. I ask you in the name of Christ to take his yoke upon you, for he says, "my yoke is easy and my burden is light." Matt. 11: 30. The day will come when you will say, blessed day that I fled to Jesus for relief, for then you are safe from the storms of this life, and when the monster death shail claim you as his, you can say, "I be able to say this, and to enter into the

each and all of us to say this. Let us heave be sober and temperate in all things, and not let the filth of this world spot our garments; let us love one another Christ loved us, ever looking to him for strength, for without bim we can do

Unionville, Iowa

# GO, TEACH, BAPTIZE, WHO? WHERE? THE PROMISE?

# FIRST, the Savior's command is to go

This is imperative, and as long as we refuse we disobey one of the most er. "If any man have not the "pirit of but dangerous. The cost, taking time Christ he is none of his." When Christ into the account, often amounts to more yourself upon them. The command to go there is given, not only by precept, but by example. No squirming, breth-pay tast and hadded it over.

The second command of the great commission is just as imperative as the from the beart, bloometh on the tongue, first. It says, "Teach." Let them strike, and bearetb fruit in the actions.

ren, it will not do.

"Tell my people their - - m l h this is applied in the command, "Teach." Tenching the world the ways of the Lord requires the same aggressive spirit that

The carnal mind being enmity against God, not subject to his will, &c. Men are not going to urge us to come and teach them a doctrine so contrary to their natural disposition. The world did not want Christ to teach the doetrine he did but still he taught it, having their good in view. Children, when sick, don't generally want to take medicine, and

nurses must often use force. In teaching the gospel we are not to the hearts of men with "the sharper than any two edged aword"—the wordof God Baptize comes in number 3. This i also imperative like the rest No promise given without it, and it men lik the fold some other way and claim till promises of God, aggressiven so on on part is also required in keeping then out. It may bring upon us moves; bu if these things were done in the gretree, what else need we expect in the

dry. But who is to go? We suswer men full of the Holy Ghost-full of pow w-men who are apt (qualified ) to tend Men sound in the faith "once delivered to the saints." It short, men who have Brethren and sisters, let us by careful a saving knowledge of Christ. But who are they to teach? Answer, those who are susceptible of being taught, old or young, rich or poor, king or p-sount black or white. The dwellers in cities towns, or constry, whether found in Asia, Africa, Europe, America, or Au-

swer, the everlasting gospel of Christ The object of going, teaching, and baptizing is to liberate men from the thralldom of sin, and as the gospel of Je sus is a perfect law of liberty nothing else is necessary to be taught for that gospel. Yes, that gospel alone can save men. Paul says it is the not a power of God unto salvation, &c. Teaching ti gospel is what Jesus meant when he said. "teach them to observe all things what have fought a good fight, I have kept soever I have commanded you." The Oh, what a blessed thing to promise, lo, I am with you alway, even nate the end of the world. Gloriou rest of the Father which art in heaven! promise, why should we fear to go teach

Brethren and sisters, may God help &c., when he who has all power in en or earth will be always with usstand by us in six troubles, and not for sake us in the seventh.

With us when we toil in sadness Sowing much and resping non-Telling us that in the fature Golden harvests shall be won

With us when the storm is successive O'er our pathway dark and dr Making hope within our bosom.

Stilling every auxious fear

With us in the lonely valley, hen we cross the chilling stre Lighting up the steps to glory With salvation's radiant beam

Going to law with a neighbor is no positive commands of the great Law-giv- only unpleasant, and often misebievous, was yet with the Father, the Spirit said, than the principal. It might be well to "Go." Yes, go and save a perishing take a lesson from a certain judge who, world. Did not say wait till you are when calling cases for trial, came to one sent for; but go and be aggressive: force of debt. He asked the attorney the

Wisdom is the olive that springeth

# Home and Family.

# MV PHPHS

BY MARY A STEEN

TILIS morning as I started to school I felt both happy and sad. Happy ase I am anxious to begin my nev 'wreath," sad because I must soon say good-by to the dear boys and girls with whom I have spent so many bappy hours. Happy hours did I say? Yes, happy hours, for I assure you I have very good boys and girls. I have not heard a had word on the play ground, nor any re ported as having used bad words. I have had no quarrels, or disputes to settle during the term. All seemed to be per

It is lovable to watch them at play for they play with all their might and strength and when they hear the bell ring to call them to work, they are all prompting etting to their scats with their faces all aglow; and as the gentle breez es sweep through the room they seem to kiss each red cheek and wake the ur chin's mind to study. O! to see these beautiful little faces, and, too, the sweet sound of each voice as it joins in sing ing, lights and awakes the admiration iu any hearer or looker on.

But with these, as with everything else I love on earth, I must sooner or later part, only to remember. Oh, could every parent and teacher only know hat each child would attain to wisdom's stralia. But what is to be taught? An ways, what a bappy consolation it would bely But this is impossible; we must part, wondering, for the future alone can tell. The good and industrious will find his friends among the wise, the honprable and learned. While the indolent will find his among the careless, the ignorset, and the uncouth. Reader, will you be industrious, or idle?

# THE RIGHTEOUS DEAD

SINCE the transgression of our first parents death has passed upon all Who has not stood by the death hed of a relative or friend and watched the sinking form as death stole a march upon his victim?

The mother's tears of affection moisten the infant brow of death. Her farewell kiss is planted upon the lips that so often have been pressed to hers for the good-night kiss, and then the little one is laid away in its dusty bed to rest. The mother weeps for the child, the child weeps for the mother, the brother for the sister and the sister for the brother.

All weep at the portals of the grave. But why weep for the righteous aes for they have gone "Where the wicked cease from troubling and the weary are at rest." Beautiful thought! no feelings of animosity can pierce their way through that lonely mound. No cruel darts of sorrow, no keen arrows of false friendship can penetrate that pulseless beart. We often retire to the graves of our loved ones and the thirsty dust that covers their affectionate forms drinks the scald ing tears of sorrow. But mourner, look up through that blinding mist of tears and see the eye of pity that looks down from above. Hear the comforting words that so many long years ago fell from those lips that once were silent in that ear that has so long been dest, will eateh the sound of the Life Giver's your as it reverherates throughthe chambers of the dead, and those moldy eyelids that have been so long pressed down by the finger of death will open to behold their glorious reward. "The aged Christian who has plodded his way along the mazy that bids the righteous dead from their dusty beds arise. The youthful voyager whose bark sank beneath the waters while sailing in the Master's service, will espond to its welcome tones, and chang ing his shroud for the glistening robes of white, will meet in mid air, him wh nalocked his prison cell." be brought to pass the saving that i "Death is swallowed up in vie tory. O death, where is thy sting? O grave, where is thy victory ("-Scl.

## GOOD CONDUCT. BY J. G. SNYDKI (1001) conduct is one of the most im

portant things in life. It matters not how beautiful persons may be, how

well they may dress, or how much wealth they may have in store, if their conduct is not good, their place in society is scarcely ever as they would desire Knowing that this is true, we should ov er strive to control our conduct, and thereby gain the respect and esteem of all surrounding persons. In order to do this we have many things to notice, a few of which we shall mention. must attend to our own business, and if we do this aright, we will have enough to do without attending to other people business. Avoid talking about ourselves, and praising our own works, or proclaiming our own deeds. If they are good, they will proclaim themselves; if bad, the less we say about them the bet ter. Never tell falseboods. There is no higher virtue than the love of truth Avoid manifestations of ill temper; reason is given for our guide, and passion is the tempest by which reason is overthrown. A moment's passion has fre quently cut off life's friendship, destroy ed a life's hope, embittered a life's peac and brought on unending sorrow and disgrace. We must be honest, for this is a duty to God and man. Avoid idle ness, for it is the root of many evils. Be kind, polite, and sociable; remember that thought illumines thought, and smiles win smiles. Be punctual. On moment too late has lost many a golden

Decatur, . Ilabama.

ever happens.

The course of a drunkard is like a

great stone started from the top of a hill. It first moves slowly, and a slight ob truction will often stay its course, but after it is fairly in motion it rolls, plunges and tears its way down, down, crushing and destroying whatever may be in the ourse of its flight, until the forces which draw it downward are exhausted, and is lies motionless and dead at the foot of the plain. There is but one exception to this rule, and that is when the grace of God enters the heart of man, and terposes its mighty power to save him.

opportunity. Behave in the presence of

sall company with a feeling of high re-spect to all. In conclusion, we must ev-er strive and hope for the best, think

only of the worst, and kindly bear what

mighty sleep: "I am the resurrection and Resolve to perform what you ought the life, he that believeth on me though and perform without fail your resolve.

# The Brethren at Work.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN

J. THE BRETHERN AT WORK will be sent to any address in the United States or Canada for Life per amount. For the leading characteristics of the paper, as well as terms to agrees see eight agr. Address all recommencations. ERLTHREN AT WORK,

Lanark, Corroll Co., 10. LANARE, ILL., . SEPTEMBER 29, 1879.

In sending Prospe cases to our agents some them may have been overlooked. It so they will confer a favor by notifying us.

BROTHER SHART informs us that "Ashlan College opened last Wednesday with seventy-

What has become of Dottor Ray? Has be retreated? \* \* We cannot tell why he is so slow in starting out on his affirmative. We hope to hear from him soon. Fann the Gonnel Preacher we learn that Bro. A. J. Hixson will visit Kansas so a view of locating there. We are glad that Bro. Hisson has an eye in that direction, for

reices are very much needed in that new BROTHER JOHN SHUR SAYS: "If I keep and read the B. AT W., I shall stay in the narrow way of life which leadeth to the heavenlyhouse. May the Lord help us in our pilgrimage that trials and troubles will only make us root seep-

BROTHER S. T. HOSSERMAN wishes us to say not the committee on 'City Mission : has secured the services of Brethren R. H. Mit May God's

wed Brotler J. W. Stein Our only recrets are that for a while he canno balo up regularly topics apart from the debate. The duties of the College, and his part of the discussion, will engage most of his time for a while. We treat, however, that, not with

Wg must, if we would have eternal life, so cept Christ, or nothing. There is only one thing for us to do. If a drawning man refuse the plank or rope, he is lost. If the prisoner on the way to the gallows, rejects the offered rdon, he dies. If the dying beggar refuser the leaf, he starves. It may seem contagrou-to go down the third time, and drown. It may seem heroic to tear the nurdon into pieces. refuse the loaf, and starre—but in the light of common sense it looks like insunity.—If costs

WHY IS IT?-Saloon-beepers put up a sern ore their doors; home players shuffle their cards out of sight when the minister calls; and oning men put their cigars behind them at the sight of a lady. shamed of what they are doing? Now boys, valonn keepers think what is done inside too be thrown open to the world, don't go i the screen. If cards are not fit to shake behind the semen. ands over with the minister, let them alor If the cirar in your line offers an affront to the lady approaching, don't smoke it

An Asylum for the aged and infirm, or home for the homeless, is an enterprise that is being agitated among some of our more philanthropic brethren and sisters in a private way Who will make the start in so noble an enter prise? Our columns are open for the setting forth of every good work and deed, and we stand ready to give a hearty God-speed. The time for as doing good may be short, therefore, we ought to take home to currelves the timely admonition. "Whatsoever thy hand findeth to do, do it with thy might."-Primitive Chris-

WHEN a man takes more pains to separate duings allegiance to the "one body," we suspect that there is something wrong with him He is then a subject of pity, prayer mid Christian sympathy.

Tite New Testament R-vision Company, meeting at Westminster, the Atheorems states, have made such progress in their work that the New Testment is likely to be published by the University pressus early in 1880. It is intendad to issue in the first instance two editions-a large, hardsome octavo; and a small, cheap volume, for more general use. The English lation into greater harmony

These persons were busined on the 9th inst in the North Manchester Church, Lud, and on the 10th four more. The Spirit of the Lord's macring the hearts of the prophe in that church. About sixty have been haptized times for last Seculiary. since Jan. last. Somebody we will not promise not to tell our readers some time who it is, that is going about pleading with sinners to turn to God and live. A man need not necessarily be a munister, so-called, to persuade sunners to cease their evil ways, what mighty work may be done in the name work daligent

iou one meets ought to cher as lions are prowling around and the franti yeln of wolf is heard proceeding from the flock though it comes from beneath a sheeps we know we are on the highway that leads to the golden city; for out of "great tribulations" the blood-washed, white-robed throng must come. "In the world ye shall have tribulations," applies only to those who saru them. It is rather easy to appropriate a Christian titl without provoking persecution by "good works;" though after the betterest maledictions pro-eced from the body of saints—Guspel Prencher.

For some time we have give able space to the description of different por-tions of the West with the hope that the cause of Christianity might be promoted. It proper cantion be observed, much good may be by brethren going into new settlement and building up churches. To facilitate this permitted correspondents to give and we believe in the great majority of ever they have endeavored to be fair and importing "first seek the Krugdom of God and his right-counces and all these things shall be added un-

Ww.elia the following from the Carroll Com-

ty (III) (courte or Sept. 1228:

In Stein's elebate of the 11th of Aug., he said that, according to grammatical construction of the communication in Matt. 28: 19, "We should baptice into the moure of each person of the Godinad or trinity." This we must hearthly indoorse.

D. Gwss.

Mr. Gaps indorses what? Why that "We should baptize into the name of each person of the Godhead or trinity." He not only "indors-es" this, but "heartily" indorses it; and more, be "most heartifu" inderses the fact that should haptize into the near of each person of the Godherd or trinity." We "most heartily scoon bis indursement of trines or Bible on

A SHOTHER wishes to know whether plain-ness of drass should not be enforced upon all members of the Church. Our answer to this question would be decided "No." In religion we do not believe in coercion. God does not we do not believe in coercion. God does not force it upon us, neither should we try to force it, or any of its characteristics, on anybody acteristics, is the outgrowth of principle and a principles should be our first care, and plain-ness of dreas will follow as a natural result While we do not believe in feering, or using While we do not believe in ferring, or using coercion, we at the same time ifo believe in sinness as taught and commanded in the eriptures, and we further believe that every one who has been truly convented, correctly tought and surrounded by proper influences will take to plainness as naturally as they will to any of the other Christian graces. It is convenient, economical, right and reasonable. and is so considered by every intelligent and sound thinking mind.—Primitive Christian.

#### OUR PURPOSE

I N screpting a position upon the Editorial staff of the Berthern at Work, it is my purpose, by the help of the Lord, to cling to the primitive tenets of our holy religion, and "contend cornectly for the faith once delivered to the saints." We need to "stand in the ways and enquire for the old paths, where is good way, and we shall find rest unto our souls." in our Christian principles we need steadfustness In maintaining those principles we need kindness, courage and fidelity. tive efforts to advance our Master's cause should "abound in the work of the Lord." Here no need not only integrity of purpose, but humble minds, gentle and forgiving spirits,

ving hearts, holy and consecrated lives, ever mulating the lovely character and life of our adorable Redeemer.

It is proper to state here that other prengagements and labors will likely prevent other editorial contributious, from me, than the debate until its close. In the meantime I ad an interest in your prayers that grace and strength may be given me for every day and

MAY "COURT BE TO GOD IN THE HIGHES EARTH PEACE, GOOD WELL TOWARD I I W STON

# PITY THE POOR PREACHER. THE time for beginning an active and ener

getic campaign against the enemy of soul is near at hand. True we should at all tunes b found fighting the good fight of faith, and we son of the year is approaching in which abou all have retired from the more active physical labors and are living upon the fruits of their summer work. During this period ministers will go forth in the name of Jesus and declare his grace, sinners will believe and turn to God Perhaps not a few will stel from th depths of their souls that at a certain place they might awake some to righteounness, but eir umstauces forbid their going there. will be invited to "come over and help," but be-ing "stratemed" cannot. One thing we must plead for, and that is the poor minister. benefit. Do not ask him to give you the bread which belongs to his children. Assist his Help bear his burdens. Railroads as a rule do not work for nothing. Pay the fare of your minister; put bread into the mouths of his children and clothes on their backs. This will hardly pull him up, nor enlarge his stock of If it does, send him home to pride and vanity. stay. I would a thousand times rather put a dollar into the poor ministers hand to help look and clothe his family than to consume it upon the lusts of my children. Poor preacher! It is expected that he bear all the lead while others go free. Let there be at least a shade or see blance of equality in this matter. I should be sorry indeed, to hear that a poor minister was selled to spend his substance for the church

while his family suffered for the necessarics life. I do not know that a minister is obliged to do this, but if he answers not the calls he is regarded as disobedient, and if he answers the culls and loses all he has, he will be tried for mismanagement. Hard lot, for you poor min ster. God bless you with patience and stead-Sections! O is it not soul-cheering to know that in the world to come there will be no property distinction? Will it not be glorious

ly grand when men's standing will not be measared by the amount of seres be possesses? Look up to God, poor minister, trust him, hope or He will abundantly reward. I know it is very unpopular to take your part, or to bespeak for you the sympathies of all who ery "Lord, Lord," but whether men will hear or not we must speak. I do not look for perfect equality in this life. Sin abounds; and this fact prevents perfect equality. But we may approximate to it; and only by meekness and piety, by unceasing devotion to principle can any one succeed with God Do not hoset of your preaching. nor speak evil of you co-laborers. Do the work of an evangelist, and leave the result with God our Father. I wish you all abundant enecess.

Sown a densition to Reuthren's Tract Socialy.

#### THERE WILL BE WEEDS

HE wheat and the tores grow in the same field. Take the impurites out of the water, and it is refreshing to man. The good and the of are seen by the same eye, felt by the same heart, heard by the same ear, and spoken by the same tongue. The soil that wi good wheat will also produce weeds. The soil that will produce

Said a dear brother, "I will try your paper a few months." The manner in which he so told me that he was expecting more in the B. AT W. than he would find. I concluded that he was looking for a paper in which no "weeds" might be found. We therefore conversed on the solvings about these

You then know how to raise corn, do you

You are careful to keep down the weeds so

int you may have a good crop? "I do my best in that direction Well, after doing your best, and you think ie weeds are all destroyed, do you not find some there when you go to gather your corn?

Yes. I do.' Now since you find weeds in your cornfield ofter doing all you could to keep them down, you will not reject the corn because a few weeds

are found among it? "O no, of course not; I shall be sure to gather the corn. I do not think the few weeds ave injured the corn say."

Very true, dear brother, the corn is not injured, the land is only a little impoverished by the weeds, and it would have been desirable that some good plant be nourished instead, but the weeds are there. So it is in a religious paper The editors perhaps try to keep out all " aud do their best to cultivate pure grain, but weed will spring up now and then. The brother immediately extended his subscription, and saw that even editors ought to be borne with

#### SIGNIFICANT.

NFIDELS have sounded the call for a union of their forces, and propose to step into their work. On the 13th and 14th of Sept , a convention was held in Cincumsti, in order to take polytical action. A similar meeting was held in the Astor House, New York, Aug at which one of their leaders urged that "the liberals of the United States should organize and become as far as possible, a political power. They propose sending out 1,000,000 copies of thier paper called Man to business men, minis-They do not lack means to do this, but with "libral hearts" libe ally contribute, while thousands of professors of Christianity told their hands and look on view it in no other light than we are entering to time when Revelation 13:5 shall be fulfill ed. Many of us are inclined to look upon the parist increase of skenticism with indifference Its rise has been riguificant and its marvolou growth no less so. There is a cause for this or well as for all other things. What is it? Noth ing less than hypocresy. Men profess to love God h vehemence on the Lord's day in the house of God, at the prayer meeting, and wherever time is generally spent in driving sharp bar pains, in devocring neighbors, or pulling down those who really walk according to the commandments of God. Such unboty living produces large crops of infidels; and God abo knows what the end will be. We warn our readers against the permicions evil. We plead with all the "born of God" to statch—not for black spots in others, but that no spots comupon you. Live right; fellow the Master; be weated from the world, and you will be ready when Jesus comes. He will come soon.

# LABETTE COUNTY, RANSAS.

N giving an account of this portion of Kan

sus, I shall confine myself to facts, and in attempt to color these nor exaggerate. are not been all over Kansas, nor will I say that Kunsus is so and so simply become I have been in a few counties. We should be careful now we represent a country. To go into a few

devil's words to Christ, and then condemning the Bible. There are, no doubt, disudvantage in Kapsas as well advantages; poor land as well as good; careless farmers as well as thrifty ones; but the whole should not be condemned because Men sometimes on into Kansas at a few points, stay a coupl of weeks, then go away and write naughty things concerning the whole State. That manfests poor judgment, and thinking people have their thoughts about such men. On the other hand some will visit a county or two become little excited and say all manner of nice things Kansas. These have set themselves down on the other side of the fence, and, like these who condemn all from a smele standpoint, are

Muny of our resders are contemplating : change of location, belowing that such a course would result in advantage to their familes and to the cause of Christianity. It is a seriou thing to leave old associations and the ties of kindred and go out to a new country to endure the hardships that usually attend those who Christ the writer came to Kansas, and now after considerable observation, and much inter-

ers som-thing which may reacht.

Lebette county is in the south-eastern part of the State. It is bounded on the east by Cherokee county; on the north by Neash count; on the west by Montgomery county and south by the In live Territory. The pop ulatons in 1870 was 9,973; in 1878 at was 19,-53 being an increase of 9,779 in eight years. There must be a course for this rapid increase of population. Certainly people will not move have come here and remain is proof that it is a desirable part of the State.

Last year \$3,135 acres of wheat were sown; tators; 1,950 acres in custor beans. There were 200 acres in clover meadow and 1,730 acres in timothy. There were 255,707 apple brees; 10,97 trees; and 821,996 rads, or nearly 2,600 miles of fence, the principal part of which is hedge shool houses, and about 7,000 persons of school age. The average wages of male teach ers is \$35,00; of femiles, \$10.00. This country un 1878 stood accord in the State in screnge o all kinds of crops. These are facts gle from the second Biennial report of the State

Eighty-eight per cent, of the county is upland practic; two per cent. hottom lands, and ten aber. The bottom lands lie along streams and are from one-half to a mile wide berry, syeamore, red and white elm, burr onk, cod, naple and wittow. The Nembe river is the principal stream, clear with rock bottom. Abounds with fish. Labette river, Turkey creek, Door creek, Snow, Big Hill, a Pumpkin creeks with many other smaller streams may be found

BUILDING STONE AND COAL.

Coal is found in abundance in the south and east part of the county. Lime and sandstone are found in abundance. We never saw pret are found in abundance. We never saw prec-tier building stene. They are smooth, large and of superior quality. They are found in layers from one to five inches in thickness

The principal ones are Parson (the county seat) Chetopa and Labette City. At Oswego, the M. K. & T. R. R. crosses the Messouri and Western branch of the St. Louis "Infant Wonder of the West." A Fitte right years ago, the present site was relected for a town and named after Judge Parsons of prise. The machine shops of the M. K. & T. R. outs the mast the at Person. It is also the H yeu cannot leave your old associates to fail Prophysic in Monager, have been principle various retained of the Managhia, Kanson & Colrest one for the Managhia (Kanson & Colcolor Manager, There are is clearly haddings, the conset of children, clear to any control (2005). Managhiatric at the Bible hours, I,
who large wheel-hours which cent \$41,000 | Personally Leavil Rive in south-casher Kan, | hereaf, & SAT. Tool, 1,998,998.

counties in a State, and then regard the whole each, and quite a number of brick business State from that standpoint is like reading the blocks, two or three stories high which denotes thrift and enterprise on the part, of the citi zens. In fact brains, culture, ambition and business tact are about as highly developed here as in most eastern cities; and he who comes here with a view to show the people how to do, will find his large fitting away lik-moonbeams. The people are bright, intelli-gent, obliging and husiness-like. They have ettled down here to stay; and have built finbusiness structures, commodious dwellings and seem to enjoy themselves remarkably well

BEALTH The faces tell that. I was pleased, on step ping from the care, to see such fair and healthy countenances. True, here as in all new countries, there are some chills and fevers, esneighby along the rivers, but I have not seen nor heard of any yet, and we all know that this is the season for chills. From what I ca glean from physicians and others. I concludthat chills and fever are the exception meters of the rule. In fact people who have chills de not have rosy checks, fair counts nances and hardy constitutions. Several have told me of their being cured of lung and throat doeses. by coming here; and I confess that I have been considerably benefitted by my short stay in Lubette county.

There is the black limestone, the red lime one and whate or other soil. The black sor stone and white or other soil. is most abundant. Euch kind has its friends and I presume when compared with some of the "karrens" in other parts of America, it We were intermed that wheat does well on the white soil. The average yield of wheat this year was about 16 bushels; outs about 40; corn estimated at 43 Castor beans 15 buthels

Water in places very good; in others not very fresh, though not as hard as in some parts of the west. People say they like it, and by appearances it must be healthy. But in this there is much in usage. When we have be come acceptamed to the water in our "hou places," water elsewhere does not taste so sweet Conl from three and a half to ten cents per bushel. It is found in large quantities in the Good hickory wood delivered for \$3.00 per cord

Posts seven cents.

Proight rates are less from here to Chicago than from western points to Illinois in Chicago Dry goods, groteries and the staple articles of life are about the same se in Illinoir. Nearly all grain that shipped goes to Texas. raising is a leading busines, and this generally Mild climate, abundance of feed and other material advantages combine to make this branch of business renuncrative.

PARKS AND PARMERS

The first settlers, or rather most of them as still here. About nine-tenths of there mort gaged their land thinking they could not get through safely otherwise, but slas' that was their short-sightedness. The mortgages are now coming due, and the land must be sold Farms, bedged and ready for the alow, drill and planter may now be purchased for \$10.00 \$15. 00 per sere. Dwellings not very good; but most farms have good orchards which are just beginning to bear. No fruit this year. Here and there you will find a prudent farmer who would not mortgage his farm nor make debts, hence he is contented, and happy. Such do not group to sell their forms. And then too in this as in all countries you will find those who to have been "born tired" and are not res ed. These are the ones who work two days on the form and spend four looting in fown Thes will sell cheap. Any one having from one to two thousand dollars may do well here. But bear in mind that you can not resp here unles you plow, and plant. If you expect to plack well-baked loaves of bread from stalks of wheat New York. It now contains about 4,000 in-habitunts, and is noted for its thrift and enter-economy and contentment you may do well-And then if you think you can endure the re located here. The branch extending north | hardships of opening up a new farm, you can to Junction City on the K. & P. road connecte find such chances in Labette County, Kansas with the main line at Parsons. It is also the If you cannot leave your old associates to find

or rather Labette county. Those who have been in Ogle Co., Ill., or Cedar, Co., Iowa cur have some idea how this county looks. better way for those who think of moving there is first to so there and mend a few week B. Cook, of Chetopa, will show you the unity in the south part of the county, and S M. Burket and the Brethren and others will take pleasure in showing you the country in the north part. These persons will take you out free of expense, and when you so, observ soil, water, crops, fruit trees, stock, improve mests, emin &c. Talk with some of the old and most experienced furmers, and ask for the ruth without any coloring. Avoid braggarts. Brethren should select a good vicinity and set tle there in order to build up a church. House es to worship in are needed, and there are ples ty of places where sound dectrine and holy

ves can be made to blossom as the rose. There is also a church about eight or ten miles of Chetopa. Brother Andrew Culp, near Mon ans, lives in a good country, and would rejoic to have Brethren visit him. Should any ou wish more information relative to this count and south eastern Kon., send for Settlers Guide Chetopa, Kan. To Col. J. B. Cook, A. Wilson I. Grimes, S. M. Burket, Jos. Garber and J. Solomon I am indebted for favors while in Kansas, and to the Kansas & Texas Railroad for favors in getting there. We found the offi-

ers of this road gentlemanly and kind, and as through line to Texas and Kausse is worthy of our patronage. The company has about 200,000 neres of land for sale, and their agent A. M. Sommers of Emporis, Kanssa, will take pleasure in giving information a oncerning their lands. This road passes through some very fine country, especially south of Misrouri River. Usually Rulroads pass through the roughest portions of the country, but I caunot say thus of the M. K. & T. R. R.

AMERICAN BIBLE SOCIETY. Abstract of the Sixty-third Annual Report.

MAY, 1879. DISTRICT Superintendents engag 1) society's work in this country, 18; Coun-ty Agents employed at the expense of the auxiliaries, 97; unpoid Volunteer Bible Distribu

ters, 5,929. The Receipts for the year were \$462,374.66. Of this amount \$303,460.53 were received in ayment for books, \$112,9%.74 from legucies \$1.19 000 ST team donations and other sources The total receipts exceed those of the previous year by \$15,320.72. For the foreign work of the Society to be expended during the current year, the amount of \$107,176 has been upproprinted but not yet raid.

Translations and Revisions.-The year signalized by the completion of a tran the whole Bible in Turkith, and its publication in both the Arabic and Armenian characters. making it accessible to the millions who use the Turkish language. Considerable progress has been made in Japan in translating the New Testament. It is boned that this work will be completed during the present year. China, the revision of the Bridgrasa and Culbertson Bible and of the Gospels in the Canton and Shanghai Collequials is in progress. new books in the Foothow Colleguist have been published during the year. The Book of Genesis has been translated into the Sweton Collequial, and steps have been taken to secure a version of the Old Testament in the Ningpo Collequial. The Book of Genesis in the Mur-shell Islands lunguage has been translated and printed at Ehon. A revised edition of the Zu ow Testament has been printed. the Old Testament in Mpongwe, and the Book of Acts in Muskokee are now, in press Six Books of the Old Testament in Dakota are also in press, which completes the Bible in a langunge spokes by fifty thousand Indians. new version of the Psalms in Spanish will hortly be issued.

New Books .- Editions of the four Gos Arabic, and of the Gospel of Matthew in German and in Italian, the two Epistles of Poter in Portuguese, and the four Gospels, Eccle tes, Song of Solomon, Daniel, and the Minor

Copies issued at home, 949,814; abroad, 238,-Total 1 187 844 Bible for the Blind.-Volumes issued, 356;

sking an aggregate of 11,592 volumes in thir-The issues of the rociety during 68 years

count to 38,052,169 copies. The Bible Society Record, with the monthly sipts from all sources, and its extracts from the domestic and foreign correspondence of Member who requests it, and to the poster of very church taking an annual collection for the Society, upon his application. Copies cirated during the year, 200,270, or an average of 16,689 each month.

The Gratuitous Work for the year amous to \$263,786.73. Of this amount \$109,815.77
was in cash appropriations to foreign lands, besides 34,520 copies of Scripture sent from this

Number of Auxiliaries Reported as engaged The Parent Society has employed 117 copperare, chiefly in Alabama, Florina, Georgia, Missouri, Michagan, Nebraska, Iowa, North and South Carolina, Tennessee, Texas, and West Varginia. The combined results of these agencies for seeking out and supplying the destitute are as follows:

Number of families visited. found without Scriptures ... 47.21 " found without Ser destitute families on Individuals supplied in additi-and distribution of the Scriptores in foreign lands are every year becoming more systematic and satisfactory in connection with the agents employed to devote their time and energies to

the work. Dr. Isaac G. Bliss remnits in charge of the Turkish agency, assisted by the Mr. Ed-win M. Bliss, who during the year hos made reveral long journeys, visiting Egypt, Syria, Persis, and the Caucanas. In Greece, Egypt, and Syria Dr. Bliss has had special aid from D. Kalopothakes, S. C. Ewing, and B. R. Lewis. G. H. Prince, Esq., of St. Petersburg, hen pendered valuable service in superintending the publication and distribution of the Reval-Es-thonian Scruptures. Mr. Andrew M. Milne has had oversight of colportage work in the Rio Plato agency, and A. L. Blackford has been estrying on a similar work in the empire of but divides his time between Japan and China having visited the latter country twice during 1878. The Board have established an agency for a largely increased distribution of Series ures, H. P. Hamilton having been appointed to

that field. The cordial co-operation of mis-

aries in foreign lands in promoting the object

of the Bible Society is highly appreciated. One

bundred and thirty-nine colporteurs have been

engaged in distributing the Scriptures A million of Bibles and Tortoments occupated through the agency of the Society in a single year, means more than words can tell. one of those copies hears the impress of its Divine Author. Every one of those volumes ve peats and proclaims the record, the commandment, the warning, the promise, given to men, ages ago, by inspiration of God. Through those printed pages the law of the Lord has been published. Through those instrumentalities, which have no articulate voice, it has pleased the Most High to have the gorpel preached. They are more potent than the star of the firmament to declare the glory of They have gone into all lands, converting the soul, making wise the simple, rejoicing

the heart and enlightening the mind. The Board of Managers in dispensing the charities of their constituents, have been doing a service for the King of kings. And in closing the record of another year's stowardship, they give thanks to God for the trost committed to their charge, and for the manifold good consequent upon this large circulation of his book.

#### MANUSCRIPTAL

"Tor Rible vs. Jads and Penotentiaries."-"Decoys."-J. F. Ebersole. "Force."-"Skep-ticism."-Prof. Sanford.

On the 25th inst. Brother Eshelman and wife left Lanark for Parsons, Kansas. They will probably not return for two or three weeks

# One Bible Class.

The Worth of Truth no Tougus Can Tell.

Will some our please explain the fish and alth-varies of the 4th chapter of Revelations I. It sends as follows: "And when he had geened the Gale and, I beach that which he had geened the Gale and to both and in a fish kentral way. Come and see-and to both all a fish the fisher and the fish and the company of the fisher and the land of the fisher and the fisher agencies of buries for a penny; and see then but not the oil in the wine."

the apparent coverty forty, and three are

#### QUERIES ANSWERED.

Will some one phone explain Matt. 11: 11. In particular we wild like to know who in the least, and why called the least in the kingdom of heav-way JESTINA MILLERS.

eary Jerrya Micros. William of the distribution of the Milliam of in heaven was greater than be, not withstand no nearest was greater than he, not sith stand-ing he unt convolved the greatest man of earth. But as Christ does not any where teach who was the least and why the least, I thus judge it is not for us to know.

Will some brother or mater please explain what things were done in Bethnburs. That which is spoken of in St. John 1125. SAMUEL W. YOUR.

The Jews sout priests and Levites to Bethabara, where John was baptizing, asking him, "Who are thou," etc. Also John's preaching was done in Bethabara.

was done in Bethatara.

Will some one explain Hob. 1:7? "And of the
suggest be suith, Who maketh his angels spirits, and
his melasters a flame of fire." R. T. Chook.

Augel in Hehrew and in Greek means messenger. We read in Revelation 1:4 that John wrote to the seven churches, and in the 20th worse, that the seven stars which he saw are the serven angels, and the seven spirits which are before his throme, (verse 4) are the seven an-gels, to such church an angel. These angels signified outo John what he should write unto the churches. Therefore he maketh his angels

another; therefore who attends to the presch-ing the word of Goll are his ministers. As Goi is a consuming fier, (Heb. 12: 29) his gospel is the burning which consumes the wicked, and nister which spreads the gospel is compered to a flame of fire.

#### WATER BAPTISM AND THE BLOOD OF CHRIST. Please explain Acts 2: 3%. If this men

tism, what power was the blood of Christ in salvation of man? W. H. Roose if IF we say we have fellowship with him (God) and walk in darkness, we lie, and do not the truth; but it we walk in the light as he (God) is in the light, we have fellowship th another, and the blood of Jesus Christ, his Son, cleanseth as from all size."-1 John 1

It is expressly stated by the Holy Spirit that if we say we have fellowship with God, and stulk in darkness we lie, and when we lie we do not the truth, do not stry the truth, do not so cept the truth. But on the other hand if we walk in the light, do the truth, as God is in the light or truth, then we have fellowship. And more, the blood of Jesus Christ cleanseth us from all sin. One thing is here required of us viz.: To walk in the light just as God is in us, viz.: I'd waik in the light park at one is in the light; and the result will be followship one with another; and the blood of Christ will cleanse us from all sins. Here remission of sins is promised on conditions that we do some-

mand that we should obey; every promise that we need to enjoy. The blood of Christ cleaners us from sign whenever we comply with the con-ditions. Would the blood avail us if we did not believe in Christ? Would the blood cleaner

that we believe, repeat, and are baptized. Sal-vation is not reached by blood alone, nor by faith and blood, nor yet by faith, blood, and re-pentance, but by the blood of Christ, as his work, and by faith, repentance, and haptism as our part of the work. We cannot shed blood our part of the work.

for ourselves, but Christ could and did. purselves, but Christ could and did. He

gan do, he requires us to willingly perform Of Christ it is written, "He by the grace Of Christ it is written, "He by the grass of God tasted death for every man—Heb. 2: 9 "Unto him that loved us, and washed as from our was to his own blood \* \* be glory and do minson forever and ever. Rev. 1: 5, 6. H

know what to do, the Holy Spirit by the mosall of Peter directed them to repent for the reas-son of sins; yes more, to be baptized for the remission of sins. Mark, it says sins, mor than our sin. If they obeyed, then they con-plied with the condition of cleaning, and wer approved of God. All are willing to admit approved of twos. All are writing a that the billed of Christ is essential to salvation and while thus is a feet, it is no less a trait toption "into the name of the Father, and of the Son and of the Holy Ghost " (Muth. 98: 1) is at least essential to cleaning in the blood.

us order to obtain the benefit of his work? Without faith, repentance, and haptern we

counct reach the blood, and without blood we reach not Christ, the life. N. M. E.

FROM PALESTINE NUMBER EXIV. Jerusalem

F you enter the city from the custern side you enter through Stephen's gate, so called from the tradition that the proto-martyr Ste
phen was stoned a short distance outside of it This tradition is probably true; for this is the nearest gate to the temple; and if Stepheu's trust took place in the temple court, they would natorally drag him to the nearest gate when tony hurried him away to be stoned. This gate, and indeed, all the others entering into Jeru-salem, are so near like the Joppa gate, that I

need attempt no further description of these It stands about 200 feet north of the temple When you are inside of it with your face westward, there is a narrow street to you left running close to the wall and passing a small gate into the northern cul of the tem-ple inclosure. Before you is the street called Via Dolorosa, leading from Stephen's gate through the city parallel with David Street. As you go forward you first pass on your left the miscalled pool of Bethesda. A wall three or four feet high guards against the danger of falling into it. Next after the pool come the

military barracas and the residence of the Gov This immense structure occupies the ernor. This imments structure occupies are remainder of the space along the northern wall pass through its lower story, under arches, two are stands on the site of the ancient towr of Antonia, and tradition has it, not without strong probability, that a portion of the latter was the residence of Pontious Pilate. The Via Dolorosa is spanned at the upper corner of the building, by an arch; and this marks the spot,

Jesus forth, and delivered him up to be cruci-fied. The tradition then very absurdly assumes that from this point he was led westward along the Via Dolorosa to near its wastend, where the Church of the Holy Sepulcher now stands and that he was both crucified and buried with-

naturally taken, so as to get out of the vity by

the arch mentioned above, and for a short dis-tance further, is the hill called Bezetha, the north-cartery part of the city. It is the Torch which the recessinder of the Viu I rosn runs, is the Christian quarte Rossus and Greek Catholic

Acress from Va. Dolorosa to David Street turn from David Street, about lifty yards belo the Mediterranean Hotel, is Christian S Its shops are occupied by the so-called Chris tians, and they constitute the Christian Barna at the Damascus gate, the only gate on the

city. That part of it between David Street and Zion gate, is called Zion street. That portion

There are all the streets in Jerusalem which

ader by introducing too many details. to traverso them without a maide will almost

We had a little experience of this kind on

reach the point at which we were siming. Hogong that 1 have now impacted to the attentive reader a general idea of the interior of this singular city, I will next devote a few lines to its walls, and draw this letter to a close. I walked around more than half the city on the top of the wall, with compass and tope-line in band, and by the assistance of my three faithful companions, I supplied some measurements and bearings which are omitted from all the books that I have read. But this is not the place for elaborate details. The wall is about forty feet

in height on the average, but at the south-east-ern corner of the Temple court it is seventyeight feet high. Its thickness at the bottom is nine feet. Within about eight feet of the top, on the inside, it drops off, leaving a standingplace for soldiers two and one half feet wide and four feet higher it drops it again, leaving another standing-place four feet wide, while above this rises the parapet, four feet high, over which the soldiers harled their weapoos, and by which they were protected from the weapons of the enemy. Of course such a wall would be worthless as a protection against modern artilbery, and it now serves the city mogood purpose that I can see. The course of the wall is not straight except on the eastern side, where the strap slope of the valley of the Kedron renders it almost unassailable. Elsewhere its course is varied at short intervals by angles and square towers, which both strengthen the wall and enabled the defenders to fire upon the flanks of an approaching enemy. The entire circuit of the walls is two and three-quarter miles, and

the walls as two and three-quarter mises, and within this space is crowded a population of 20,000 souls. This is about the estimated pop-ulation in the latest hooks which I have read, but our cosmal, Col. Wilson, and some other intelligent persons with whom I conversed, edi-tically and the conversed, edimate the present population, including that outside the walls, at from 40,000 to 45,000. No correct consus has ever been taken; such a thing is anknown in the Turkish Empire. In my next letter I will give some acc

the Temple mount, and, if space allows, of some of the valleys and hills about Jerossiem, and then hid the Holy City farewell. This letter is written in Damescus, June 23. I W McGARVET

many permote an consciousness are not a design and with the light, and with the light, and with a life permote an constraint the same are constraint to the light and with the light and with a life permote an expectation of the light and with the light life permote an expectation of the light and with the light life permote an expectation of the light and with the light life permote an expectation of the light life permote an expectation of the light life permote an expectation of the permote and life permote an expectation of the permote an expectation of the light life permote an expectation of the permote and expectation of the light life permote an expectation of the light life permote and expectation of the light limited and fifty thousand delians, each so been expected as the life permote an expectation of the limited and fifty thousand delians, each so been expected as the life permote an expectation of the limited and fifty thousand delians, each so been expected as the life permote an expectation of the limited and fifty thousand delians, each so been expected as the life permote an expectation of the limited and fifty thousand delians, each so been expected as the life permote an expectation of the life permote an expectation of the life permote and the life permote an expectation of the lif The Wisconsin Deaf and Dusah Asylum.

# Fallen Anleen.

Bultuaries about he brief, written on but one able of

LINGENFELTER.—In Jefferson Co., Penna. May 8th, 1879, Susannah, dangister of Abra-ham and Marguest Lingenfelter, aged 68 years, 8 months and 14 days. She was the another of twolve dangebeer, say, ty grand-children and eight great grand-chiln. She was a worthy member of the church about thirty-three years, and departed this life in the trample of a tiving faith. Funeral services by the writer, assisted by Levi Wells and

ARNOLD -In the Limestone Church, Wash ington Gr. Tean, Ang. 17th, '79, brother Solomon G. Arnold, aged 46 years, 8 months,

and 17 days.

The was loved by all who know him. He was three have maded with the church. Brother Arnold and his wife muited with the church in Armid and his wife united with the church in INSS and in January INSI he was elected to the dracon's office, and in INSI he was elected to the namery. He is greatly mixed from the auctions. He traveled a groat deal, preaching what he believed to be the truth.

H. M. Suzney.

LEES ... in the Fall River Church, Kanson Aug. 11, sister Victoria J. Lees, aged 31 years, 6 months and 21 days. Sister Lees cause west 13 years ago iron. Etna Green, Kustiusco Co., Ind. Her maiden name was Thom

BEAR—In the Lower Comberland Church, Pu., Suomet Bear, aged 81 years, 10 months, and 20 days. Funeral services by the Breth-ren, from John 5; 28, 29.

MILLER—Near Waterloo, Black Hawk Co, Lora, September 6th, of diplatheria, Mahlon Blaworth, see, of J. W. and M. Miller, and 26 Jeans, 5 months, and 21 days. Functed ac-casion improved by Friend. Sterns (Christia-delphian) and the writerfrom Prolan 198: 14, Was beareness rioUSTON.-In the Oakland Church, Darke

ODSTON.—In the Oaktand Church, Darke Co., Ohu, sixer Eanm June, wife of brother Wm. Houston, aged 21 years, 3 months and 28 days. Discass, Comsumption. The day before she died she said to leer hus-and, "I am seen going house, and O. William," he faithful and then you can meet me there Let this be a warning to us all. Before al

died she sent for me and when I got there she reported prayer atter which she soon fell askep. Faueral services by the wri er, assisted by Nathan Groff, from Heb 4: 9, 10, 11, 12. DEDA -In the same church, Curtis, son of I-rael and Elizabeth Deda, aged 14 years and

one month. Funeral services by Jeremial Katherman and the writer from 1 Peter, 1 KEMPER-Near Lenn, Ills., Sarah Eilen

daughter of brother I-mac and sister Robects Kestper, myed 22 years, 6 months and 15 days. She died on the 7th of Sept. 1879. Oc-casion improved by the brethren from John WILSON -In the Bruhnell Congregation

VILSON—In the Booknell Congregation, Falton Co., IR., brother Jaasse Wilson, aged 64 jeurs, seven months and 27 days. Discuss Typhod fewr. He leaves a wife and seven children to mount their loss. He was a very consistent member. Faneral services im-proved by the writer to a very large congre-gation from 1 Peter 24, 28. Iony I. Myses

(Primitive Christian, please-1999.)

BOYD.—In Linn Co., Iowa, Aug. 8th., 1879, of flux. Harlic, infant son of Peter and Anna Boyd, aged 1 year and 3 months. Funeral discourse by Solemon Stamy and Daviel Hol-

MENTZER.-In same congregation, Abraham Stamy, only son of George and Susan Menta-er, age : 3 years, I mouth and 10 days. Fu-neral services by elder Daniel Hobinger and

REINHOLD.-In Harrisburg, Pa., Aug. 16th 79, sister Mary B., relict of the late Benjamin Reinhold, of Lancaster Pa, aged 57 yes She was buried at Lauceater on the 19th. Fu-neral services by the writer from John II: 25. M. Millars.

# Copies of the May.

THERE are two choosened, eight hundred and eighty-six students in the University at Berlin.

Sixty-one More

O<sup>N</sup> Tuesday thirty-eight codet mid-shipmen and twenty-three cadet engineers were graduated at the Naval Academy at Anumpolis and turned over to the neonle to support for the remainder of their natural liver. Sixty-on young men of exceptional physical soundness and vitality, who ought to be especially well able to earn their own living, after having been maintained by the people for four year, during the period of their education, paid by them at the rate of \$5.00 years each, and trumed at the mable cost, with a second of their second of thei public cost, with a corps of officers and profess-ors to instruct them, doctors to physic them. and pay masters to pay them, all drawing barge salaries from the Treasury, and numbering about one hundred in total, are west forth with oud huzzas to continue a charge on the people at an increasing scale of expense.

All of these sixty one young men, with the exception of four, uly, who at once go to faury y, are now at their homes assitting orders that is westing for the Angient Mariner toward up the semislance of something for them to do. While they are louding away their vacation, they will each draw from the treasury the than show their paces at the watering place hops. When the Ancient Marmer is able to make room for them on ships, even now loaded down with officers, the pay of these says will be russed to \$1,000 a year, each or \$61,000 in foxed.

What do the people think about this? Do they feel themselves able to undertake such a charge in addition to the uniflues laid on them se support of the growt o offi-ers airendy is the pary, who are treading on each other's bees in the few wardrooms off set, or justling one another in the uncless may yards?

They must bear in mind, too, that these six-one pampered boys are only the graduates of trone pampered mays are only the grammers of a single year. Next Jane we shall have an other lot turned out at Aumopolia, and the expensive mill will keep on granding. Let it work long enough, and ut-stud of one many officer to three or four seamons, we shall have three officers to a seamen, making our maritime establishment something unperalelled in history. With a score or so of whips lit to go to sea, we already have officers enough to fill nearly all the space they afford for the stowing away of a human cargo, and if the Annapolis mill keeps grinding, we shall be called on before long to ressels to hold the st-artily increasing sur-When the executive officer basels out his orders they will be repeated along a solid epau-letted line which will stretch from the poop to the bow, while the engine room will seed to be spacious to hold the machinery doctors.

But, good or had, we do not next the Naval

Achiemy. We want no more may officers, for we already have too many of them. If we we arready have too many of them. If we stopped this costly business of turning them out at Angapolis for a quarter of a century, we still should have a full supply. But the sound of drums, the glitter of quantities the flashing words, and the booming of camous are very

# Correspondence.

Information Wanted

W B desire to know of the whereabouts of a person by the name of Joseph Frames, and one by the name of William Ludlam Please give us their address by dropping as a

Arcadia, Hamilton, Co., Ind.

N the 24th of last March my sen Josiah Holmpele besk a trip West from Johnstown, Pa. Since that time we heard nothing from him. He either neglected writing, or

From English River Church, Iowa.

OUR Sunday-school was reorganized in Apri with eleven teachers, nearly all member the work. Our average attendance has been 96.

I think we have a good school, and one of its attractive features is, the interest that is mani-fested by our older members. It is very encouraging for us who are young in years and young in the Church to see our old fathers and mothare come and assist us in guining knowledge from the Bible. I think much good has been accomplished through the influence of the Sau-day school. We should remember the words of our Saviar, "Search the Scriptures, for in them yo thrak ye have eternal life, and they are testify of me." Brethren's Sunday-actionis everywhere.

### From Ceylon, Ind.

OUR Love-feast is among the things of the part, and we can traly say we had a season that will be long remembered. We are a young sympathize with as and came over to help to acourage us. Several ministers were with us. Four were made willing to accept Christ as their eaptain, hope they may be bright and sluining lights in the church. On Sanday fol-lowing brother G. F. Yound preached on the subject of haptisas, and made it plain to those who want to see. He is still among us; haptun-d one last Sunday, and we have hopes of more coming to the fold before he leaves us. Brethren, pray for us that we be faithful EURA WATSON

### From Alexandria, Mo.

WAS thinking this evening of the many precious souls that are starving for the Bread of Life, and of the numbers that are dying without Christ, or even hearing the Gospel prenched in its purity. We would be so It would not cost as much as to send a mission-ary to's foreign land, and much good might be done. I stand alone here, and I sometimes fee If any of the congregations in Ious or Illinois will please drop me a card and inform me when they will have their Love-feasts I would when they will have their Love-leasts woods be glad. I cannot take the paper and therefore do not know, and I would like to atkend some ofthem. If any of the beretiren think of coming to this park, come to Alexandria, inquire for R. W. Rose. We will be gled to see any one come.

M. E. Hoek.

#### Notes of T avel.

LEFT my home near Toddville, Linn Colows, on the morning of the 9th of Sept. for a true to Missouri to preach the Goopel and viett some relatives. Thus far we have had six meetings, mostly well intended. Am new mear Lucona, Warren Co., Iowa, as the house of Bro. Lucona, Warren Co., Iowa, at the house of Bro. Xathan Miller. There is a small group of members living here as sheep without a shep-herd, baving no minister to preach for them only as one passes through. This is a good country, plenty of coal and tunber and rich who preach the pure Go-pel to work on, and I would advise such as contemplate moving West to come here as they are needed as much as any place they can go.

JOHN C MILLER

# The Debate.

WE have been writching Mesora Stein and Ray for some time as they have been been the using the Tunker question and have examined their arguments from an independent standpoint. We thought we would be impartal

restize that he has a Captain who will, by the assistance of the army of God, bring him out more than conquerer. May he go on in the noble work he has assigned to him, ever trusting in him who is able and willing to help for God's word must prosper in the things whereto W. H. ROOSE.

Carson City, Michigan.

From Buchanan, Michigan

Dear Reethers N my letter to you, written some two mouth:

since, I wrougly expressed thoughts in one
of my sentences. I said that I desired the compannonship of a sister in Christ "who would not leave me when I was sick and my husband absent to visit the ball-room." I should have said, who would not leave me to visit the ballnon when I was sick and my husband ab My husband has been a minister of the Breth-ren Church for eleven years and his absence from home since that time has been to respond to the calls of the church. I desire to say to sister Lydia J. Allen that I am as well as I could expect. I am yet without a suitable girl who will stay with me.
On the 13th the communion meeting of Ber-

rien Congregation was held at brother Jacob Weaver's barn, five miles west of this place. I ened, with much interest, to brother Thu instelled, with much interest, to hother Thurs-ton Miller apick of the dubre incumbent upon the faithful followers of the Lamb of God, of the hope we have in Christ, and of the rest that awaits the children of God. Brethren Moon and Brocons were advanced to the offices

### LILLA C. INGLERIGHT. From Farragut, Iowa.

Deag Brethren:-YOU will please send some pampillets that I will explain the Brethren's doctrine. I had a conversation with a man from Missouri, nd I discovered that he had very bright ideas about the dealings of God with man. about the dealings of thed with man. I asked him if he belonged to a church, and he said he did not nor he did not think he ever would, that he could not find a people or church that obeyed the princeples of the Gospel as taught by the Savier and the apostles. I asked him o state what he understood these principles to se, and I do not think any of our brethren could have drawn a better picture of the Brethren's doctrine than he did. I then told him he could

he said "Go, preach my Gospel?" I fear that this is a matter that we as a Church, when put in the balances, will be found wanting, and would it not be a lamentable thought if in the eternal world it would be said to un that we grasped the deliars and cents too hard and would not let them go to help the poor ministers preach the Gospel? May God help us to awake from our lethergy and do our duty towards perishing souls around us.

J. M. Rrenog

From Good Hart, Michigan

Mary Brethren:—

ANY times have I thought of the trials

ANY times have I thought of the trials

and sufferings of our dear brother Hope,
who is laboring for the Master in slowering land,
and as thinking and praying alone will not
meet the approbation of God, can we not do
something for him? That it may be used of us, "Come ye blessed of my Father, cuter the King-dom, for I was a hungered and je gave ment; I was thirsty and ye gave me drink; I was maked and ye clothed me." I have a proposition to make. On the first Saturday afternoon of each month let us meet at some suitable place for prayer and fasting. Let no supper be eaten that night, and at and place collect from each and parts our progenities according to the merits, had parts and statings. Let us support we exect of the arguments, and we think the whate. Mr. that slight, and at samp large collect free seeds (Rey has acknowledged has defent by his style, seember the value of one meal and send the of language. No man will revort to van ker, some yet, Benc. C. P. Robenda, Lamart, Rimbon, pressions as let has when they are, on the right of the benefit of worker Hope and leastly, and vide end has well opport and uncommonatule; what results over the him may for the Jent's and note to the proof to the uncorressortation of which we stay the bit was for the Lorder in the leading of the lorder in the leading of the lorder in the lorder complete on states of the lorder complete on the lorder complete o

She Hath Done What She Could

To a lone Sister in Microsopi

A HIGH encominm. Coming from the Gunited Mind, and the Heart of Essential Truth, it is worthy a record as part of the Everlasting Gospel for the study of all the christian centuries. Although you are fifty miles from christian fellowship, you need not go that distance to find the feet of Jesus, nor expend three hundred penes to fill "your sla-buster box with contract of spikenard very previous." The Mission of Jesus in His viceprecions." The Mission of Jesus in His vica-rious ministry was local—"to the lost sheep of the bonse of Israet." His feet never tred any part of the United States of America. But the ministry of the Holy Ghost is a commencial. Missours is His no less than Palestine. He has a temple there if you live in the import of your Let it be your ambition, your uncess hapitum. Let it be your ambition, your uncess-ing effort, your peace and glory, to keep the "carthly house of your tabermacle" for the un-himdered occupancy of the Pure and August Representative of Jehovah-Jesus Ever dwell on the sublime and astounding truth that God was and is manifest in the flesh, and "as He is so are we in this world." I Tim. 3: 16.1 John 4: This is lost sight of by many who name the "name of Christ," and "for this came numbers are weak and sickly among us, and many sleep." 2 Tim. 5: 10. 1 Cor. 11: 30. Let the soil of Missouri be body ground because God is there manifest in your flesh. Let this great, central, saving thought take hold of you as a violent. all-dominating Divine appro

all-deministratory Divine approximation.

Non case do mother for Jewes, if you allow God to work anyou both to will and to do." Let us the life of the first of t first-begotten, is the first born among many brethren. A marrelous generation takes place, an uncreated life is indused, before we can claim fillation with the Everbasting Father, and kinsing with the Fider Brother. A christian is one whose celestial Paternity and citizenship have down a shelf-relation of the Brithmorb (hard down a new ball than a city set upon a bulk data and a peptica, and we would like to have been given a bulk of the problem of the State of New Virtu and traveled to the Watter of New Virtu and traveled to the Watter of New Virtu and traveled to the Watter of New Virtu and the stress of the Watter of New Virtu and the state of the Watter of New Virtual (hard the can no more be hid than a city set upon a hill

count to be the unarea of course, the property of the Lord." I Peter 1: 16. Heb. 12: 14. The conditions are stringent and instrument of the blessed Savier when conditions are stringerst and inexcendible, but God Himsell is our Pattern in the fleth, and our power in the Holy Spirit. "God is love," and "belood telut manner of love." I John 3: I. O the height, the depth, the length, the breaths! A perfect cube. As long as broad, and as high a long! Epb. 3:18, 19, John 3: 16, Matt. 18: 23-35. I Got. 13: 4-7. I John 4: With such a Basis, such a hope, such sa

inspiration who would not glory in tribulations and trials and crosses, just because we may be inspiration who would not glory in trivolations and trials and crosses, fut be conserve as may be sure of the manifestation of Jenus in them.—Work on releasily, hopefully, not always and a discovered and the state of the state tian bonds. There is no argument so mighty and attraction of a Cross magnifying religion Throw all the powers of your soul into the sublament work of trying the Davine Incarnation.
"To me to live is Christ." Philip, 1: 21. Glorious words. It is only snother way of "SHE MAY! DONE WHAT SHE COULD." "mir mayn bone with rest corta. All this of ourse seems drawn systicism to those whose religion is ritud, and those who who have family firstly in the to those who have family firstly in the total our out of religion. But to those who have family firstly in the religion of God, it is "meet and drink," "by mapreciable und tall of glory," the "substance" of all the und full of glory," the "substance" of all the ravishing reservations of the Heaven of Heaven. Con. Thus may be yours in your Missouri saha-ra, although you hear no seemon and see no saint all the year round. The Holy Ghost can create a most Paradisise Onels in the wildest. C. H. Barsuaront Union Deposit, Pa

And they that be wise shall shime as the brightness of the demandent; and they that turn many to righte passess, as the stars forever and evec.—Dan. 12: 3. Mt. Verago, Va .- Two were baptized on the 24th of August, the old brother 83 and the sis-ter 80 years old. Sept. 2nd., haptized two

more, young man and wife living in the same bouse. On the 14th haptized an old lady of 70 May the Lord bless them all. J. R. Gisst.

Oakland Church, Ohio.—We, too, had a season of rejoicing and encouragement. Bro. S. B. Beshor met with us on the evening of the 30th of August, preached 2I sermons. There were twenty-one baptized. We hope this will encour age others to do likewise. MARY HARDMAN. Burr Oak, Kan .- Our Love-feast is past and I

hope will be long remembered. Brother Switzer from White Rock, and brethren Deeter and Montgomery from Dimestone, were present.— Two were received into the church, one by let ber and one by baptism. H. E. FADELY. From Brother Basher. -- Our meetings closes at Oakland Church last week with over a score of additions, and others who promised to come, but promises are easily broken. We can depend on what men do; what they promise is uncer-

We came here on Tuesday night and have labored only in the evening since. Yesterday we went out to the water where several believers were buried in baptism. Our meetings close bere to ight just as a good interest is being awakened. I am sorry, as it would be wiser to stay, but appointments ahead call us on. Accopt our Christian regards for all the workers with you, sant Hill, Ohio.

## Notices.

The District Meeting for the Southern Dis-trict of Mo., will be held in the Brush Creek Church, three miles south of Osceola, St. Clair Co., October 16th and 17th.

S. S. MOHLER. Missionary Meeting.

THE Board of Brangelsom of North-eastern Onio will used at Oak Grove shurch, five and one-half miles north-west of Carey, Oct. 4 st 10 A. E., to transact business and ex-change views. By order of a majority of the Board. S. W. Linnowen, Sec'y.

#### From Burr Oak, Kansas.

THE scattered mono-bers of the Borr Oak Church, situated on the Blue in Adams Co., Neb., at Selver Lake, fifteen miles from Hastings, purpose holding a communion most ing at the residence of friend W.Grebill. We heartly desire and request brethren and sisters heartily desire and request breturen and to be with us, especially ministering brothrea, among us. Brothrea, as we have no ministers among us. Bro remember us, and come over and help us. H. P. BRINKWORTH.

#### From St. Martins, Mo.

O'UR Love-feast is past. Brother Hillery was with no-came to us on the 4th and preached two telling sermons, besides officiating at our Love feast. The church has been built up and many good impressions made upon those out of the fold. The meeting closed when a good interest prevailed, and could be have stayed longer we believe there would have been an ingathering. Yours in the hope of eternal D. Bouman,

## From Marshall Co., Illinois

MANY brethren expressed themselves an to hear of our arrival in our new field of We handed in Henry on the morning labor. We hadded in Henry on the morning of the 15th, all stool the trip well. The breth-ren here of the Pigeon Growk Church, will hold their Love-feast on the 4th of October. Hopel we may here good meeting together. Word be pleased to meet Hro. D. E. Price, or some of be pleased to meet Bro. D. E. Price, or some of the brethren from the morth end of the district. We would feel at loose and he glod to meet some of those whom we met last Spring. C. S. Bolsinger.

# Fragments.

WE have had three successive frosts but serious results.

having restroad facilities, our coal shippers arevailing themselves of the opportunity which brings labor to the laborer and each in his pocket, which brings prosperity to our homes. May we not forget our dues to God Old brother Joseph Fike, of the Meyersdale

Congregation, was baried to-day, Sept. 14th, after a few days illness. He was taking his horse to pasture, and on the way found he was getting dizzy, and trying to get off the horse he partly fell, and in that condition, with a para-lytic stroke the was found, able to tell the story but was soon again taken and thus re

#### S. C. KEIN FromBremo Bluff, Va.

NCLOSED find \$1, subscription to the B Not having seen the poper for more than twelve months I do not now know the present price. It think it is the daty of all lovers of Christ to

read all papers in their church, whether for o read an judgers in their charts, whereas in the against them, that they may see and know for themselves, and thus "prove all things."

The Progressive Christian has been shamefully served; and some of the progressionists have found unmercifully—too unjest to contemporary God will defend the right.—He can "say by many or by few." I neither jump at con-clusions nor guess at things. Calualy, realously clusions nor guees st things. Unitary, realizatily, prayerfally, presveringly and must leusifously. I stand at my poot of Christian duty to "spend or he speat" for "judgment, mercy, faith."— These weighter matters of the law" have been sadly and glaringly neglected in some sections

and that too by those who rank as patterns! I operate upon facts, providentially opened up for me. I know that much unbappiness in this church was begun by evil speaking, evil imag-nation, speculation, &c., &c., and this was too often agilated by stealthy means, and for subtipolicy. Such corrupt doings in any church is so offensive to a just God that He will execut mt through or by whom He choses to send. God is Judge.

When I have great reason to feel that I am ing God's will, I can endure anything even if he martyrdom. I know whereof I speak. Naturally I am timid; but for truth, justice and mercy, I am as bold as a lion; but feel as harm less as a dove. May God bless all lawful efforts for good is devoutly prayed by your well-withing sister in Christ. Jury A Woon

# Annonncements.

Notices should be brief, and written on paper soyn.

# LOTE-PRASTS.

- (Plan Creek Chards, St. Joseph Cel. Jee, at 17. I. a. Shanama, IR, at 3 507 M. I. break Herry Church, Herschall Ce, at 20. A. M. J. Bechler Floor Chards, Carroll Co., Ind., 35 at Plent Station, at 5 P. M. C. eight miles N. E. of Mar
- , operative N E of Marion, Great Co, Ind., at 4 P N 1, Franklin Church, 43/2 milles N. E. of Leon becular Co., In. 2, Logsa Church, Logan Co., Ohio, ni 2 P. M., t, Bastier Chiefe, Logan Co., Ohio, ni 2 P. M. t, Bastier Chiefe, Orge O., Neb, to min 6 E of Dentire et N L Spin's at 2 P. M.
- 4, Figeon Creek Chrych, III., at 2 v. a Mill Creek Church, Adams Co., Ill., at 10
- I,Root River congregation, Fistmore Co. Minn. 4, Salem Church, Marion Co., Ill., at 3 p. M.
- 4, a. Theorappie District, Mich., 7 miles S. E. of Lowell, at 10 A. M. Those coming by rasi will stop off at Lowell.
- 4, Oak Grove Church, Boasock, Ohio, 5] mile
- 4, the Kerrer Christy, Bissonic, Galia, 5); males numbered of Karya, Ali Sa, 30.

  4, Smanter Christ, Wilson Co, Licky Stillwards of W. Louis, 1993, 24.

  5, Smanter Christ, Corley Co, Karya, C., Karya, J., Karya, J., Karya, C., Karya, C., Karya, J., Karya, C., Karya, J., Karya, J., Karya, C., Karya, J., Kary
- Quatershope Nikeskow Church, Reno Co, Kan, at 2 P M

- at 4 r. s. 24. Spring Creek Church, Koodinsko Ca, 24. Spring Creek Church, Koodinsko Ca, 11d., 645 miles south of Pierceton, and 5 miles N. W. of Collamer. 23, 864 Fark Church, Clinton Co, Mo., 11 29, 80, Dry Creek, Linn Co, Iowa. 20, 21, Waddam's Grove, Stephenson Co., Ill.
- ib Feek of Wild Cot, Pyrmont, Ind

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People," - LUKE 2: 10.

Vol. IV.

#### Lanark, Ill., October 6, 1879.

No. 41.

# General Agents THE BRETHREN AT WORK Tract Societo.

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Esontu Paos-Danish Mission Report;

#### SHADOW AND SUNLIGHT.

BY MARY LOUISE BODWOOD

SHADOWS dark and gloomy often gather of happiness are not always realized. Our finth is sometimes surely trad, and all that we possess is requisite to sustain and keep us from falling by the wayside; but our whield and comforter in every hour of darkness and gloom, is ever near to support and strengthen, if we out lean confidingly on his all-sustaining sres-

In every age of the world's history, and in every life, there are, and have been shudow mingled with anninght. The first great shad ow gathered over the tor garden of Eden, en-veloping in its gloom our first parents, and since that hour, every day of sunlight has had its corresponding shadow

The greatest benefactors of our race have had their hours of anguish and better trial, when fondly oberished visions for the future secured ready to be blasted, and the day star of hope had grown dim; but they tooled on, contend with almost superhuman strength, against the dash-tide of adversity, and finally surmounted every obstacle. The sunlight which to them lad long been hidd-u, they were at length permitted to behold,—its splendor appearing greatly enhance ed, since it had just emerged from behind a dark cloud. Sinsdows always become darker just before dawn.

There are assay joys mingled with the cup of row that it will be ours to drink while jourpering through this vale of tears. There are

o obtain, and seeking earnestly for happin will experience much, even in this world. Here and there, along life's path way roses bloom but we must deligently search, if we would fied them and the thorns.

t would not be worth our while to patiently endure the trule to which we are subject. There with life all would be ended. But we have the blessed assurance that, there is something s worth striving for. A todeless crown, and a potters robe await those who in the end prov orthy. Beyond the flerling shadows and sunlight of earth, there is a load where flowers nev-er wither, but where all is unfating vooligh?

that have walked in the narrow way. Earth's suplorbt we know is not unfeding; but thu which radiates from the great white throne and ug Jehovah's boundless empire with a light that will dazzle the eves of earth-born spirits: while the clear crystal stream that flows from underneath the throne shall queuch all thirst, and the white robed throng of redeemed ones shall forever enjoy his sunlight

#### GOD IS LOVE

ET us read and think on the mysteries relof the mind is one great blessing God has given to his creature, and when brought into action by reflecting upon heavenly thrugs, it is em ployed ou primary purposes. "Seek ye first all these things shall be added nato you." Matt 6: 33. Let us call on God, the disposer of all idesomes that he will have mercy on us, and teach us the proper mode of worshiping kin that is most plenning in his sight, and ask him to point out to us that which is right, and to teach us that holy wisdom that discovers our truest interest, and imparts his heavenly grace to strengthen our resolutions to perform his will, and walk in his wave with sincerity, then

"If I am right, thy grace impart, Still in the right to stay;

If I am wrong, oh, teach my heart To find a better way."

Yes, our first thoughts should be the care of the soul, and our first treasures laid up in heaven. Our souls never due, but our bodies daily hasten to the grave. However, we know that if "our earthly house of this tabernacle were disolved, we have a building of God, a house not made with hands, eternal in the howens, 9 Cor. 5: 1. If so, we should onicken our hearts and no longer set in darkness and in the shadow of death, but we should ask God to Sorgive us our unworthiness, help our infirmit prepare us for his abose; and beseech the Lord that we may fix our hearts, our thoughts, our opes and our desires upon heaven and heavenly things. Yes, ask him to teach us to pray with singerity to hear with humbleness locility of mind, and profit by his hory Word. and keep alive in us a true spirit of devotion, and preserve us from the great vin of praying to him with our lips only, and not with our

Let us not forget to ask God to give us powor from this time to lead a life of faith and huers, and to make it the great business of our lives to keen ourselves in his fear and love, and wean us from the pleasures of this world, and sep us from its evils and temptations, and draw us (by grace) to do his will, so that we elements! Why, I could us easily councile of may serve him in spirit and in troth former. ground trouble the wave of with the ball. I statest the goal lord to asked every reader union, the same and asked with the second content to the second co

ing around us, we witness our friends and relations sinking into the grave, and because we are strong, we imagine that our turn will not some. or be at some far distant period. But my friend, the strongest may in a moment be cut down, by accident, or disease. Yes, the command of God may summon our spirit in the twinkling of an eye before his eternal majesty. "It is appointed unto men once to die, but aftor this the indement." Hab. 9: 97.

#### PLAIN VS FASHIONABLE DRESSING

WE are pleased to learn that pleasness in W days is beginning to be considered good taste in some factionable circles. It always has been admired by intelligent, thinking people: and the reason there has been so little said efuse to think fairly on the subject, and thinkng people refuse to condemn it because it is namplar. It must be very encouraging to that lass of Christian professors, who labor so zealaly against the sin of foolish, fushionable dressing, to see the prominence that plaintees is beginning to occupy in the minds of the people; and the outspoken way in which they as sail this fascinating, soul-destroying evil-fashionable dressing. Below we give a remark in reference to the marriage of a certain counter

which we copy from a secular paper of Virginia: "The bride was attired in the plainsst possiblo style, a handsome dress of white tarleton, and some pure sweet flowers in her hair being the only ornaments of her person. The besu tiful simplicity and modesty of her plain wedling trousseau was in striking contrast with the absurd and vidiculous exhibitions of costly times occupied the columns of some of the city and rural press to the disgust of all sequible well-meaning persons. If we could have our way, we would abolish the 'fast and feathers of facionable, costly weddings, in which stilly

descriptions of ladies' wardrobes occupy so mucl space in the rural press, some of whose editors display the weakness of their brains in their unscrable fawning at the shrine of fashion

### NATURE AGAINST SEEPTICISM HAT brilliant groins, Thos. Star King,

If I were in danger of becoming skeptical, I believe that a firsh and vivid approxiation of ific revelations concerning our globwould spall me into faith. To think of this ball whirling and spinning about the sun, and to be an atheist: its covering less in comparative thickness than a peach skin, and its pulp a seething fire, and to feel that we are at the n ey of the forces that lash it like a top around the celiptic, and of the raving finnes that heave its surface inhabitable by man; seas roaring around him, tropic heats smitng his brain, polar frost threatening bis blood, inland airs laden with fever, sen winds charged with consump tion; burriesaes bovering in the sky, earthquakes slumbering under our feet; the condition of life dependent on the most delicate oscillations of avage powers over which the wisest man is powerless as a worm, to think of these and not to have any confidence or helisf in a power superior to these pitiless forces, not to have an inspiring faith that the land was made for human habitations and experiences, and is sheltered by a ceaseless love from the hunger of the

s person making his home unconcerned in an

and yet how few consider their latter end till er; go to the unrocked universe; go to the awit is hastily approaching. We see others dy- ful pages of science, not to learn your religion, but to learn your need of it—to learn that you are houseless without the sense of God as over arching you by his power, pledging his care to you, twisting the furious forces of immensity into a protecting tent for your spirit's hom

## THE DOCTOR AND HIS PATIENT.

BY W. Q. CALVERY

NOT long since we heard a Dr. relating that he had told one of his patients that he oust die; yet, the patient persisted in cursing at a great rate, raying that he knew they were scared about him, but at the same time suraring that he was not afmid. A Universalist who was listening to the ductor's talk, remarked that the patient must have been beade himself. The Dr. said that he was not heatle himself, but

that he had the right use of his mind. The Universalist thought it impossible that one in his right mand would cause and swear while death was storing him in the face. The doctor said, "that was nothing," "If it would do to live by, it would do to die by."

This last remark seemed to contain quite a od moral. Would to God, we could induce all persons to turn their attention to the ner of living, rather than the manner of dying. Life is that which we have to do. The care of death is not in our hands, any farther than it is governed by the way we live. The management of death is in wiser hands than ours. Then it is ours to mold our lives, and let God deter-It is to be feared that we are too often prompt-

ed to right acts through frur of death. To it is enough to frighten us when we think of dying unprepared, but the promptings of the Christian should be of a higher character. The ove of God should constrain on. We should live, not to see how one can do. but to see how

Reader, did you ever think what your life is worth? Ask yourself this question: When I am gone, will the world be any the better that I have lived? Will my life leave a mark on the suds of time, or will it be said that I lived and died, and that is all of my record? Did you ever think that any thing that will do to live by, will do to die by? Or in other words, that

which will not do to die by, will not do to live by. No one expects a tree that has grown crooked to be straight when it falls. We now er think of a man who has slways had some disease, dying hale and sound; yet these are no more absured than to make calculations to live wrong and die right. Let us devote our atten-tion to making life what it should be, and death is sure to be what it should be.

A single word may destroy a soul. It is not impossible that a single atterance may be the means of destroying a soul. Such may not be the intention of him who speaks, but the words may, nevertheless, go forth to save or destroy They fall on the our and reach the heart. child is, perhaps, the house and the speech from the father's lips. They are words full of sin, but, nevertheless, are the words of father, and, as such, sink drep and poison the character of the child. The germ is sown and it springs up, bringing forth much fruit, but, slas! evil fruit—the fruit of death, sternel death. When the final exposition of human deeds is made-when all things come vividly hack to memory, what must be the agony of that parent, who was thus instrumental in the eternal ruin of his child. The possibility of such a result is a fearful warning

Great is peace; it is to the land what leaven

A LWAYS look on the sunny sole. A And though life checkered be, A lighteome heart bids care depart, Why sit and mourn o'er fancied ille.

Always look on the sunny side, And though you do not find, All things according to your wish Be not disturbed in your mind. The greatest evils that can come,

Are highler far to bear When met by fortitude and strength,

Always took on the sunny side There's health in learniess jest, And much to seothe our worldly cares In hoping for the best.

The gloomy path is far too dark And tells of pain and rolits Of friends estranged and dead. Always look on the sunny side

And never yield to doubt, The ways of Providence are wise And faith will hear you out,

Selected by Marry M. Brown. IS SIN HEREDITARY?

BY LIWIS O. HUMMER.

T will no doubt seem strange that s man that was schooled to the affir mative side of this question should com forward and face all the theological learning of this advanced age by taking the negative. And while I am engaged in tearing down what I formerly helped to build up, I am acting from convictions of years of hard mental labor, and a prough analysis of all the facts; and not from hasty conclusions. To my reader who perhaps never thought that there is a negative side to this question, and who may not fully understand my position will consider my efforts very But unless there is something at the bottom of this matter that I have overlook ed, I am sure I am right. I do not claim perfection, and I know that it is an easy matter to be mistaken-yet there is such a thing as reducing argument into ax-

I will now state my position so all can understand me. Adam was a noor the very first temptation that presented The Serpent implanted falseods which formed the false impressio. and the false impression produced sinthis sin marred the conscience of Adam and this stam was not transmitted to his offspring. Organic hybridization is im possible; so that if Adam was born bo ly, his offering must also be holy. While the fruit of a tree may be hybridized. the tree itself remains unaffected; and the kind may be perpetuated by using scions instead of the seed of the apple. If God intended Adam to multiply, the ation, and not put there by the Serpent We are not hubrids, but scions. We are not from a seed produced by the Serpent's pollen, but belong to the old iginal tick. Was not this the fact, It is after all the seed of the woman that their case while unconscious of siniful nature. We are sinners by nature, Christ by creation, but not by redemp not by virtue of being born a sinful man tion. If knowledge and conscience were susceptible to sin.

A child when it is born has no inher

sence, and therefore succumbs to itenvironments, hence the necessity of cor rect training-"bringing our children up Lord," and keeping them from evil in fluences. The child is born susceptible of impressions, but not impressed; sus ceptible of education, but not educated At our birth there is no predisposition to either good or evil, so that our energy child adapts itself to its environ and not the environments to the child. And as we are surrounded by the at

ronments really form our nature. The mosphere of evil as well as of good, we inhale both-which really composes our individualities. If there were no law there could be no abnormal relation. "I had not known lust except the law has said. Thou shalt not covet." Rom, 7 Ladmit that Christ mosts us with sal

vation at the same point where Adam

meets us with corruption, for there is no such a point in existence. I say Christ meets us with salvation at the same point where the Devil meets us with co tion, and that point is in the school om, and not in the loins of Adam au-Christ. Do we revert through the loin of Christ as we come through the loin of Adam? Can you run sin through the loins of Adam, without running salva tion through the loins of Christ? If sin is inherited, what becomes of our free agency? I would like to know how Adam's organization was affected, so to make the transmission of sin possible What kind of a body bad he? Was be composed of flesh and blood just as we ar or what kind of a being do my Christian brethren who believe in this hereditary ain imagine that he was? It sin changed the organism from incorruption to corruption then salvation must also change the organism from corruption to incorruption, and obliterate death. Did Christ die to redeem a deprayed human nature, or did he die to give efficacy to a law whereby a corrupt soul may redeem itself from the polluion of sin, and transform itself into the life that now is, and is to come, or a glo rious immortality? Herein lieth the

It certainly ought to be apparent to all, that Adam's intellectual facultie were corrupted, and not the organic man. What we learn we receive through the organs of sense, and the soul is the governor of the immaterial attributes as the stomach is of the material. I can see no way to make sin hereditary and salvation optional. Had Christ not ful-

mystery of godliness. Herein lieth the

justice of God in executing judgment

filled the law, he never could have alsolished it and instituted a new and living way. "My yoke is easy and my burdet is light"—all may come that will and partake of the water of life freely. It is easy to go to Jordan and be immersed in the name of the Father, &c. This is the salvation of Jesus, and if there is any other, where

word in cultivo was in Adam at his ere | is it to be found? If infants need a Sa vier, how does Christ save them? If a well person needs a doctor, how will be save him? If infants are born into the kingdom of Carist, and need no Redeem er until they get lost, or get out of the Christ never could have redeemed us. kingdom, they need no one to plead It is after all measurements bead. It requires a perfect human sacrifice to redeem a knowledge of law. Infants belong to

or woman, but by virtue of being born innate then no just grounds of adjudication can exist. If sin is transmissible, would not faith and repentance also be ent state of affairs will be apparent. In

ians. Our nature is not the soil from which springs sin in its relation to instituted law, but the soil is susceptible of germinating and manifesting fruits of the april that is sown on the soil. Incor rupt seed is not in the child at birth, but the Devil sows it, and when it has once been germinated and its roots fully de veloped, God alone can save us, and that by grace that it might be by faith

pability of choosing and refusing, indifore. God holds the parents responsible for the manner in which they bring up their children, and not the children. sing life and immortality through the the lesson. If one is a natural result of

Adam's transgression then the other is a natural result of Christ's obediencewhich is universal salvation. If sin is inherited, how can a man repent? You been the dread of scamen, and a source might as well try to repent of the finger of great loss to merchant princes whose nail or hair on your head, as of sin. understand that all law on the Deific rocks. It was determined to remove side is the same, and that they are opposites to us on account of our abno relation; but the relation does not exist in an unconscious child. We are by nature the children of wrath, and yet this nature is not inherited, but is a sec and nature formed by our environments. In sin are we conceived, not because the mother had inherited sin, but because she arived at that period when we were born, as to constitute her a sinner. There is no one that lives to be 18 or 20 years old but what is a constitutional sinnerbut this constitutional sin is not cause by being born of sinfal parents, but by being surrounded by sin and our adaptation to these surroundings. If any one can point out a sinful sin that is not proluced by our environments let them do it, and I am ready to be converted. in Adam all die, so in Christ shall ull e made alive." We die in Adam by disobeying like Adam, and we are made alive in Christ by obeying like Christ I know of nothing that looks like her editory sin, yet I have no desire to be odious, for it is nothing to me more than to all others that desire to know the truth Get this idea of hereditary our out of the minds of the people, and in-fant haptism is at au end, as well a bost

ties to feed upon. OF REVOLUTION.

BY YEOF, W. E. LUCKS

N looking back through the history of civilization and noting the great rev olutions in forms of government and re igion, in modes of thought, social sen ments and methods of education, the oughtful mind will be deeply impress al with the fact that no on yet accomplished a revolution natural m its influence

The names of Galico, Columbus, Luth er and others stand out on the pages of history as great discoverers and reform ers, as men, who, by their own individ uality, changed the supposed facts of science, re-drew the geography of the world and changed the religion of na

To the superficial render, hundreds of years after the events described, so it doubtless seems. But to the careful student of history, who dives deep into the thoughts and feelings of the people among whom these men lived, a differ-

ent power to conduct either good or evil transmissible? Consistency, fellow Chris- stead of being the originators they were themselves the outgrowth of revolutions having their origin in the wants and wrongs of the people. The theory that the world was stationary and that the sun revolved around it, was found to be inconsistent with known facts before Galileo startled the nations and called down on himself the mathemas of the church by proclaiming that the world

Columbus had doubtless heard the When we arive at the period of ca traditions of the Northmen in reference to a strange lund lying to the west across the seas before he launched his bark on the stormy Atlantic. And Luther but echoed the voice of generations of priest there is any way to run sin and death ridden people when he started a rolling through the loins of Adam, without run- the ball of the Reformation. He but touched the spark to the train that had loius of Christ, I will thank any one for been laid, little by little, through ages

of silence and suffering. Lying just hencath the surface of the water in New York Harbor, rocky shoals had existed for ages. They had long vessels were dashed upon the hidden them. For weeks and months science gave her best resources, and labor her sweat to undermine them. At last when tons of giant-powder were enclosed with in the rocks and wires from all the blasting holes were connected with a power-

ful battery on shore—it was the tiny finger of a little child that loosed the electric spark and sent it along the trembling wires on its work of destruction. Instantly an explosion occurred. The sea was tossed like mountains high, and for a moment all was dismay and confusion and dread. But when the tumult subsided it was found that the largest ship could ride in safety through the hitherto dangerous passage. The shoals were As the little child loosed the electric

spark that blew up the shouls of Hell Gate after the mines had been laid deep beneath the placid surface of the water so these Luthers and Galileos but lit with the fire of their own genius and enthusiasm, the hearts and minds of millions who indistinctly felt the truth, and waited only for a leader to free themselves from the bondage of ignorance and superstition. There must be a long accumulation of grievances before the sluggish nature of man will arouse and of other errors that are busks for skepthrow off abuses. Eruptions of Vesuvious occur but once in centuries; but when they do occur the face of nature is changed, the bowels of the earth are purged of its noxious gases; and though ruin marks the course of its rivers of fire, and buried cities tell to future ages its destructive power, yet who shall say that greater peace and security and happiiess shall not thenceforth dwell around

Reformations are moral volcano Reforms are the craters through which the seething, hoiling fires of the popuar mind find vent. We hear the rumb ling and feel the trembling long before the upheaval comes. Long abuses require a long time for their correction; that is, it takes a long time to get ready to cor

rect them. But when the time of acion comes, it comes like the hurst of bings of Vesuvius, like the bursting of a thousand tons of giant-powder. And if we do not read amiss the signs of the iroes, the time is not far distant when very much of our present system of pap-ular education will be relegated to merted obscurity along with the false and arborone of fast ones

The winds of truth begin to blow Already we bear the low swash of the breakers as they beat upon the rocks of error. The best of our modern thinkers are taking up the cudgel against a sys tem which they claim is false in theory and harmful in practice. And when the times are fully ripe for action, when the undercurrent of thought become sufficiently strong, it will bear to the surface some man, who, embodying himself the best thought of the age, wil bend a successful revolution and lead the people up and out of the present into a true, a more natural and a ration

### CHOOSING MINISTERS

S THOM ISSON

THE office of a minister is a laborious but a good work; they who desire it as such from proper motives, do well and if duly qualified they should be en couraged, assisted in obtaining their of iect: but to desire authority in the church by intruding into the sacred office with out qualifications suited to its important duties is a vile prostitution, and merits the deepest condemnation. Let none who desire this office or have entered in to it, or who have any concern in admit ting others, forget that nothing can com pensate for the want of proper motives or a blameless conduct. The ministers of the Lord's flock should be vigilant, sober, of good behavior, given to hospi tality, apt to teach, and remote from violent passions, and every kind of covetousness. No man can be a fit person for this office in the most obscure situation, who is unwatchful, frivolous, licentious given to wine, greedy of filthy lucre, disposed to furious anger, selfish, averse to hospitality, and unable to teach.

It however behooves us to look to ourselves and those with whom we are concerned. It is incumbent upon ministers to rule well their own houses, and to have their children in subjection with all gravity. If they find this too diffi cult for them, how shall they take care of the church of God? The folly of ostentation, conformity to the world, ungodliness will surely lessen his influence. It is also very wrong for novices however, eminent for abilities and gifts, to be pushed forward prematurely iut. this sacred work. This has ruined many promising men, by puffing them up with pride, and easting them into the condemnation of the wicked one. Anoth er great concern that ministers have a good report amongst those that are without. Professed Christians should there fore be proved, and found blameless before they are admitted to any office of the church. The waves of ministers should be grave and soher, uo slauder, but faithful in all things. They who have acted faithfully and diligently in inferior matters are best qualified for more important duties, especially when by enduring hardships and facing dan ger, they have attained to great boldness in the faith. The importance of these things is therefore unspenkable; and our watchfulness ought to correspond with it. If so, they may be instru-ments in the hands of God that they may hold forth and adorn the doctrine of truth as pillars and supporters of it. Let ember that God was manifest in the flesh to take away our sins, to de stroy the works of the evil one; to re deem us from all iniquity, and to puri fy us unto himself, a "peculiar people, zealous of good works."

Knowledge is power.

# EXPECTATION IN GOO.

THE less we expect from this world the better for us. The less we expect from our fellow-men whether of spiritual belp or of inspiring example, the smaller will be our disappointment How often do we feel that our dearest friends forsake us in time of real need! Those whom we think are true and best of all, will sometime forsake us in time of adversity; therefore we should not expeet so much from earthly friends. Hthat leans on his own strength, leans on a broken reed. We are always going to something stronger purer, and holier somewhere in the future there always hangs in the air a golden ideal of a high er life that we are going to reach, but a we move ou, the dream of better thing move on before us also. It is like a child running over a hill to catch the raiu bow; when he gets on the hill top the ainbow is as far off as ever. When our day dream of a higher Christiau life keep floating away from us, we are left to re alize what frail unreliable creatures w

are. We rest on expectation of growth and victory over evil in ourselves. "My soul wait thou only upon God!" My expectation is only from him. God nev er deceives us. When we pray to him aright, that is, with faith, with perseverance, with submission and with an eye single to his will. Our heavenly Father makes no mistake in his dealings with supplicants. He is a Sovereigo, but not a despot. If it pleases him to keep us waiting for the trial of faith then we must wait.

#### POSITION AND ABILITY.

HE who would have position should first seek fitness for it. Many per sons forget this, and hence we see competent men depending upon their subordinates for skill and wisdom to exercise their proper functions. Such meu are generally despised by those beneat them. He who would control and di rect matters needs to have, not perhap all the special knowledge which the whole of his subordinates combined pos sess, but a general understanding of the management of affairs, more extensive than that of any one of those beneath him. In that case, instead of looking upon him with disguised contempt, as an intruder and interloper, they turn to him with confidence for direction and for aid in time of emergency. He who fills any place of responsibility should have such acquaintance with its affairs as to be able to respond to any call which shall be made upon him by adverse or dangerous circumstances. He should be a man to whom men can eling, and in whom they can trust in time of trial and calamity; unshaken in his integrity, unblemished in his life; with a mind quick and ready for any special need. Such a man will command the respect and was the love of his associates, for they will see that he has ability as well as po sition, that he occupies a place of ho because he is fit to bear its responsibil

A college student being examined in Locke, where he speaks of our relation to the Deity, was asked, "What rela-tions do we most neglect?" He answer ed, "Poor relations, sir!"

Do not stand in a place of danger trusting in miracles.

The salt of money is almsgiving.

# Dome and Familu.

Hushands, love your wives. Wives, submit your selves unto your own hushands. Children, one year parents. Fathers, provoke notyour children wrath, but loving them up in the natture and ad-monition of the Lord. Servants, he obselies to them that are your masters—PAUL.

#### LOOK UP, NOT DOWN.

L IFE. to some, is full of sorrow,— Half in real, half they borrow,— Full of rocks and full ledges, Corners sharp and cutting edges. ough the joy bells may be ringing, Not a song you'll hear them singing Seeing never makes them wise

All in vain the son is shining. Wulver spukling, blovoms twining; They but ve, through these sume sorrows; Sul to-days, and worse to-morrows; we the weeds among the clover; Everything and anything, But the gold the sunbeams bring.

Drinking from the bitter foundam Lot your mole-bill seems a mountain; Dones of dew and drops of rain Swell into the mighty main. All in vain the blessings shows And the mercies fall with power; Gathering chalf, ye tread the wheat, Ra h and royal, 'neath your feet.

Not for one alone woe's via Every man has cores and trials e the fair and cloudy weather May we have, ob, let us pray,

#### CHILDREN OF DOOS

MODERN fashionable society by some tacit agreement, limits the household to one or more, and shrugs its shoulders at families as large as its fathers bad, as if there were some shadow of the unbecoming thrown over the ast by its great households. And so it recomes apparent, in the numerous examples before us, that there must be an agreement in this direction; and thus society is in conspiracy against God's creative fiat, substituting childless house holds, or next to these, as the proper order of a well bred family. But akin to this, and proceeding from this conspiracy in public sentiment, is the substitu tion of dogs in the chrildren's place. The Savior said to the Syro Phosis woman, "It is not meet to take the children's bread and cast it unto the dogs; and, and what seemed to have only a local application, has come, through the mutations of custom, to be a command which ought to be accompanied with the bunder of Sinai. It is a wrong against childhood to bring the dog into the place in the family circle that God has, ever since creation, given as the home of in-fancy and childhood life. To see a dog on the lap of a man or

a child is a crime that the judgment will avenge. Children are as accessible and abundant as paps, and as good-looking. and require no more care than multi-tudes give their dogs. Nor do they cost any more to support; and in the possibilities of their natures for good, why, an angel would be outraged if required to make the comparison. In the one case it is to preserve and hand down the course of time the image of God; in glory and the good of the race on worth-

has the flue gold become dim, and the mun's mind move in charity, rest in Prov-divine image become marred, when men idence, and turn upon the poles of truth.

and women become faster mothers and fathers to rat terrice ! And these worth-less beasts have driven the children into the houses of refuge or orphanages. We are confounded and disgusted, in public conveyances, in being compelled to see a woman, who ought to be leading or caressing a child of her own, or one of hers by adoption carrying a long-haired. brindle-looking dog to her bosom, some times kissing the despicable thing, or lifting it on the seat where some child ought to be; or to see a great, stalwart man, who ought to have brains to be ab sorbed in human affairs, holding to a chain, at the end of which is a dirty footed, soulless Spitz, while hundreds of children are homeless, who are putting out their little hands for some one to d for them a mother's or father's part. Or what is, if possible, more pitable, is to see an unmarried woman of health and cultivation, at that age when she ought to be interested in her kind, walking behind a log with a chain in her hand, worrying herself in keeping the dog on the sidewalk, or in extricating the limbs of her fellow travellers on the wavside from the chain by which she attempts to guide the beast according to the latest style. Is there no orphan, with tears lying on its cheeks, motherless and neglected, that could take that dog's placeredeemed by the love of that woman's heart from its wretchedness and led to Jesus Christ to ever bless the queenly person and noble heart that re-enacted the generous impulses of Pharach's daughter? No! If the Queen of the Pharaohs had lived in this age, the baby Moses might have shricked until his face was as red as a cherry; and if he had been offered to her favor she would have said, "Servants, pitch him back to the alligators. I would rather have a tailless poodle, with a blue ribbon round his ears." Sometimes we are compelled to see

these wretched dogs carried out on their airing expeditions. A grand turn out whirls by and gay and dashing steeds prance along the highway. Two stal-wart men guard it in front and back. Inside a richly-robed beauty, with dainty fingers and immaculate gloves. The richest silk covers this splendid make-up of dust and ashes, and in her lap less an exhausted dog, so overcome that it can scarcely raise its languid eyes to the loving face that is pouring her motherly instincts upon it. And how many babes there are, the very beauties of creation, God's divinest work, pining in asylums or wretched homes, to whom a breath of fresh air would be as the balmy breath of Paradise, who could smile even though the face were marked by pain if chirped by a loving woman. But no, she prefers to chirp to her inanimate dog. One-half the children might be taken from the dreary hospitals and woman who has the ability to support have homes where love reigns did the dog-catchers do their duty. more to feed and clothe a child than a dog. Why, then, is the children's bread east to the dogs! -Sel.

Adam Clarke, when once requested

to give thanks at a repast of which pork constituted a conspicuous part, used the following words: "Lord, bless this bread. these vegetables, and this fruit; and if the course of time the mage of God; in the other it is to bestow the time and then canes t bless under the gospel what pains which ought to be devoted to his channel the region of the region words, this swine's fitch."

How have the mighty fallen! How It is a heaven upon earth to have a

#### The Breihren at Work. PUBLISHED WEEKLY.

M. M. ENHELMAN.

The Editors will be responsible only for the interestion of a does not intoly that they sudare every se

BRETHREN AT WORK, Labark, Carroll Co., 111

LANABK, ILL. . . OCTOBER & 1979. Willia von consplease send us the address of

Letina Malleri THE BRITHRES AT WORK and Children at work to one aldress one year, \$190.

BROTHER F. P. LOHE's address is ch from South Bend, Ind., by Bloomingdale, Much Bell, Norton County, Koneas, but fulls to give

HERRAPTER, the report of Brethren's Tract Society will be published in the first issue of

THANKS to agents who report "earnest work already begun." Invariably those who send the

it should be Beaver Creek, Va. instead of Beaver Creek, Ind. And also 37 years, 11 months, and 11 days, instead of 3 months. BROTHER W. C. TERTER and write of Mt. Morris gave us a call on the 20th ult. Brother T. preached in the Lanark Church on Saturday evening. He is a zealous, intelligent young

CERTIFICATES to Brithren's Tract Society eeu ant to all denors as per specifica tions. They should have been sent sooner; but we could not get them ready. We defer the time for filling orders this year a month— until Nov. 1st, 1879.

WE call special attention to the article en titled, "Little Tricks." "Little Tricks." It is so replete with so full of sound instructions that we with all our readers may not fail to read it. It will do an innocent soul good as well as the

BROTHER W. C. TRETER, Mt. Morris, III. DESCRIPTION OF THE PROPERTY OF THE DESCRIPTION OF T One hundred and five students registered and

The plansant weather, completeness of ar-rangements, the union and sympathy existing between the members, made the Lanark Lovefeast of 27th alt., one of the most enjoyable perations we have ever untressed ministers present, S. Holdeman, J. J. Emmert H. Martin, P. Risenbise, H. Croure, and P.

Dr. J. B. Thompson, a citizen of the United States, but for several ye re a resident of Ber-lin, attended as representative of this country the Evangelical Alliance at Balse, Switzerlan While from home a sensational paper in Ber-lin secured some of his private letters and gar-bled them so that Dr. Thompson's character was de to look black as death When be returnunjustly assailed, he gave way to grief and deel in a few days. Upon his tombstone should be inscribed, "A good man killed by slander." he inscribed, "A good man killed 1 O the wickedness of the slanderer! May God

Now that the crops are gathered is the best time to take subscriptions for the Barringen at Work. You want to do your neighbor's taskily a real good. Is there say better way than by securing for the n n weekly visitor of then by securing for the n n westly valuer of the power and attractiveness of the B. at W.? Is there a thing esser to do which can be com-

Christmins among them, and bring the careless ones to a knowledge of saving power. Let us make one or two suggestions. Better by get them to subscribe for themselves than Rotter by for get them to subscribe for the mestree than to send the paper to them, for it is universally true that men prize those things that cost them something far more than what does not. And it you can only by skill and pereverence get them to pay \$1.50 for the B. AT W. you will have created in them an interest in the pr per at once. Where a man's treasure goes there goes his heart. Another time, get then to subscribe for a year, if possible. Better them to send 40 cents and take the coner three meaths than not at all, but this so small and the time as so short that we a robably do them much more good und yearly subscription. A silent little tract often works a conversion. We believe that the B. at W. is doing just that kind of work; and we making it more and more useful under God to this end; but while we labor to : the paper good, our friends must see that it circulation is extended. You can secure the

#### KANSAS PRONDIS

BY the blessing of Providence and companion arrived in Parsons, Sept th, and by Bro. Garber was conveyed to place of meeting four miles north. Here a large of vas tent had been exected for meeting improper Not arriving at the time appointed, Bro. tin Nober, of Crawford county entertained congregation on Wednesday evening, and on Thursday evening Bro. David Bare, of Ind. preached an acceptable discourse. On Friday vening the writer had the pleasure of talking to an attentive audience. On Saturday at 11 A By thi M. we met again for public worship, time quite a number of appoint, active minus ters had arrived. We remember the following A. J. Hixson, of Ohio, David Bare and Bro. Pluramer, of Ind., Moses Bare, of Bourbon county, Martin and John Neber, Robert and inmuel Edgecomb, of Crawford county, Bro enberry and D. Kingery, of Labette county John Hess, of Wilson county, Jacob Buck, of Lyon county, Kansos. At the conclusion the forenoon exercises one came forward and was received by baptism. In the evening met to attend to the ordinances of God's house. Bro. David Bare officiated, and the meeting was truly an enjoyable one. We were informed that two hundred and thirty members wer sented at the tables. Reeder, do not say that there are no brethren and sisters in Konsas Here were members who had come forty, fifty sixty, yes ninety miles to partake of the Feast Some same long distances in private con ances, and they gave unmistakable evidence of henry retreshed and atronethened. (1 it does me good to meet these hungry, xealous, and humble brothren and sisters! Hard presed on they are sometimes by the world, and away from the main loody of the church, they cling to the good old thip, Zion, with a tenacity orbick decounstrates true conversion and loyal

On Sunday at 9; 30 A. M. met in childs meeting. The tent which was about 60 feet long and 25 wide, was completely filled with people. One hundred tittle boys and girls were there, eager to hear what the children's friend had to say. See their smiling faces, their ready turs and willing sainds! Fathers and mothers vere there to hour something to comfort their hearts. Brothers and sisters were there to be something that would do them good. Old and young longingly and attentively listened for would edify and strengthen. half hour was spent with the children and then Bro. Edgecomb closed the exercises in an impressive manner. Bro. A. J. Hivson also did good service in the opening exercises. ter prayer we distributed a lot of little folks paper, the Children at Work, and had not make May these meetings in behalf of the dear youth prove beneficial to old and young More than one old person's affection is at:

and by seeing the attention and informs of the young. Is it any wooder that young men and omen misbehave in the public assembly? Were they in their youthful tenderness pointed to Jesus in all sympathy and kindness? Pen priced with this real value to them? By a prop-priced with this real value to them? By a prop-er word in season—only a word, costing you them, never gave them a word of sympathy.

nothing but a little effort for the sake of the and hind admonition but rather acolded or regood it may do to one of Christ's little ones, you may induce them to subscribe. And we shall hope by God's grare to strongthen the you to come to Jeans while singer and coldines U senabled at Shannon to participate in the service of the Communion and those attends and previrbures heaves in your bosom. So long as Gud sparce me and bestows grace up as me for the work, so long shall I urge children to love their parents, to be kind to each other, to read the Bible, and early seek the Lord. Gcd. forked that any of us should follow the latter clause of Mark 10: 13. If you are inclined to rehuke those who bring children to Jesus, go and read that Scripture. It will cure your

At the conclusion of the children's mee reaching to the older ones commenced. S excellent discourses were delivered at the close of which two aged persons came forward and requested to be haptized. This was a season of rejoining. Now came the time of parting. All m to have enjoyed the ballowed occasi and it was a trying time to leave for the old haltle grounds again. A number remained for meeting in the evening which was held in a school house near by, the test having been tak en down and conveyed to Bourlou county where it will be used for Love-feast purposes Sept. 30th. We like this tent arrangement. They are convenient in more ways than one.

## ANGRD

B ye angry and sin not." What a glo rious time the people of earth might have did they obey this admonition. Paul knowing man's nature and the influence of cir cumstaness-understanding that there can be no cause without an effect-well knew that cer tain things would of processity displease man and cause him to become angry, cause his soul to writhe and revolt; and therefore he provides a way that he may escape the dreadful cvils o anger. To be angry and sis not is what every child born of God and guided by the Hol Spirit will do. Although his teelings may b wrought up, and his spirit burning in agony set he need not son-he need not violate God law-he need not injure his fellow-man; but his anger simply indicates his displeasure with sin and wickedness. Lot's raphteom spirit was vexed from day to day by the filthy Sodomites yet we do not learn that he ever did them any arm; that he ever sinned—transgressed God' law. To be sugry and hate our brother is to put ourselves "in danger of hell fire;" and close observation would teach us that many both in and out of organized churches, are ex posed to this great danger. Few, indeed, are hose who get angry and sur not. I have felt many times that this admonition

has not been so carefully obeyed and enforced by the church as its importance demands. Breth ren and sisters are not always required to con form to it. They are allowed when they resuggy to sin, transgress God's law, to hab their brother. I say we deal too lightly with this; we are too indifferent about it. Things of much less importance consume our time and talent. A great deal more time is often spent to see that externals according to decisions general councils are enforced than to see that brethren who get angry sin not. This is not a demand of man nor church-creed but of God Were we more careful with the fundaments. principles of our holy religion we would have much less trouble with some minor things which are the outgrowth of character. To be augry and sin not is secording to divise e spend time in adjusting busi tions between brothern and when the work is done neither one is any better than he was bo-His character is not one whit better. In such cases instead of taking into considerati the transaction itself, it should be the brethren If we would direct our efforts in such a way as to kill sin we ought to strike at the root long as the root is not destroyed evil fruit will continue to be produced.

When anger grows into hatred of our fel in, it deleases the soul, engulfs in misery and wretebedness, home, society, church, and government. Its sething from and fory horrs fore it all that is lovely, sweet, and tender. mad man! What a sight! Nothing on earth bornd and mean enough to liken binunto.

SEXD a donation to Brethren's Tract Society

#### SHANNON LOVE-FEAST ON the first instant a very large andience as

ing upon such occasions. In examination service, Bro. D. Fry said we should examine arters to see if we were in order. Do sixtom wear the covering at the buble as commanded? Do brothren wear the hair as Jesus did? sus were his hair on the Nazarenes, and they were it long and parted in the middle. Bro. D B. Elsy spoke, saying that we give too much attention to externs's and not enough to that which regulates them. He said he heard about a man that had been stealing, who, one day while in a machine shop, placed his hands in a pair of shears which, when they closed, suit them off. These hands have stelen many things, but they will steal no more. He now thought be would be much better. He did not seem to his motives were changed; that cutting off his hands only deprived him of the means used in stealing without changing his desires. He had no better heart after his hands were out off than before. We have no regard for anythi we do, if it be not done from the heart, only make ourselves hypocrites-wolves in sheep's clothing. To become better we must begin at the brart. Then what we do will b done from the heart, and we will be better by the observance. Brother Henry Martin then and we should follow no one farther than be follows Christ. Do you all pray? If you do not you disobey one of the commandments of God. Musisters should have family worship. We must pray at home. Christ was a pattern of prayer. Brethren do not always con selves at funerals as they are directed by the word of God. They sometimes worthip with their hats on and do not, even in prayer, kneel This we consider very wrong. Before going to prayer, Brother M. said that it was the custom of the church always to give the liberty or such occasions to any brother or sister who had anything on his mind that he wished to take to God in prayer. Indeed I should be very glad to hear some sister lead in prayer. I beeve it would have a better effect than prayer from a brother, because it is a common thine to hear a brother pray. From notes taken by S. J. H.

#### MORE PREACHING

WITH every issue of the Bretmen AT YORK there goes out the cry for press Never in the history of the Church has there been such a demand of our brethren to preach their interpretation of the Bible as now The call comes from the high and low; from the learned and unlearned; from the rich the poor. The cry goes up from the inhabitants of the barren mountain, the desert plans from lowland and highland, from the smalle country town to the metropolis of the world. From every age, sex, color, runk, and state, come the wailing cry, "Come over and help us."

It has ever been the boost of our min that to the poor the Gospel is preached. But have we any just come to be elated? Do our ministers preach to the poor? We are afmid not many do. To whom do they preach? Generally to their brethren and eisters and their families. Are they poor? They are not. The Brethren Ghurch, in proportion to its size, is es-timated to be one of the wealthiest churches in the world. Just think, in Chicago there are 212 charehes besides about twenty missions and eleven Adventist and Spiritualist societies, but not one of them the Brethren's Churchet Now if the people of that great city know nothing of the Brethren, whose famit is it? I 16 they are all Roman Catholics, Lutherans, Methodiste, Episcopaliane, Presbyteriens, Congrega tionalists &c., who is to be blamed? Can they believe a doctrine which they have never read nor heard? We beartily endorse the centiments of a letter from Farragat, Iowa neither lack food nor raiment. To go to the waste places was ever the Master's precept and example. "Go to the lost sheep of the house of Israel." How many counties are there in the United States over all of which the Brethren travel and greach?

"Ho reape - of life's harm Wry stand with one ed blade, Until the night draws round thee And day Legins to fade 2

Why stand we idle waiting, For reapers more to come, The golden morn is passing,

Why sit youlde, dumb? Arouse! awake! "Go and teach all nations

that "to the poor the gospel 15 p "Thrust in the sharpened sickle And guther in the grain, The night is fast approaching

And soon will come again The Master calls for respers And shall be call in vain? Shall abraves lie there angethere

And waste upon the plain? If you cannot cross the ocean

If you cannot give your thous

You can give the widows mile. If you cannot be the witchman, Standing high on Zion's wall

You can do what Heav'n demands You can be like faithful Asron Holding up the prophets hands."

A man who has become a victim to can just a few years; but he would not give a con to have his neighbor cared of the cancer sin, when he knows the wages of sin is death, when he knows that a cure would not in ure life for only a few years, but for a never end

To be consistent, one of two things we must do either we would cause our profession, or we must try to win others to it. If we do not we show as in sincerity, an abscence of faith in our teachings and are the vilest and most debased hypogrites of which it is possible for the most extravagant imagination to conceive. If we ould see our fellow man go down to etern roin without making any effort to save him we more merciful, no more humane, no more Christ like than the devil himself. In this Christ like than the devil himself. Is the plain? It takes plain sprech to out through the heavy crust of selfishness out of which grow pride, arrogance, covetousness, envy, jeal

If God, the Bible, Christianity menu any thing at all, they mean as many times more than anything in this life as there are sands or the sea shore, drops in the ocean, or atoms in the Universe. If eternal life was bought at the expense of a sacrifice of every earthly comfort, solser, or joy and the most dreadful tor tures to mind and body were cach endured night and day-of our hodies were recentable of the most exempiating pain and our mindcould not be endured, even then we would obtain salvation on essier terms-would make a better barrain than though we should huv the "earth and the fulness thereof" with

#### THE COMING MAN

HE is coming. You may all know him; in fact you will have no trouble in learning to know him if you are not now well acquaint ed with him. He is humble, appretentions kind, sociable, tender-hearted, long-suffering charitable, lovely, truthful, punctual, and con tentol. He takes advantage of no one. He is losing no sleep, losing no physical strength on account of station in life. He is not freeting and worrying because he is not a minister or an editor. Perhaps he is thinking of starting a paper, but then be is not telling it around. and adding "It will be the best paper in the Brotherhood." He is not raying, "My paper will be the cheapest; my paper will be the cleanest and brightest." No, he is not using adjectives of such high degree, but modest-like says nothing of the kind. He does not say, "I'll make things jingle if I ever preach." Nor do you hear him say, "I was to the District Meet ing last week. I made a speech there and it made things ring." No such boastful language proceeds out of his mouth. He is not all the ime trying to hoist himsell to the top of the pinnacle at the expense of his fellow-man. The parameter in the expectation is not in him. You do nothing not may be shaltered or riven, and ong it must be year. We think it looks well to mornitize and christianize the pracue taiways amonged by his allusions to his jet every fibre of it may be soundand fit form and although not so convenient for binding, recomple to the flock, a terror to a You are not made ashamed at his large of service, but if we see another in whose

pretensions to learning, when you know that he is even below the medium. When you preeent an idea, you are now me." "I guess you remarks, "O that is old to me." "I guess you have." He is glad when you speak, and patient in hearing. He is no arrogant, self-willed, ambittons to be foremost but believes that his work most determine the estimation in which he is to be held by by brethren. In fact, he is just so modest and un assuming that he cannot fail to occupy a very eminent position in the church. He has the qualities that make men worthy of our confidence. He takes delight in making others useful and happy. He does not say much, but when he speaks you are made glad. Such it the coming man. For aught I know there may he many just like him on the way. I pray God that their number may be legion. same of the coming man I do not know. The qualities of the successful man have been num ed. Shallowness, arrogance and self-exaltation may flourish for a season, but the end wil come. No such work can remain, for God will overthrow it. Is normuce and self must boast a great deal in order to hold a position, but soon

## or or later their hollowness will be apparent to LITTLE TRICKS.

OF all the things which disboner the O of God and disgrace the name of Christ perhaps we should assign the first place to lit tle meannesses practiced by no-n protessing godiness; and especially by ministers of the Gospel. There are some things which are hard ly hig enough to be called sine, and which, if a sustances hardly afford ground for disfellow shipping him, yet which, if allowed to go on unchecked, work rain to his reputation, and dishonor to the name and cause of Christ.

It is scarcely necessary and perhaps hardly possible to define the things of which we speak but aufortunately most persons know what they are. There are few neighborhoods when the name of Christ is not dishounted by some petty example of measures and littleness on the part of some church member, or deacon, or pretended minister, which really causes more reproach thun would be occasioned by some olitary act of outbreaking sin. When Mores speaks unadvisedly with his Jips, we conside the provocation and pity his weskuess, but when Achan brings reproach and defeat upon the armies of Israel for the sake of a Babylouish garment or a wedge of gold, we acqui esce in the justice that blots him not of existence When David commits a crime to wait to wit ness his repentance and hear his penetentia cry; but when Gehavilies through covetonsaes and hides his talents of silver and his chance of raiment, we see with inst indignation th leprosy smiting him as with the curse of God There were many of Israel's kings that same and repeated, or who, even in their iniquities had something of nobleness about them, but when Ahab and Jesehel consuired by frand and ishehood to rob a poor man of hi little heritage, we feel a satisfaction when we see the dogs licking his blood upon the very ground which he had so wickedly appropriated. Peter denies his Lord and curses and swears, and at one glance from the eye of his Master goes on to ween in hitterness over his fall; but Judas who carried the bag, who handled the funds he stole the money, who pleaded the cause of the poor that he might pilfer his percentage of the gifts bestowed upon them, and who finally betrayed his Lord for thirty pieces of silver, went to a suicide's grave with few to pity him

or lament his end. The petty meanuesses of covetons men se way to the worst of crimes. Their little ness does not measure their impor fallen tree may be rashed and out and shattered and still have soundness and strength in it, but if we see emerging from it little fungus growths, if the evidences of decay are manifest, we know then that though the trunk may seem fair, and the bark entire, and every branch be broken, yet the whole tree is far gone in decay, and is fit for nothing but the fire, and hardly hit for that These minute tokens tell of inward decomposition, and are a thousand fold more omnious than any cut or cleavage which violence may coussmooth surface we detect only here and there a little worm-hole which it would seem could not affect its character or strength, we know that through all its fibres from top to bottom worms have wrought their way, until the inrior is but mass of worthless nowder, and is destined to be crashed by the first pressure that rests upon it. So there are men who in appearance and reputation seem sound and strong; they stand high in the Church and n the world, and will stand so until some sud len revelation smites them and crushes them to the dust; but in spite of all their pride of appearance, their little petty tricks show that borers are at work; that there is present the leaven of the Pharisees, which is hypocrisy and which once ledged into a man's heart and life, does not ceuse to operate until it less thoroughly permented his moral constitution and uttorly enten out everything within him

that was manly and noble and godlike. Christian minister, bowere of little tricks. You may save a penny and lose a friend. While you pride yourself upon your keenness, other may be talking about your measures; and one thing remember, these little wrongs are likely to be unrebuked; the man who observes them despises them, but he says they are not worth speaking of, and so he says nothing about them and they remain until. like a funcus growth bey indicate the decay of moral vigor, and the terand hopeless rum of all true manhood. There are men and ministers of the Gosne

n good and regular standing, about whom al

most every man that knows them knows some title mean contemptible trick of which they have been guilty, which in itself is a small matter, -and so a erain of sand is a small metter.-but when the grains of sand become nunerous enough the ocean itself cannot breat through them. So no excellencies of character on make emends for these netty exhibitons of mman fruitty and deprayity. It is not that the things themselves are of such importance, but they are the straws which show which w the wind is blowing; they are the things which make every man doubt the integrity of those who are guilty of them, and which prepare every man who knows them to believe that a hings which are far meaner and far worse We recall with satisfaction an instance wh a near relative when brought before a court on some trumped up charge of wrong-doing. asmoued an old gray-haired minister who had lived more than forty years within half a mile of him. "How long have you known this man?" said the lawyer. "I have known him man?" said the lawyer. "I have known him ever since he was horn." What do you know about him?" "I never knew a mean thing of him in my life." Such a testimony as that stands out in marked contrast with many potts tricks and discreditable transactions which so

creditable than the fanit. O man of God, if you would be henored of God and man, put away from you once and forever all craftiness, decritfulness and guile, and stand in the name and strength of the Lord, sparning everything which partakes of littleness and tuckery, and living so blamelessly and uprightly that you shall ever enjoy the sunlight of the Maker's smile, and the favor of those who love righteousness and bate iniquity Then you can say with the spostle, We have "renounced the hidden things of dishementy not walking in craftiness, nor handling the Word of God decetfully."-2 Cor. iv. 2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no 2 Cor. vii. 2.-The Armory.

#### MANUSCRIPTAL

"A MIGHTY Hunter Before the Lord."-C. H. Balabaugh. "Degredation and glory of Death."

—C. H. Balabaugh. "Sanctification."—W. H. Miller. "The Bridegroom and the Bride."-C H. Balebaugh.

THE Primitive Christian came to us last week in regular newspaper form. They send it out as a sample number, but think of adopt-

#### One Rible Glass.

The Worth of Truth no Tongue Can Tell."

This department is designed for asking and un-weeting questions, drawn from the Bible. In or-ser to premote the Truth, all puestions showed be brief, and clotted in surgide integrage. We shall swaling questions to our contributors to unswer, unlike does not exclude any others writing upon the same topic.

Will some one please explain the .1th and .6th remeas of the 6th chapter of Revelations? It reads as follower: "And when he ford equent the third world." It would be useful the third least any, Comes and assertion of the state of the state

not the oil and the wasse."
As the numbers seventy, forty, and three are very often as Scriptane, can any brother or sister tell use threship the Barramane Ar. Wong the often these meashers are in the Holy Bible? And have they any particular secreta ascaning?

A. NELOON GRATHILL.

Will some one please explaint Jee. 12: 5 B reads as follows: "If them hast run with the featment and thay have wearied thee, then how exast thou content with houses and if in the hand of practice, wherein thou truskeds, they wearied thee, then how will them do us the awelling of Jordan."

Will some one please explain Boss. II; 30 which wads as follows: "Therefore if thine enemy lun-per feed kim; if he thirst give him drink; for tags long thou shall be ap coals of fire on his head. C. J. REAL.

hat is fasting? How and when must it be ob-ed, bow long continued? In it a command? Ing done on this subject! And why is it not es-served more by in a net especially by some of the eld-ers. If it is not a command what does Matt. b: 14, in, Mark b: 15-11, Luke a: 15-03, Act b: 15, 2, 3, Matt. it: 21, Mark b: 27, Luke 2: 37, Acts 1: 22, 10: 10: 1 It: 21, Mark b: 27, Luke 2: 37, Acts 1: 22, 10: 10: 1 It: 23, Mark b: 27, Luke 2: 37, Acts 1: 23, 10: 10: 1 It: 23 mean. Why. C recover.

#### QUERY ANSWERED.

Will nome one wiesee explain Mott. 11: 11. particular we would like to know who is the lease and why called the loast in the kingdom of hea-en? Jestra Miller. The verse reads as follows: "Verily I say us

ou, among them that are horn of women there
ath not riven a greater than John the Brotist;
etwithstanding, he that is least in the kingdom

THOUGH John was the greatest of prophete baving advantages superior to any had preceded him, inasmuch as it was his great privilege to stand at the very threshold of the gospel dispensation, yet his advantages were iar inferior to those which are accessible to the humble trusting obedient disciple of Christ Who is the least? The most humble, those that are the least in their own estimation. The Savior says: "Blesed are the poor in spirit, for theirs is the kingdom of heaven." Again, "For he that is least among you all, the same shall often need to be explained and apologized for; be great." Again it is written, "But to this the explanation frequently being more harmful man will I look, saith the Lord, even to him than the accountion, and the anciegy more disthat is poor and of a contrite spirit, and trembleth at my word." Gr it may mean those who have the least advantages, the least opportunites for acquiring knowledge in the ki Christ, has opportunities for superior to those who possessed the greatest advantages under

the law. Either, or both ideas would hold true, for the humble disciple, the poor in spirit, those who live by faith on the Son of God bave advantages superior to John, and then the most lowly have, for to them also are the bless-Marrie A Louis

I P Present

#### QUERIES ANSWERED.

Will some brother or sister please explain what things were done in Bethatura. That which to spease of in St. John 1:28.

SAMUEL W. YOSK. WILSONS translation reads: "These things occurred &c." It refers to the facts and

occurred &c." onversation set forth at the 15th ver-Will some one explain Hels. 1: 77 " And of the angels he such. Who maketh his angels spirits, and his ministers a flatte of fire." R. T. Croost. This refers to the mission that angels were

concilines sent to perform. Abreham enter-tained angels who announced the hirth of Isaac. Angels proclaimed the birth of Jesus. His ministers (Diener) or workmen are represented as a flaming fire because of their boly mission to mornize and christianize the people to be an

#### SOW THE SEED.

YOW ye beside all waters, Where the dew of heaven may fall; Ye shall reap if ye be not weary, For the Spirit breathes o'er all.

Sow, though the thorns may wound thee, One wore the thorns for thee; And though the cold world scorn thee, Patient and hopeful be.

Sow ye beside all waters, With a blessing and a prayer; Name Him whose hand upholdeth thee

And sow then everywhere Sow when the morning breaketh In beauty o'er the land;

And when the evening falleth, Withhold not thon thins hand Sow, though the rock reput thee In its cold and sterile pride: Some cleft there may be riven, Where the little seed may hide

Fear not, for some will floorish, And, though the tures abound, Like the willows by the waters Will the scattered grain be found.

Work in the wild waste places, Though none thy love may own God guides the down of the thistle The wand ring wind bath sown Sow by the wayside giadly, In the dark, damp caverns low,

Where suplight seldom reacheth, Watch not the clouds above then; Let the whirlwind round thee sweep; God may the seed-time give thee

But another's land may rear Have faith, though ne'er beholding The seed burst from its tomb; Thou know'st not which may perish,

Room on the parrowed ridg The ripened grain will find. That the Lord of the harvast co In the harvest sheaves may bind.

Work while the daylight lasteth, Ere the shades of night come on Bre the Lord of the vineyard cometh And the laborer's work is done.

#### RELIGIOUS KNOWLEDGE

BY WEATTHY A. CLARKE

W.E. as individuals, are not satisfied with on W present attaionersts; we are duly striv-ing to acquire more knowledge, and thus store our minds with that which will prove of great benefit to us. The student who longs to become proficient in the sciences tolks increasently, and knowledge and reach the summit of greatnesto which his aspiring mind desires to attain. Worldly people labor long and cheerfully that they may increase their knowledge and thus prepare them to appear as members of society but often that knowledge is not of the proper kind. A knowledge of some things does not better our condition any whatever, but rather the reverse. It is the kind of knowledge that we seek that is of real benefit to m. A knowl-edge of the world and its maxims and fashione will not afford us any real, true enjoyment, for the world and all that is therein will pass away, but there is a knowledge that curiches its pos-sessor, and which will, while life lasts, prove to he a continual feast, and finally lead the mind to higher enjoyments-those that will be real-

to higher enjoyments—those that will be real-ized at God's right band.

"Kuowledge is power," is an old sduge, but a true one, and aspecially is it true of religious knowledge. We may pessess a knowledge of anymouse a power, we are a sugge to a (the rect than test law; he toult his inteller) for each and projectly in it from of religious wall, object the boundaries those in a held cell Renderlage. We may power a those the law of the suggestion of th aRen impress our minds with His ourniseience and power, but at the same time our hearts may be entirely destitute of the knowledge which is intended to cause us to feel the near and cudearing relation we can sustain to Hun. We want a religious knowledge in order that we may be better prepared for the work that is devolving upon us, and equip us for lafe's bat-lies. Religion is intended to make us better; meants if we will submit to in genue consecu-and this added to our knowledge, gives us power in the world—a power that cannot fad to be felt, although it may work its way silently.— There is power in religion and it will be realized in all the walks of life, and we need it that we may more successfully meet the many con-flicts that obstruct our puthway.

there are many things that a knowledge of gives us hears of enjoyment, but nothing can be compared to religious knowledge. It alone is sufficient to soothe the distressed mind and comfort when earthly knowledge no longer sub-

The Bible is a casket of rore jewels and The Balle is a case of rare person and can possess them if we are willing to search for them. Lot us delve down deep after the rich treasures and apply them to the shuping of our lives. And while we study the blessed volume we should not only do it with a view of storing our Acads with knowledge, but our Acad should feel the influence of its sucred teaching Jesus says, "Search the Scriptures, for they are they that testify of me, and therein ye think ye

eternal life. Those who have never falt the sweet peac that a religious knowledge affords, delay not to procure the "pearl of great price." While you are laboring to attain to worldly greatness and to store your minds with such knowledge as will better enable you to live and act in world, do not torget that in order to be truly happy, and meful to yourselves and others, and that the object for which you were created by answered, you must possess a knowledge of heavenly wisdom, which is "lirst pure, then peacrable, gentle, and easy to be entreated, full of mercy and good fruits, without portiality and without hypogrisy." This knowledge will cuable you to be more useful while in this world, and when your life-work is ended, will pro-

# FROM PALESTINE

NUMBER XXV. Jerusalem

MOUNT MORIAH.

N my last letter I endravored to give the reader a general idea of the present city of Jerusalem, apart from the temple mount. It smon's reign, the city was limited to Mt. Zion. orthern walts ran close upon the present pletely surrounded by valleys, that only at the north-west vocaer, where the Jeppa gate now stands, was it approachable on level ground; and at this point stands the strong eastle now called the tower of David. I suppose that this is the fortification mentioned in II Sam. and I. Kings, under the name Mille. At that time Mt. Moriah was outside of the city, and separa

ted from it by a narrow rawine about 100 feet deep, with precipitous sides. On its top was the threshing-floor of Arannah, a Jubesite, who was still allowed to live at Jerusalem; and per-haps its terraced sides produced the grain which was threshed on its summit. The threshing-floor was purchased by David in order to other his sacrifice there at the time of the plugue, perhaps the entire mountain was included in the purchase. It was there that Abraham had offered Isaze, and there Solomon determined to build the temple. But the mountain top, as it was, furnished insufficient space for the courts of the temple, and a temple built there without a wall surrounding it, would be exposed to the attack of his openies. To supply these two attack of his enemies. To supply these two defects was the principal work of the seven years during which he was building the temple-

He first dug down to the solid rock, all around the base of the meantain, except at the northwest corner, where a narrow radge connected this mount with the one next north of it. On the rock thus laid lare, be built his inclosing

wall and the stops of the mountain, as a term obtained on the top of the mountain a herelear-face for the temple and its courts, of equal ex-tent with the mountain's base. The space thus filled is, according to Capt. Warren's astimate, amounted to 70,000,000 of entire feet. To avoid amounted to 70,000,000 of cabic feet. To avoic part of the labor of transporting earth for the

part of the labor of transporting earth fee the pagrous, a large part of the space was occupied building very lofty piers, on which was tursied an arched roof, and upon this was laid a coun-pressively thin surface of earth. This certain was adopted chiefly at the continues corner, where was the largest space to be filled. I went down among these piers, and explored, by

the water-spect that cannot all b be a failure of the state of the sta

Capt. Warren, whose excavations have fully established all of the above mentioned facts, discovered the foundations of one or two of the piers of the bridge. It was probably this bridge which the Queen of Sheba so much admired, as the ascent by which Solomon se of the Lord. (IL Ch. ix. 4.).

In order to supply the temple and its with water, and to secure an adequate supply in case of a siege, Solomon constructed the ols and the aqueduct which I made the subject of one of my tormer letters. There are now within the temple incleane thirty-three-cir-terns, for the parpose of holding water. One of these, first explored and measured by Dr. Barelay, is 42 feet deep and 736 feet in circuit It is dug in the natural rock, and pillars of the nme are left at intervals to support its roof. It water is reached by a flight of atome steps, and the water was about four feet deep when we sau it. Another, first explored by Capt. Warren is 42 feet deep, 63 feet long, and 57 wide. It was dug in the earth, walled, and plastered, and covered with srches. How many of these cis-terns were dug by Solomon is not known; but

The reader is aware that everything above The reader is aware von-ground on Mt. Morials was frequently torn down and rebuilt after Solomon's day. the city was taken by the Mohammedans, in the 7th century, this mountain entered upon a new phase of its history. It was a sacred spot to the Mohammedans as well as to the Jews, both on account of its earlier history, and bewhen he made his celebrated flight to heaven and back. He had stood upon a certain rock and back. He had stood upon a certain rock there, which ingan to follow him as he started up, but the augel Gabriel had his hands on it and stopped it. The prints of Mohammed's feet and of Gabriel's hands were left in the rock, and there they are seen to the present day. I saw them mayself, but I never would have known they were hand-prints and foot-prints if the Sheik who showed them to me had not told me so. They reminded me of a place which the priest showed me in Rome, where Peter, when in prison there, happened to

where recer, when in prison there, happened to strike the side of his bend against the stone wall, and left a deep dent in it. I afterward saw, in a little chapel in the Mount of Olives, a depression in the solid rock made by the feet of Jesus when he took his last step before the ascension. People's feet and hunds and heads were very haid in these early days. arly days. J. W. McGanvey

# Hanies of the Man.

COSTLY CHURCHES

WE give two items of news which she something of the cost of religion to classes in a great city. Plymouth Church, Chicago, through

verest, and a few leading members, undertook secure pladges for the payment of \$60,000 The subscriptions, ranging from \$100 to \$10,000, were all made on condition that the money was in the bank, and the checks were made out for every dollar of the indebtedness."

"Grace Beiscopal Church, Chicago, recently celebrated the close of the twentieth year of the celebrated the close of the twented year or pastorate of Rev. Dr. Chulton Locks. During these twenty years there have been 1,002 ben-tinges; and there have been contributed for ob-jects, inter and extra parochial, in round nusc-cessors.

These itsms were written for eacther purp but show the fact we mention nevertheless, and what is said of these two churches, is true of many others in Chicago and in other large

Here the annual expense of one church is shown to average \$21000 for twenty year-This \$130,000 would have built and upper-

and stored earth to fall in from time to time.

and fill up made of the space.

On the soid level of the space.

On the soid level of the space, the space of the tlismselves with plain houses and simple mode of worship it would go far to bring about this desirable end.

A CHRISTIAN VIEW OF THE IEWS

THE Christian Union says: It is wonderful to contemplate that while 10,000 Jawa to contemplate that while 10,000 Jews hover about captive at Jeroadem, and millions look wishfully Zionward, the Rothschilds— Jews-can count up their \$35,000,000,000, and to-day the two prime minuters of Great Britain and France, Benjamia Distract and Jules Simon are both Jews. Jews are the bankers of Eu-rope's kings; Jeun the premiers of 70,000,000 of civilized people. All this, teo, where a centrry ago the poor Jews were hunted from nation to notion like wild beasts. How this once despised prophe are marching to the front in rich-

The North-west Passage Found.

PROPESSOR Nonleaskjold, of Sweden, has made the voyage as long dreamed of thro' the North cast passage. Voyaging along the shorts of Europe and Asia, and passage from the North Sra to the Archic Ocean, and through Belrings Strait into the North Pacific, he wided as many as he thought Behring Strait into the North zenanting reached Yokahama in safety Sept. 2—having sailed from Gothenburg on his expedition July 1878. He says:
"I fully accomplished the object for which the

"I fully accomplished the shiped for which its expedition was sent out by Dr Dichson, mannly, or many the sent out of the Dichson, passing the sent of the sent out of the sen

He claims that he has found a practical Se mer route between America and Siberia, but it is yet problematical whether any solid advantage to commerce will result. Scientifically, this successful expedition will be found to pov-sess unusual interest—Christian Standard.

# Fallen Asleep.

rias should be brief, written on but one s paper, and separate from all other busin

HARDON-In Philips Co., Kansos, Aug. 20 of Diptheria, infant daughter of S. and A. Hardon, and grand daughter of S. and C.

Shuck, aged 7 months. DRURY.—In Bristol, Fillmore Co., Minn., of old age, brother Thomas Drury, aged 85 years, Funeral services by elder Joseph Ogg. S. M. SHUCE

HENRY .- Neur Dreedon, Poweshock Co., Iowa ENRY. "Near Drivation, Proceedings to a Lowa. Supt. 2nd., 1879, little Mullic, daughter of friend Jasper and Supins Heary, aged two years, three months and system days. Fin-neral services by the writer from Mutt. 18:

APPLEGATE -In the Maple Grove Cough gation, Newton Co., Knower, Sept. 18, of Diptheria, little Mattic, daughter of Mr. and Mrs. Applegate, ages 3 years, 6 months and

15 days
Swret child has gone to rest with her Savior.
May God bein the parents to prepare to meel
ber in glovy. Paurent thoughts by the writer
from 2 Cor. 5:1-6. X. O. Woosman.
ZUMBRUM—In the Walnut Creek Church,
Johnson Co., Mo., Sept. 17., 1574, setter Susun M. wile of Gro. David Zainbram, aged san M., wife of Bro. David Zesinbram, aged 51 years, 4 mouths and 28 days. A large congregation assembled at the house expecting Bro. Hutchison to presch the foneral, but sickness prevented hun from getting there. The occasion was improved by ——Liberal of the Camberland Pre-byterian Church.

FAHRNEY—In the Ninevah Congregation, Reno Co., Komsas, Sept. 2, 1879, Blaza ha M., daughter of brother F. E. and sister F. Fahrney, aged 4 months and 35 days.

C. SECRIST

#### Correspondence.

From D N Workman

Dear Brethrens—

On the 5th of September wife and self, see
companed by brother Henry Kelber, visited the Jonathan Greek Charch, Perry Ga, O.
Had a very pleasant communion season. Two additions, one by haptism, and one restored. On Monday the 8th land a pleasant council. Brother Ove and Bradley were advanced to the recoul degree of the massley, and Bro. Samuel On Saturday the 20th, eldest daughter and selt resited the Rush Creek Church, Fairfield Co. Met many kind berthren at the depot so Bre-mon. Presched four accusous, and haptized

We expect to attend our Sundayvention and then start on our trip West. May the Lord bless and keep all with whom we have been viriting and laboring in the cause of our Ashlund, Ohio

#### From Eld. F. F Lochr.

Dear Brother Harrison: -

OUR card was received and contents noted How precious are kind words given by a nel in time of helplessness of budy and soul your strength fails you like more, may some

Oft does my mind wander away and see the inmates of your office at Lemurk, and hold sweet communion with them. Vividly before my eyes uppear your congregations with the lovely little ones in front. Ab! will I see then sorrey thats due in toda.

But hope, blessed hope that reaches behind the cad, says I shall see you all again beyond the flood in the baven of rest. O tell the children, tell old and young to be kind and etionare to all around them.

I hope to be at the Missionary Mosting in Indiana in October. It will be at my former home. I hope to be retreshed when I see those

My palsied hand doth not nerve see so I

Blosmingdule, Mrch. Sept. 29, '79. From the above letter we may all see how or afflected brother in the dark and lonely hours of the decline of his life, at the near approach of the pale messenger, approciates w of remembrance and brotherly kindness. May ne who reed this and know him ful to lay un the treasure in Heaven, "I was sick and ye visited me" We hope brother Loebr may be flooded with letters from all, and especially from the lovely little ones in whom his soul so delights. S. J H

#### The Western Churches.

DURING the past Summer we traveled over a portion of Kannes and Nebraska, look-ing at the countre, and have been among quite ing at the countre, and have been among quite a number of the Brethren, have attended some of their meetings, councils and lovefasts, as well as been with them and so a them in their every-day walk and conduct of life. We found them realous, and exceedly contending for the faith once delivered to the saints. The churches which we visited are in a healthy, thriving which we risited are in a healthy, thriving condition, peace and harmony generally pre-vailing, and in some things we thought mean-hers of our old churches might yet learn useful leasons from them. They are more sociable and hospitable than in the Eastern churches; stranhospitative two sections and the colors, and the colors are all most colors and almost measuring to well-delivers, which we so a strends at the thought of nighting leaves, and the same of the colors are all hospitals and the colors and the colors are all the colors are a also keep in main suare of them set down to a give thanks. For among them set down to a give thanks. For among them set down to a organize the set of the Giver of all good, and asking His suching kin own, has given nothing to God blessing upon the same

On the first day of the word; they do not just Charl hashed us double pressions used regarded to according to these where they wished will be reliable in a considerable in the regarded to according to these who was to be the present the same first that the same the start of the same place of a same and 25 de. The large inverticates we hap have a most above. Though their under to reliable to the present the inference of the present the presen

them worm in the faith and in full love and harmony with each other. They do not have many ministers, but among

them are some able, energetic laborers, though they are mostly young men. The churches, as a rule, have a great desire for able musisters in the East to come and preach for them, but their circumstances are generally such that they cannot possibly hear the expense of su loog a journey, and therefore feel reductant to sters in particular, will find a hearty welcome in the West.

in the West.

Brethren, you who are blessed with this this world's store, remember the injunction, "Freely ye have received, freely give." Bro. Estetman is taking a step in the right direction by going to preach the Gospel in the wilds of the West, and we hope others will follow has xample, for we believe much good may be

every Sunday people become so scenstomed to it that they do not realize the blessings they enthat they do not realize the blessings they on-joy and almost become tired of hexure; the word, but in the West the propile hear little presching, as few of the other demoniusticus may be organized there, and the propile honger and thirst after rightcounsers. Notonity would the believers be built up in that most looky faith, but many might be turned from the error of their ways to seek the true and living God.

D. R. Carre.

## To Many Inquirers.

OU see by my chirography that writing is a task at present. I just draw my pen slong, saving an almost allegable seruw). I have scores of times essayed to re-ign my pen istry, but cannot. So long as my soul is dood-ed with thought, it is a relief to give it atterance; and so long as voices of gratitude and encour-agement roll in from Dan to Beer-shelts, I am stimulated to effort in promulgation the Gospel of the Cross. Here and there a soul who has or take cross. There and blessedues of sacrifice, contributes its mile to my voiceless ministry and so I continue to "occupy" till "the silver cord is loosed, and the golden boul be broken." I will here repeat, perhaps for the twentieth time, that I neither ask nor accept anything on the ground of goverty. He that has learned the meaning of the Cross as God means it, must become worfully reduced before he can conscientiously place himself on the poor list; and on the other ade, the same knowledge will and on the other size, the saim involvings with constrain Christ-possessing routs to glory in the opportunity of sharing the bentitude of Jesus in 2 Cor. 8; 0. We do not think anoth of Em-menuel until we are ready to be stripped und emptied and crucified for the attunment of His great and raphurous ends. If the "still routes"

A word in behalf of missions. Nothing is dearer to Jesus than the extension of His knug-dom. It is a grief to the Holy Triuity and the elect angels that the Bride of the Lamb is so apathetic in the proclamation of the glad to dings of the Cross. Salvation by blood, the blood of the Godman—do we really know what it signifies, do we prize it at all corresponding to its unport? Have we the "mind of Christ" in relation to it? Is "the zeal of His home ressaming us?" Are we keeping our hands una perpetuation of the Incuration? For wise and gracious reasons God has made Himself dependant on the Church for the consummation

head and heart and head successed to the seix

of His purposes. Our dereliction in opposition to His will and frustration of His supreme de-sir-s. This thought is enough to bring the whole cleurch on her knees, to fill God's bottle lessing upon the same.

There is no danger that our investments are
On "the first day of the week" they do not lost. Christ has left us a double promissing note

verseity and love. To go on trustingly and verneity and bore. To go on trestingly and hopefully in the way of archeveries for the good of our follows and the honor of deel, all the properties of the good of our follows and the honor of deel, and the second properties of the proposal of the Cross, and keep company material of the Cross, and keep company material of the properties of the Cross, and keep company materials of Emmanuel 2 for we too insecution of Emmanuel 2 for we too insecution of the sequipments of the sequipment of the sequipment of the sequipment of the properties of the properties of the sequipment of the se tion to the object in which all his attributes and purposes centre? O for another Pentecost, for a fresh inbreathing of the life of Jesus. Let us come with one accord to the Altar of Gol-gotha. C. H. Balanavou.

#### Echoes from the East. NUMBER XXIII

OUR meeting to-day, Aug. 31st., at the Am sterdam Meeting-house was introduced by singing a beautiful song of invitation to sinners and sauts. The 4th chapter of John was read, and brother Good took his text from the 41st and 49nd verses "This is indeed the Christ," was the co

ion of the Samaritans when they heard the despised munister from Navarsth. The Jows in and about Navarsth were so blind at heart that they knew not their spiritual King from b they knew not their sparttail knig from brai-ea. They rejected Him, and thus exposed their word of true religion. So it is now. When professed Christians reject the teachings of Christ, they exhibit their need of the Savior's love and life. But "Jesus of Nazareth, the 'King of the Jerse," is not discouraged. He leaves this God-fornken people, He journeys over into Samarin's hand. Methinks I see the lonely company of Jesus and his apostles going up through the little valleys of Galilee and Samaria. He comes to the famous city of Sy-char. He enters not, but seats Himself at the well of historic fame—Jacob's well. He rests, while His disciples go for something to est What a consolation here for our poor brethren and sisters! Jasus was poor and las disciples were poor. He knows bow to be your friend. He experienced your want and your feelings. Though rich is heaven, he breame poor for our Hough rion as never, no crosse poor to results, that we by Him might become rich in greece. O, yes, it is greecl. Only if we are faithful to thus and patient in Him, we shall have this help and His fallness. So shall we know for carselves that this is indeed the Christ, the Savior of our souls. Let us all hear Him in all things, and we shall not only know Him, but He will soon come and gather us into His knowabove, and we shall be ever with Him. Bro.

Baker followed with appropriate remarks. SPENING AND SAVING THE LOST.
September 17th, A goodly congregation was at the Welty Meeting-house this many of whose were young people.

algebal is yo apoto cessi here. were the words of sucred song that opened the regular service. Nothing can be more beautiful than early ciety. No benefit in this life so great and good as the beautits of true and prac-tical religion in the lives of the young. The strong tendency in young members is to go af-ter the world in its lishion of dress, and amosement of the mind. But we know of some very faithful, praying young members. How beau-tiful such lives! They are the brantiful ornsments of the Lord's house-the Church, Brother Baker chose a text that is full of Good News: "The Sou of Man is come to seek and to save that which is lost."

The Son of Man-Jastis II. How Jesus steks the lost 111. The means of sulvation

We all heard many good thingsour future good, if we but give ourselves to the Lord's service as we ought. It is possible that all can be saved, but some may be lost forever. Who will it be? It must be them who will not who will a be? It sumt be these who will not believe and come to Jesna. No one them should unglect it. The spirit strives with the hearts of many, but the enemy is bury too. There is war upound the human heart. O may the good Spirit win the victory and bring every soul a traphy of the cross! Will the render say Aman? September 14th.—Spent the day in reading and in meditation. Who does not now and then love to spend a quiet day at home? Well, some of us do. We cannot be faithful Christiane and neglect to assemble with our brethren and sisters (requently if it is in our power to do so, but a day of sest from playsical toil, spent at home in Christian conversation, religious read-ing, devout meditation, and all this ceasured with ferrent prayer for one's own benefit, and rates arrent prayer for eners own heatest, and moral vineyard. Love to all. May the Good well pleasing in the sight of our Father in Father guide and protect you.

Brethren and susters, let us never boulde. As long as we are litted for labor let us labor for our souls and the souls of others. We may not be able to do as much as we desire to do, but this is better than we should think we do too much. But in all our doing let us keep on the Lord's side. The Scriptures give us examples Lord's size. The Scriptures give us examples of persons who thought they were doing God's service and it proved the reverse—they were opposing God. Just think then how careful we ought to be that we do the will of our Father in beaven, for if we should oppose Hum, it will do us evil, and it may reach so for among others that we may never be able to correct the mistake. When we do something that divides the sympathies and destroys brotherly love among brethren, we ought to be very controus and tremble at the resoits. May the Lord help us to watch and pray.

September 21st.—This morning we had services in our town church-house. The tolling bells indicated that the propie could attend religious services at various places, and of course would bear different dectruss. It all were ONE all would "speak the same thang." Why should we pretend to be own, and then hold hast to con flicting crosds? Brethren and saters, can you all deny yourselves, and "come out from smong them and be separate?" How else can you follow the truth and proclaim it? Let us stand fast. We have a good d ctrine; let us make the preaching of it good also. Let us also see to it that we are grounded and established in the primitive doctrons of the Church. The greatest struggle the Church bus to-day is to keep on the old foundation—to prevent departures from the fasth.

ICON AREAD. ur meeting began survice with the singing of those beautiful words: "Sweet hour of prayer, sweet hour of n

A descon brother read the seventeenth chante-A deacon brother rest the seventeenra chapter of St. Luke, as is our order generally, a feature unknown in the se-called churches, where one minister does all and gets paid for it. We hope the day will never come when our ministers will "make merchandese" of us, and turn the free service of preaching into an ease-loving

men-pleasing, hireling ministry.

Brother Suyder then amounced his text:
"Remember Lut's wife." He spoke of Abraham, Lut's uncle, and how he labored for pence. Abraham's method of peace-making is com-mendable; he planned and gave Lot the first choice of territory. He was unselfish. Equ after a good while bot hard in a city where me stead of his godly life becoming corrupted with esty life, he held his integrity, and so conducted his family also. The wickedness of that city became so great that God permitted it to be entirely destroyed, but preparatory to this, God removed Lot and hamily through the ministry of men whom hot afterward found were angels. He took their advice and with his family left the city, and was allowed to go where he prayed be might-a place of satety. While on the way we think we see tuein going. Nuch leads the way, the two daughters follow, and the mother is last. They hasten, and have been nother is list. They masten, but have seen commanded by the angels to refrain from look-ing back. But Lot's wife has a vain desire to ook back, and she looks. visited by the judgements of God.

This Bible circumstance was compared to ti This fines circumstance was compared to the journey of the Christian through this world. He lives in the city of sin at first. He is warned to shee for his life. The Holy Spirit savinces him of danger and leads him out of the city, and starts him on the journey to Heaven. He is now a believer in Jesus, and mast not have the vam desire to be where he started from or take along naything that might hinder on the journey. The former life must be foresken. If not then hardness of heart and dullaess of conscience will come upon un. What a pity that any should nome short of the What a pary that any should come short of the city of asfety at last! Brothren and sasteralet an motlock back, for this is dishemoring our Sav-lor, and and consequences will follow. Let us deny ourselves for Christ's sake

Featernally D. B. MENTERR

From Scandia Kansas Door Brother Eskelman :-

THROUGH the goodness of God we arrived in Kannes on the evening of the 28d., af-ter a two week's journey. We all like it so far, baring had fine weather. We are all well

and hope you are the same. We shall be glad to have the Brethren visit this part of God's SARAH A. DACORTE

#### Gaspel Success.

From Rosnonke, Ill.—Meetings still in prog From Roanonke, III.—Meetings with in prospects reas,—four accessions to-day and prospects good for more. Meetings will attended. A mean and his wife, aged sevenly years, and two young girls were bupticed to-day. Brother D. B. Gibous is conducting the exercises.

Sept. 27 '79

From Bunkirk, Ohia.—The saints at Engle Creek rejoice once more in the addition of an-other seal to the church by holy keptitan. How almly and hopefully the dear eister trusted be-Moster in yielding obedience to his commands May the Hely Spirit continue to strive that others may also trust their Savier in hopeful obedience. S. T. Besserman.

From Union Center, Ind .- Yesterday or we held our Love-feast and truly a feast of love it was, and to-day we held an election for two deacons. John R. Miller and Daniel White-head were chosen. Daniel Neff was advanced to the office of bishop, and Alexander Miller to the second degree in the manustry. Within this work four were received by baptism in this Within district. May the Lord uphold as all in every good work. Blessed be his holy name. F. ANGLEMYER.

From Panera, Iows.—At Dallas Center, Love feast two little girls just emerging from the morning of childhood, were baptized. A wise move. How easy, comparatively, to return to the Father's house before they have gone far in the ways of sin. The weather was fine and there was a very full attendance. About two hundred and forty communed. E. Eby, D. Price, and about twenty-five other ministers Price, and about twenty-tree other minutes:
were present. Less than filteen years ago we
had our first feast, with only ten members, and
no speaker within fifty miles. Only those who
have peased through the trial know the joy we
feel. It is a foretaste of heaven.
J. D. Haedhykkan.

From Elk Lick, Pa.—Our Love-feast passed off pleasantly on the 20th, with four more adof pleasautly on the 20th, with four more added through bagins, making fourther for this month. Brether Junathan Keles and I leave home Monday Oct. 6th, for Monotain Park Home, Wernerwille, Berks Co., Pa., at which place all communications to we should be advantaged while we remain there. Bec. Brether dreams while we remain there. Bec. and the same of the state of the same of Wife and I just returned from our annual visit S. C. KRIW.

From Ceylon, Ind .- Bro. Yount closed his series of meetings yesterday, and at the close of the services baptized eight. Among the number were two young brothers and three young the youngest being but twelve old. Her parents opposed her going but she wept so hitterly they relented and she was hapeed. After the haptism and they had returned a short distance, her parents made application when they again went to the water-side and, like their little daughter, were led into the flowing stream and took upon them the name of Christ. What a time of rejoicing! Surely the Christ. What a time of rejoneng? Surely the angels rejoice when sinners turn to flod. "God works in mysterious ways." He sometimes pro-cures the lambs to get the sheep to follow... Three heptical last Wednesday, making elsven in one week. The work is just fully begun, and we have the assurance if some brother could be with us a short time many more would come into the fold of Christ. Brother Yount leaves to-day for another point in our district. May God he with him and bless his labors. BMMA WATSON.

Sept. 22nd., '79.

Missionary Meeting.

WING to the fact that the general Mi O'WING to the fact that the general Mission ary Meeting is to be held near Mifford Indiana. October 24th, the brethren of Spring Creek Church, Koskiusco Co., have changed the time of their communion from the 24th to the 22nd of October.

A. W. BOWMAN. Notices.

The District Meeting for the Southern Dis-trict of Mo., will be held in the Brush Creek

trict of Mo., will be held in the Brush Greek
Church, there miles acoust bot Goscola, St. Clore
Co., October 16th and 17th.

S. S. Moulen.

S. S. Moulen.

S. Moulen.

S. Moulen.

S. Moulen.

S. Moulen.

From Dunnings Creek, Pa. Dear Reethvens

BY request, I will give a few of the many kind feelings, and love and fews that were manifested before the parting of our beloved brother, C. S. Holsinger and his kind fam-Had we not believed he was needed more in Illinois than here, we would not have con-sented to let him go. He gave the church his sented to let him go. He gave the church his farewell address on the seroning of the 14th of September to a large number of brethren friends and neighbors. At the close of the en-vices it was a sal scene to see the people give the family merwell. They accompanied to our bems where they spent Monday preparing our hems where they spett Monopy preparing to leave. Friends and neighbors were coming and going all day, and in the evening about forty were longether, many bringing presents for them as tokens of love. At 9 o'clock they were all invited to come together to have a season of prayer, and sing some songs of Zion Elizab th Kendig, Va ... In the morning three spring-wagons drove up but they could not take all that wished to g-along to the Railrond, which was eleven mile-

distant, and at the station some more and members and friends came to hid them farewell messhers and friends came to hid them forewell. Nine of the crowd stepped on the truit to ac company them a short distance. In the company were C. S. Holtinger's old melbert, over servally years old, his only sister and has oldered to be the company with the contract of THOMAS S. HOLSINGER.

#### AN APPEAL

THE following Books and Tracts are much needed and respectfully solicited for our READING ROOMS, Viz:—

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9. "Sabbatism." 'One Baptism." Trine Immersion Traced to the Aposth

Will not some of the dear brethren and surs who are interested in the spiritual welfor of the young men and women of to-day, b-liberally kind-hearted as to donate the book &c., named in the above catalogue? And thus be the means of imbueing principles which may brighten in glory and in blass throughout the endless cycles of eternity. All such donation

W. C. Testen, Box 241, Corresponding Secretary, Mt. Morris, Ogle Co., Ili.

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SOUTHERN KANSAS MISSION RE POPT

Eight Mile, Washington

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol. IV.

#### Lanark, Ill., October 13, 1879.

No. 42.

# Genegal Agents THE BRETHREN AT WORK Eract Society.

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# HOW IT IS IN DENMARK

BY EXOCH PAY

N our last written at Reeds Landing, Mir we confined our remarks to a few of the tons in Deumark. In this we shall speak more particularly of their religion, which is ignated, Lutheren. In form it very much re sembles the service of the Episcopal church in America. It is controlled exclusively by the government. Priests (so they are called) re ceive their positions, their fixed salaries, and hair respective orders perturing to their says eral charges from the government, to which they cling with scrupulous tenscity, and in their blind real lead the masses with a vicer and spiritual tyrangy which is particularly peculiar to that class. The laity are wofully priestridden; and in their ignorance, have a great z for God but not according to knowledge. As in Germany and many other European coontries, the government controls the priest, the priest, the school teacher and the child; hence the children are rocked in the crastle of a State church hierarchy, fed and nourished by the milk drawn from the broasts of their spiritual mothers, who, though they premise others libarty are themselves the children of hondare and corruption, their religion being a work of the head and not of the heart-a mere matter of tesining and not of conversion

In order to give some idea of the ten with which the people cling to their religious training in the school, we here relate a circumstance which came under our notice while there. A certain man baving conscientous scruples in learning war, refused to send his son to school saty of was. For this he expected to suffer a wife and children, the door now also

heavy fine or imprisonment. While it is a fact a God bless you, they hend down their heads that we can never expect miggious influence govern our American Protestant schools to the same extent in consequence of the divided and corrupt state of Christendow, we nevertheless feel to say that it would be a great blessing to our country and an advantage to the church if all our relicol teachers passeved a true Christian character; from the simple fact that the school room and the family sircle are inseperbly connected-the one can always feel the ef-Sect of the other more or less, in a moral, intellectual, and even religious point of view, and from that consideration we would be pleased to se every school in the country taught by s true, faithful brother or sister; for just as the parent moulds the character of the child, so does the teacher the remil

From the above considerations, the difficulties which our dear ministering brethren in December must laker under to establish success fully the tree dectrine of the cross can be mon easily imagined than expressed. 36 farthful standard-hearers of the truth, which have been saved and brought from the power of derkness and brought into the elections light of the gospel in the short period of three and a half years, forever settle the question of the copriety of supporting the Danish Mussion Forthermore it should over he remembers

that to set up the standard of truth anywhere in America is nothing to be compared with a foreign mission, where not only blindness provails to a much greater extent, but where facil ities for preaching the gospel are much inserior The Stote church has a sufficient number houses for worship, but they cannot under any circumstances be obtained by dissenters who, are yet too f w and limited in circumstances to build houses of worship for themselves; hence our dear brethren with all other desenters must hold their meetings in private houses, (some-times a public hall) which are generally small and inconveniently arranged for meeting purposes. (They do not have groves for su use). A tent would be a good service to them Brother M. M. E. may trothfully say, the dif-

softses of a missionary in that country are little understood by us who have not been there My new fails to describe. If our ministuring brethren in Denmark could use Baalam's are to on to their appointments it would be to their eary limbs what a cup of cold water is to the the thirsty soul. My dear hiethren, when you start to most use d are permitted to jump into a splendid spring

seated couch drawn by a pair of lively steeds sading along the road on "flowery help of case to to speak, soon to arrive at a good loves, com fortably seated and heated room to worship furnished with plenty of lights, and books to accompacedate every desire, so much so that a great part of your congregation can indulge in sieep while you are spraking, soon to be arous ed by the doxology. Services over, you are now met by half dozen or more warm-hearted beethren and sisters pressing you to go with them with so much captivating cuthusinsm that you become perplexed to know how to decide. Soon we are in brother or sister A's parlor with some and rocking-chairs sufficient to accor while the sparkling diamonds of well fired up coal-stoves with sunny beautiful pictures on the wall to meet your gace, and you are pleasantly entertained till by and by, say from one to three hours, the sisters come in with a red but smiling face indicating the hard task of preparing luxuries is now performed, and you are wel-comed to partake. The day is spent pleasantly, the evening comes, and you are conducted to a comfortable room, to a beautiful clean hed docked with coverings of tapestry with carred works and fine linen. Prov. 7: 16.

Now turn around and imagine you see our dear ministering brethma in Dec in which he would be tought the art and neces their stores in hand giving a forewell kiss to

may be, singing in their hearls,
"Weep for the load! Lord make as weep,
And toil with cesseless care, To save our friends, or vet free piss

thus wending their way, not knowing just where they are going, or how they will meet the close of the day, appether it will be a friend to take them in or an enemy to cost them off, but if received at all, to meet in a

little damp house, with but one little fire in one corner to warm by; soon to be invited to supper consisting of black, hard, rye bread, with perhaps a little cold meat, and sometimes butter and when done eating, a cup of strong coffee soon to be ht to a single bed, with scanty cov ering, and perhaps another occupsot, as they seldom have any spare beds. In the morning trise and say, Can I have a meeting at you house this evening? Answer, perhaps, yes, or no. If yes, he starts out, walks another day to havite people to meeting, evening comes the brother returns, weary and perhaps discourage ed, a half dozen assembled. He prosches, quires about another appointment, perhaps he gets another invitation, and perhaps not, but couragements, perseveres, the seed is taking root, a few plants come up, the light is begin ning to shine, numbers gather in now. Small nones, few, if any seats, perhaps one light scople stand and listen for one hour attentively, after walking from two to sight males, and tow, at least around Hjorring, the people that sat in darkness see a great light; thirty-ax ar there now, some of whom we know by personal acquaintance are shining lights. sheet edited by Brother Hope is stealing a lent march all over Denmark, and has fo way over into Norway and Sweeden. The silent over is touching some of their hearts, and the Macedonian cry is heard from across Eastern Sca, "Come over and help us." Bu who can respond? Our brethren cannot do al at home. O may the Lord send many labor ers into the great Scandinavian barvest field and may the united prayers of our enters. Broth erhood arise in hehalf of the Donish Mission and enter the ears of the Lord of Subbaoth, and may our hearts swell until our purse s break, and we donate that which is required o as according that we have and not according to that which we have not, and the Lord will add has blecome.

HE DIDN'T WANT TO HEAR IT

Edidn't want to hear a sermon on coess as it looked as though the preach er was begging money. And he should not ighbors were very fashionable, and would stay sway from church. He didn't want to hear the preacher reprove people for bad conduct in church, especially the brethren's ch dren, as it offended them and looked too rough He didn't want the preacher to say much about dancing and Subbath breaking, as the young people would not come to church to hear the preaching. He didn't want anything said about Sabbath Schools or missions, and no one should ask him for the poor, as he paid for what he nted, and worked for his money and other could do the same. He didn't like to hear the preacher exhort too warmly, as it might bring some into the church before they were ready and they might fall back into the world. More than three or four sermons he did not want to bear in one place, as it would keep people away from their work, and might bring a "tot" into the church before they had counted the He did not want a preacher to visit him that was not exectly in the "order"-bar, east, vest pants, and all-because it had too much world-

in the nisles; get Brussels, and is own parior was spread with ed the windows. He was one of the strictest of the strict, but where were his children? Out of Christiand they preor heard their father pury. -Gospel Prayaker.

DO YE EVEN SO TO THEM

men should do to you, do yo even so to them: for this is the law and the prophets." Matt. 7: 5: PHIS Scripture meets us in many ways, and the observance of it will keep as walking the observance of it will keep as walking in the humble pathway of Jesus. This terrible self of ours will have to be gathered up clear and not on the alter and offered un to God; if st is not, the enemy of our souls will bull us to sleep. As this command meets us almost daily we should give it much careful thought. Jest -ays, "it is the law and the prophets." It meets us by having sick neighbors. If we were sickour neighbors to do? Stay at home? No: we coprograment—their endeavors to make u-

Let us all do likewise-it meets us is finencial affairs. Do we buy and sell with our ueighbors as we would they should with as? or do we wait and search till we find some one in a linancial embarrassment and then set about getting their property under value. The world has such cases, but we should set them a better While there are many in the world example. that would do so, there are many that would

Now we may stand in the way of sinners if we are not very eareful on this point. world is watching us and if they should see some some cases in the church, the Davil will use them as a bug-bear to keep good, moral mea out of the church. Then we have the poor eripple, the poor widow, the ouphan children Do we ever get their situation fitted on ourselves? Think of the thermometer settling down below zero, their scanty clothes, their offen cold houses, their wood almost gone, what would we want? Surely, a more vivid testimo

my of love than "be ye warmed and fifled." such would be opportunities to lend to the Lord, and when we loan them we need not be straid of the security, for we can get a lien on

Our text meets us in our duties in the church We sleet our ministers, we expect them to attend meeting, rain or cold. Do we do as we want them to do? What would we think of our ministers if they did not attend meeting more regular than some of the descons and lasty? Is there any exente for us? I say no. Some of our ministers have many hardships to encounter. Some are called away so much that they cannot carry on business successfully; so their neame is very little.

Now would not a visible testimony of bearing one another's burdens according to Gal. 6: 2, be in harmony with our subject? Then we have ministers who are able to spend much or all of their time and many are the cries to comover and help us, for we are starying for -pirit ual bread. There is another opportunity to ful fill this Scripture. If you would be in their stead, would you want the good minister of God to stay at home? Nay verily. Then we have churches that are abundantly able to send those that cannot go themselves and for a place to commence sending them we need not go to some distant land. Have half the counties in Obio organized churches? Who can answers? O let us think of the many souls that are going down to the terrible above of eternal destruction and then apply our text to ourselves! Mey the Lord speed the day when not only in Ohio, but ly influence, and he did not want any one to hold speed the day when not only in Orio, had hold only as he did, as he develed just right. He would not to be a church where corpets were ford's truth may be presched and obsyset.

#### WRITE THEM A LETTER TO-NIGHT N'T go to the theatre, concert or ball,

Deny yourself to the friends that call, And a good long letter write— 'rite to the sad old folks at bon Who sit when the day is done, With folded hands and do

And think of the absent one Don't selfishly acribble, "Excuse my hast-, I've scarcely the time to write," Lest their brooding thoughts gowandering back

To many a by-gone night-When they lost their needed skeep and res', And every breath was a prayer That God would leave their delicate hate

To their tender love and care, Don't let them feel that you've no more need

For the heart grows strongly sensitive When age has dimused the eyes— It might be well to let them believe You never forget them, quite; That you deem it a pleasure when far away,

Long letters home to write. Don't think that the young and giddy friends Who make your pastime gay, at the old folks have to-day

The duty of writing do not put off; Let sleep or pleasure wait, Lest the letter for which they looked and longed

For the sad old folks at home. With locks fast turning white, Are longing to bear from the absent one Write them a letter to-night.

#### THE KINGSHIP AND KINGDOM OF CHRIST

"Pilate saith to them, Shall I crucify year King? the chief priests answered, We have no king but Casar." John 19: 15. THERE are two great principles of

interpretation of Bible truths, a dopted by Christian ministers—the spir-itual and the literal. Those, or at least some of those who adopt the spiritual, reject the literal; and vice versa. Both classes, in our opinion, are wrong. The true plan is, to adopt nod apply both principles of interpretation, accorthe nature and teoure of the subject The application of either principle, ex-clusively, leads directly and uoavoidably to errors and absurdities.

Among the various errors into which mee have fallen, by the adoption of the strictly literal principle of Biblical in terpretation, is the theory or doctrine contained in the text, to wit, the denial of the royalty, or Kingship of Jesus Christ, the Son of God. This no king doctrine is here asserted for the first time. It originated, as you perceive, with those ignorant and malicious Jews, who accused Christ of being an impos ter, and upon the charge of treason and blasphemy had him arrested and put on trial: first before Caiaphas, the bigh priest, and then Pootius Pilate, the Ro man governor of Judea. It was then and there, at the trial of Jesus Christ, that this no king and no kingdom doc 'trine was first conceived and proclaimed. For when Pilate, who appears to have heen a believer in the doctrine of the Kingship of Jesus of Nazareth, asked the Jews, "Shall I crucify your King?" they immediately replied, "We have no king, but Clesar

Here then, we have the original and first proclamation of this singular doctrice. And inasmuch as this old Jew ish doctrine is still believed and preached-not by the Jews alone, but also by some professed ministers of Christ; and especially because this doctrine has been frequently and holdly proclaimed among the churches of God, of late, by differ-ent persons; we feel it to be our duty,

and wish, in accordance with our feelings and sense of duty, to briefly exam ne and test this doctrine by the word of God; and by so doing, ascertain whether those who thus speak, speak and preach according to the oracles of

And now, in the performance of this luty, we shall endeavor, briefly, to show, WHATTHIS NO KING AND NO KING

DOM DOCTRINE IS. II EVANING AND THAT IT BY THE ORACLES OF GOD.

III. REFORE IT, BY SHOWING THAT JESUS CHRIST IS KING, IN A TWO-POLD SENSE, AND THAT HE HAS A

TRIPLE, OR THREE-FOLD KINGHOM According to this argument, we shall

Attempt to show,

I. WHAT THIS NO KING AND NO KING DOM DOCTRINE The advocater of this doctrine hold

and teach that Jesus Christ is no King, and that he has as yet no kingdom. They admit that he is both the Prophet and Priest of the Church, but that he has not yet entered upon his kingly office, and never will, till all his people are converted, and all his enemies are de stroyed. And this, they say, will not take place until he shall come again in the clouds of heaven, with power and his living saints, to destroy the world to create a new heaven and a new earth, and then set up his everlasting kingdom. Theo, say they, and not till then, will he receive and profess the kingdom, and be crowned King of his Church, and Lord of all. This, then, is an outline,

d no kingdom doctrine. Now is this doctrine in a with the teachings of the Bible?-or is Mykingdom is not like the world, but is a be will save us." (ch. 33: 32.)

THIS IS THE NEXT QUESTION WE PROPOSE TO EXAMINE AND TRY BY THE ORACLES OF GOD That Christ is no King, and that kingdom is yet future, is argued,

1. FROM THE INPORT OF THE TARK KING AND KINGDON

The term king is defined to mean, the sovereigo ruler of a kingdom; and the term kingdom is explained to signify, a town, district, or country, governed by a king, and implying five essential ele ments, viz: king, territory, capital, sub jects and laws. Hence, theo, the argument is, that Christ can as yet be no king, because he has as yet uo country to govern; that is, he has no tervitor capital, subjects and laws, all of which are essential to the formation of a king-

Now, can this argument be met and verthrown?-if not, it stands good: if it ar, it falls, and must, of course, be givo up. Let us try its validity, first bu Christ is called Father.—(Isa. 9

6.) Father is a patronymic term, and ommonly signifies the bead of a family. A family implies a wife, children, house, law and order. But Christ can be no Father, according to this no king doc trine, because he has, as yet, no such so cial communion; or in other words, no wife, childreo, house law and order, its o associated state

2. Christ is called a Redeemer. A redeemer is one who rescues, or accomplishes redemption. Redemption io its theological sense, implies sin, forfeiture, servitude, ransom, restoratioo. But the Christ of this no king doctrine is not a Redeemer, because sinners are, not yet delivered from the bondage of corruptice, and restored to the glorious liberty of the soos of God.

shepherd is a keeper of a flock of sheep: and this keeping or tending of sheep, implies a fold, feeding and protection. But according to the no king doctrine, Christ cannot be a Shepherd, because he no certain sheepfold, no pasture fields, and no place of defence

4. Christ is called a Physician. physician signifies one who practices the healing art. The healing art implies patients, medicines, the administration of remedies, and the healing of diseases. But, this no king theory forbids that

Christ should be a Physician. why? Because the health of the daught er of his people is not yet recovered

Now this may suffice to illustrate the fallacy of the argument that Christ is no king, and that he has no kingdom, simply because the constituents or elements of his kingdom are not yet completed. This, we say, does not follow, and therefore the argument is fallscious. But, second, it is argued from positive proof texts. Let us test the validity of this argument, by examining som-

the strongest proof texts by which this doctrine is wont to be supported. "My kingdom is not of this world." (John 18: 36.) This text is offered in evidence of the alleged doctrine. But great glory, to raise the dead, to change does this prove that Christ is no king, and that he has no kingdom in this world? We think not. Christ said to

He merely meant that they were not or a brief sketch of the so-called no king like the world, even as he was not like of hosts," &c. (Isa. 6: 5.) It is further the world Just so, when he said, "My kingdom is not of this world," he meant

it a new-faugled and man-made system? holy, spiritual and heavenly kingdom. "If," said he, "my kingdom were of (or like) the world," that is, carnal, and foun ded on the purse and the sword, and sustained by gaudy equipage, battery rams and steal-clad armies, - "then would my disciples fight, that I should

not be delivered to the Jews; but now is my kingdom not from hence." This passage, then, is far from proving the no kingdom dogma. Again,

"A certain nobleman went into a far nuntry, to receive for kimself a king dom," &c .- (Luke 19: 12.) This par able is also offered in proof of the doc-

trine under consideration. But when rightly understood, it will be seen that it proves no such thing, as they imagine, and that it lends not the least coun tenance to such an idea. The word kingdom in this parable denotes kingly authority, or an installation to the king-ly office. The parable refers too well at the descent of the Mount Olives? They knowo custom in the Roman empire, at that time, which was this: When men. who by hereditary succession, or otherwise, acquired claims to royalty, or the government of a country, they were customed to visit Rome, to be invested with authority, by the emperor, and then reture to administer their government.

Now, then, did not Christ go into a far country? did be not go into Paradise after his death on the cross? and did he not return again oo the morning of the third day, saying, he had received all

power in heaven and on earth: and after speaking to his disciples for forty days, of things pertaining to the kingdom of God, did he not commission the as his embassadors, to go into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever he had commanded? and did he not command them, among other things, to seek first the kingdon, by understood and acknowledged, not

Christ is styled a Shepherd. A of God? Here then, we have a literal fulmfilment of this parable, and a bonn file establishment of his spiritual and pre-millenial kingdom, in all its assen-tial parts and elements.

III. WE SHALL NOW PROCESS TO SHOW AND ESPABLISH THE PACT, THAT CURIST IS KING IN A TWO-POLD SENSE: AND THAT HE HAS A THERE-FOLD KINGDOM, VIZ. A NATURAL KINGDOM, A MEDITORI-AL KINGDOM, AND A HEAVENIA

The points to be established, under his head, are as follows:

THAT CHRIST IS KIND IN A TWO FOLD STANK

 He is a King by nature. Being by nature, God over all, he is also King over all. Hence we read, in the Psalms, "The Lord is a great God; and a great King over all gods."—(95: 3) In Jeremish at is said, "The Lord is the true God; he is the living God, and an ever lasting King,"-(10; 10.) As God, therefore, he is the sovereign ruler and King of the universe He is King by appointment. The

Lord Jehovah has said by the mouth of the royal Psalmist: "I have set my King upon my holy hill of Zion," (Psalms 2 6.) The "holy hill of Zion," in this text, denotes the "Church of the living God, the pillar and ground of truth." this redeemed and acramental host, his disciples, on a certain occasion, "Ye Christ is the appointed King. Already his disciples, on a certain occasion, "Ye | Christ is the approposed King." Allowing are not of the world, even as I am not of under the Old Testament, he was rethe world." Did be mean that they peat-dily proclaimed and acknowledged were not in the world! By no means, as such. "I have set my King. mine eyes have seen the King, the Lord

said, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: Moreover, Christ is particularly set

forth as the appointed and acknowledged King of his Church and people, un-der the New Testament dispensation This might be strongly argued from the types and prophecies of the Old Testa ment. But waiving all this right and privilege, let us content ourselves io hearing a few gospel witnesses

First, let us hear the magi, or wise men of the East. What is their testimo-What say they upon this subject? Where is he that is born King of the Jews !- for we have seep his star in the East, and are come to worship bim."

(Matt. 2: 2.) Next, let us hear the testimony of the disciples. What said Nathaniel? "Rabhi, thou art the Son of God; Thou art the King of Israel." (John 1: 49.) What said the whole multitude of the disciples,

all with one accord, and with uplifted voices, cried, caying, "Blessed he the King that cometh in the came of the Lord; peace in heaven, and glory in the highest." (Luke 19: 38.) This text is a fulfilment of the prophecy of Zecharish, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; hehold thy King cometh to thee; he is just, and having salvation; lowly, and ridiog upon an ass, and upoo a colt, the foal of an ass." (ch. 9: 9.) Again, let us hear the testimony of

Christ bimself, which he gave before Pootius Pilate, where, as the apostlesays, be "witnessed a good confession." 1 Tim. 6: 13.) When Pilate asked him, "Art thou the King of the Jews? Jesus answered, "Thou sayest that I am a King To this end was I born, and for this cause came I ioto the world, that I should bear witness to the troth." John 18: 37. Messinh's claims to royalty were ful

their King, but also by some of the Jews; so that they said, he that maketh himself a king, is not Casar's friend."

In conclusion on this point, let us re mind you of the testimony of the angel and of the heavenly hosts, at the time of our Savior's birth, and at his ascen sion to heaven. At the time of his birth. the angel of the Lord came down and appeared to the shepherds, while watching their flocks by night, and proclaimed to them: "To you is born this day in the city of David, a Savior, who is Christ the LORD." (Luke 2: 11.) At the time of Christ's ascension, the hosts of heaven

bailed him as the King of Glory, saying: "Lift up your beads, O, ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of Glory." Psalms

From all this strong array of evidence, it is undeniably clear and manifest, that Christ is King, as we have stated in a two-fold sense; viz; by nature and by

Selected by R. Wyrms.

#### SDEAK NOT THE DITTED WORDS

PEAK not the latter word When pager rules the breast Or swift the sting may form,

Thou ever must regret; Though friendship may forgive,

Speak not the bitter words Ere thou in heedless wrath

Whatever be the wrong, Whatever thy cause to blame

Speak gently, or speak not, Till dies the anger flame.

Speak not those gruel words In hite's short fiding hour, Cast not a withering blight,

With tenderness and care; To-merrow who can say,

What shall be thine-Speak not the cruel words,

With the suddest tears that full, A grief of living force,

Hurled back by stern remorse

#### EULOGY ON PUBLIC SCHOOLS.

AT PROP. W. E. LOCKARD.

ET no caviler say that we are at war with free schools. We love them, and because we love them we shall deal unsparingly with whatever we think is wrong or useless in them. We want to see them grow and spread and exert a still greater power for good in the fu ture than they have done in the past yet we shall not besitate to condemn the many faults that have grown up with them, and become in a measure a part of their life. In doing this we expect to do violence to the feelings and prej udices of many earnest workers in cause of education, for falsehood grown renerable with age has all the force of truth. We have no warfare to wage against our common school system as system, but only what is woong in the system. For it is safe to say that with

only by his disciples, who hailed him as the bation and for humanity. It has doors to the new era of grand humani No crazy brained reformer met with a made America the shrine for the oppress ed of all nations, the heacon light of lib erty to all people everywhere struggling

to be free. To it we owe whatever of greatness we have achieved as a na tion. To it, enshriped in the hearts of the people, we owe our marvelous growth in science, iu morals and in the social sen timents. To it we owe our agricultural and commercial prosperity. owe our liberty as a nation, our charac ter as a people, the peace and security of our homes, the good will of liberty loving people everywhere, our own approv

al and the favor of God. Our free school system is able, in and of itself, to work out the problem of selfgovernment and the universal brother bood of man. No nation can long be free nor long deserve its freedom, without some system of general education. We see this fact illustrated in the past age present condition of the two sections of our own country. Here in the North where free schools have obtained, we find a sturdy growth of all the virtues houest toil with honest recompense; manly independence; a general respect for the rights of others; due regard for law; a land of pleasant homes where white winged peace sits brooding over every door. Look at the South and

mark the contrast. There, the very reverse of all this is and has been true In a land where it was a crime to teach the poor to read, what else could be ex pected? Slavery and free schools could not exist together, and therefore schoolwere not tolerated. There, the few always lorded it over the many. A general sense of dependence and insecurity always pos sessed the poor and lowly. The rich and educated rode roughshod over the illiterate poor, whose ignorance and poverty they themseleves had caused. The rights of man, as man, had no place in

eir creeds, and even religion was press

ed into service to support a monstrous

It is safe to say that no such battle of the wrong against the right as exemplified in the late Rebellion, could have occurred had the free school system been there, as with us, woven into the very structure of their political economy. The free schools of the North saved the nation in its time of peril. The school made it possible to eradicate slavery. It has been the conservator of peace and order, the tutor to intelligent citizenship. the destroyer of caste and the promul-gator of the gospel of fraternal love. It is the bulwark of our liberty, for it eives to our youth self-defensive knowledgeand as long as that is afforded them

American institutions are safe If with all its faults it has done uch in the past, what may we not predicate of its future, when freed from its worst faults, it is left free to work out its graud mission! "With its arrows of thought, winged by the fire of progress it will trimmph over wrong, superstition

"If Ireland with ever increasing force is demanding liberty; if France has become an enduring republic; if Spain is making herculean efforts to show that out it our nation could not have surviv-

tarian freedom and high impulses; noble conceptions and lofty deeds.

Our free school system originating while the country was yet new, was only cal culated to meet the wants of an agricultural people, battling with forests, wild heasts and Indians. Their course of study was very limited. They had none of the modern appliances for saving the people the necessity of thinking. Learning was not then made easy. They had not discovered the royal road to knowl edge in which the favored children of this generation are treading. The high school was a log house. The furnace was a huge fire place, and scholars took turns at lugging in "back logs" and "fire stick." Puncheon floors; benches made of split logs, without backs; long boards to obey the dictates of conscience at ev fastened to the wall for writing desks; ery concrivable hazard. Truth, when teachers who were scarcely able to do uttered from the stake, or on the scaffold. the "sums" required of the scholars; no maps, charts, globes nor apparatus of fulschool, when scaled with blood, or der which our fathers and grandfathers not unfrequently, for a time, an irre-received their schooling. And yet from pressible power." And so, betwirt these those old log school houses went forth two causes—the lack of opposition to men, who, for vigor of mind, originality change for fear of standing in the way of of thought and keepness of analysis real progress, on the one hand, and a would put to the blush many of the grad-stubborn opposition to all change, on would part to the other, an opposition, too, not always conducted with candor and fairness and

And this is so as a direct result of the methods of teaching pursued then and our school system stands where it does, now. Then the path to knowledge was and as it does to day-magnificent in its a hard road to travel; now it is a way of pleasantness bestrown with thorologo roses. Then the very difficulties encoun tered and overcome added rugged strength; now the facility with which knowledge may be acquired enervates minds and lives of those nurtured up the recipient and defeats the purposes of der its care. Divesting ourselves, thereall education. We est, but do not difore, of all prejudice, let us calmly and gest. Our mental pabulum is adminis reasonably examine the conduct of our tered in much the same way in which public schools and see wherein they turkeys are fattened in France, viz: by overreach their purpose, that we may our instrument fashioned like a saus intelligently set to work to supply de stuffing machine, so that willing or un

willing the turkeys' crops are filled. Theo, while their limited facilities ircumscribed the curreiulum of study. they more fully mastered what they un dertook to do, and thus made the subsequent acquisition of knowledge com paratively easy. But as the forests were cleared away and machinery began to supply in a large measure the want of muscle, it was felt by many educators that some advance might properly be made, both in the extent of the c

of study and in methods of teaching. The advance once begun, cous tism was uprooted. Old methods were laid aside because they were old. The age began to pride itself on its advance ment and claimed to be in a peculiar sense, the age of progress. Everything that was old was interdicted while every thing new was received with rapturous delight. Every statesman had his plan for a model government. Every philan thropist his panacea for the ame and oppression everywhere, and pre-of human ills, and every pedagogue, his pare the world for the millenoium which pot theory of how to teach the young prayer and provender hinder no man's idea how to shoot. Under the stimu

lus of these ideas innovation followed

The wonderful improvements in me chanics upset all ideas of conservatism. present lacerit, and not birth is the bal-auce of social government; if the world progress. The wildest theories were ac is I sarning that Christ died to make man, cepted as truth. And so it came to pass tell. In watchfulness and prayer is all not only holy, but free; if these great that the most enlightened of the later our security; and if we make God our convictions are leavening the world to centuries became the most gullible. No refuge and turn to him continually, we day, let it be said that the common man dared to question the claims of shall find him a present help in time of of it through a hundred years of such below bystem of America, unchanged with the references, or straightforward and this prospering hand will have strong as here every set for the young a heart hundred year of such services as there every set over this young a her business; and the big and business and business and business of the proposition of the pr

rebuff without calling to mind the trials of Columbus and Galileo, and consoling bimself with the reflection that all great men have been treated in the same shameful manner by an ignorant and unsympathizing world. His supposed ill treatment called to his side suporters. sympathizers and followers, and forth with his theories began to grow. We need not look far for instances in sup port of this statement. They are familiar to all students of history. Opposition and persecution will give life and growth and vigor to the most permitious of causes We say persecution advisedly, for violent measures in all time, have failed to suppress ideas. In the language of Ener son-"The highest glory of human na ture is to love right better than life and becomes absolutely irresistable; and even kind; these were the conditions un- strengthened by opposition, acquires, bordering on persecution somet proportions containing much of good in its composition, and also some evilgrand and powerful in its means of do ing good, and also, to a certain extent exercising a pernicious influence over the

> ficiencies and lop off superfluities Mt. Morris, Ill.

#### NO TIME.

THERE are persons who have no time to read the Bible, no time to pray, no time to serve the Lord. They remind one of that old shoemaker who, commencing his work in the morning, was in such haste that he had no time to put a bristol on his waxed end. The ult was he toiled long and accomplished nothing. There is a story of a oldier pursued by his enemies who was seen mending the girth strap of his saddle while the foe was in sight. He labored diligently, but yet carefully, until at last the work was done, and then, springing into his saddle he fled on the ings of the wind. Had be in his haste sought to escape without mending the rth strap, he would surely have been rld's eare and business, we have no time to lose, but we have time to pray,

ourney. A thousand dangers are averted by prayer; a thousand difficulties arprevented by prayer; a thousand hindrances are removed by prayer.

What emergencies may confront us what temptations may assail us, what trials may come upon us, no mas can The Brethren at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. SPEIN

BRETHREN AT WORK, t Lazork, Carrell Co., Ill.

OCTOBER 13, 1879. LANARK D.L. . .

BROTHER EGIPTMAN is expected bome the Now is the time to make a depation to Breth

BROTHER P. R. WHIGHTSWAN expects to b at Abolene, Kansas, until the 20th metant ELDER JOHN LAIR has changed his addre

from Dixon, Mo., to Humansville, Polk Co., Mo. Ww.oz. tourful the Brothschood is on the blings are heard in the distance. May we all

We instruct our mailing clerk to take all names out as soon as the subscription expires
If any get the paper longer than they have
subscribed for, it is because the clerk overhoods

watch and pray."

It there are any who have been acting as agents for the B. λτ W. in the post and do not intend to do so this year, they will confire a fine on us by sending us a card to that affect and auggesting some other railable person for the

Nor long since a friend was riding with Nor long since a friend was riding with a brother, and he said he regretted that while so much was said about visiting the sick, so little of it was done. People should practice what they preach. The rebuke was profitably ac-

Do not forget to ask those who are not mer bers of the church to subscribe for the paper. Thousands there are who appreciate a paper at is fearles and bold in its atterances for broth of Jesus. Give them opportunity to

Some tell us not to stop their paper when the subscription expires; but of the hundreds of subscribers we have, we can not tell who they We hope no one will think hard of us

Firm the report given in the Gospel Pr we would infer that the S. S. Convention at Ashland, Ohso, 26th, 27th, and 28th ult., was a ren and sisters whose names are familiar to the renders of the Brotherhood.

BROTHER J. J. SCHONON, of Parsons, Kaus spects to labor considerably in the ministry the coming winter. He will act as agent for the BRETHERN AT WORK, and whatever he may do in that line will be acceptable for us. As a Tract distributor and a subscriber hunter be has already given evidence of being successful

are glad to learn that Bro. B. B. Bru-Christain, contemplates a trip to Kansas and Nebraska. The harrest out there is truly great and the laborers are in great demand. May others be moved to go forth in the name of Jesus with the Sword of the Spirit to maintain the doctrine of the Cross

#### BEHAVING OURSELVES

) AUL used great plainness of speech, so that his brethren neght understand him; for where is no misunderstanding there can be no quarreling, no strile, and the absence of strife sny-theapourle, "and God also, how holife, and justly, and subbanashly we behaved do not decirie yourself with the thought that more electanous you that todows."—I Them. 2:1 you can trample your brother under foot and mostly. No, verify: it was not be noticed. Your very actions (et al. on you, where.

reminding. Paul had walked holily among his Not an impure act could be charged to him whilst in the church at Thessalonica. It was a fact that be behaved himself justly This he could say and did without beasting He spake as one that dared to please God who "tricth our hearts." No "flattering" words were used while among them, nor "a clock of ovetonines." Still more, he did not seek glo ry of men, nor of his brethren. "But we wen oatle among you," is his declaration, and hand it without boasting. Were the apostle to visit some of ne, and after his departure write os that he was gentle among us, what would be our first expression? Would we say Paul is hoasting? Would we say he is proud; puffed Well, but Paul was an apostle up?. Perhaps. therefore could thus speak and write. Admit-ted; but was he more than a child of Gods Was be not dwelling in a fissilly temple, subject to all the ills and weaknesses of a corrupt b

as we are? Was he not enabled to say he behaved unblamably among his brethren by the ame means that we are enabled to beliave When he obeyed God from the heart, he behave ed unblamably. When he preached, in all gen tona with S. M. Burket, Brethren David Bare tleness, the scord of God, he also behaved unand A. J. Hixson who had been spending

That minister who shous not to preach the Word is behaving in the house of God. That minister who lives holily and justly, is behaving unblamably. These two words, keliness an justice embrace the whole of a successful Chris It is not questioned whether the man who is boly will be saved; in this we all are one, even as the Father and Son are one. The man who is living justly is not regarded as a hangerous man in society. He is not shunne in the markets, on the streets, and among bi in the markets, on the streets, and among neighbors. Of no, he is not charged with u conduct. His heart is warm and tender. does not set himself up as a judge in Israel, but to maintam its purity and simplicity. He not "lording" over God's people, neither is spologizing for ruffles, flounces, worldly fishion and superfluity. When from home be is not ashased of his brethren and sisters; nor is he troubled about his plain clothes. He knows hose to behave, hence behaves. Pity and pray for those who are more concerned for fashion and fifthy lucre than for holiness, truth, and mahteempres

Why do troubles arise? Because somebody does not behave in the loose of God. must quiet and peaceably disposed members si all day long and listen to things that should ot even be named among those who believe harmon somebody mushebayed? Why are mittees called a long distance, money, time an mind expended? Bucause somebody is not un blamable-somebody has not behaved. How often we forget that "if is better to suffer wrong than to do arroug." It is wrong to strive an contend from day to day about a trivial matter and at last stop just where we began; or, perhaps, find ourselves away from the fellowshap of our brethren. All this comes of not behave ing ourselve:

How many of us, when a brother misbehs go about to restore him "in the spirit of meek Do we reason thus, "Now Bro. Bhas erred, and whatever we do must be done for hie good, and the purity of the church We pity you Bro. B -- and desire you to be eaved from your error. O come and walk with us! Be patient, be humble, and we will all labor together as dear children. Will you ture again to God as in former days, and enjoy the blessings of your Father." Is this how we talk to the erring? Or do we say in our hearts "Bro. B--, has trespassed, and as he has some talent and might excel me, or my bus band, or my fissisly brother, or my father, (athe case may be) I will vote to expel him; yea I will do all I can to put him down as low that

he can never rise in the affections of others; in short I'll do all I can to degrade and disgrace him Now is my time. I have long sought just such an opportunity and I will embrace it. this the way we reason? G vain and darkened hourt! O why will we persust Sature to trouble

us thus? When we go to thinking that way, means love, peace, and hormony. "Ye are wit- let us renormher the Saviour's temptation and at once use the Sword of the Spirit.

ware a net around your bother's character in Church, but we could not. This velocity corder to destroy him, your netting will in due order to destroy him, your netting will in due time break and expose you. Behave and be M. N. E.

Pareone, Kan., Oct. 4th, 1879. IN HEAVENLY PLACES

DEAR BRETHREY AT WORK

CINCE our last communication to you we have been slitting with our brothers and have been sitting with our brethren and rs in heavenly places in Christ Jesus. Af ter the Neosho County Feast the meetings were continued in a school-house several evenings, and about the time that some were almost ful ly persuaded, we were obliged to leave. Bow we enjoyed the association of those of "like precious faith" at this place! Bro. Sidney Hodgden is the Elder, and is assisted by Bro. J. J. Solomon in the ministry. More baborers are needed at this place, and we utter the united sentiment of the church in Neosho County, when we say that an active, realous minister would receive a grand welcome among them is he were to locate in that fruitful field. On Thursday night, Oct. 2nd we were in Cho-

eral days in looking over Labette County. They expressed themselves as being well pleased with the appearance of things in general. An appointment had been made for us somewhere west of Chetops, but by some misunderstand-ing did not reach the place. We returned to Parsons on Friday afternoon, where we remained until Saturday, the 4th, when we went to Paint Creek Church, Bourbon Co. This church hold its Feast Sept. 30th. Brethren Neher, Edgerouph, and Hess were present to assist Three loved ones were received by baptism during the meetings. After the Communion Bro. Edgecomb remained and held meetings during the week, until the writer arrived on Saturday evening. When we assembled at the large school-house near John Bolinger's and met many old friends and associates from Carroll Co., Ill., we concluded that this was also a heavenly place. An attentive audience on Sat-urday evening. Met on Sunday at 11 A. M. and notwithstanding another society had a meeting in a church near by, the school-house was densely croweded, and a number stood of the doors and windows attentively listening After meeting many went down to the stream

holdly came out and confessed Jesus. At a P. M. met to have a talk with children A heavenly place again! The children looked so pleasant, behaved so well that we concluded that their little hearts were warm for the right open to the truth and would show in the fu ure how useful they may be it properly taught. The older ones enjoyed the occasion no less than the younger ones. What father or mother will refuse to partake of the joys which are alway found in heavenly places? None are so cold and hard-hearted that they cannot be touched with the love of offspring. How carefully we should guard the interests of the young! Persomally I feel my negligence is this resp-

pray God to grant grace for the future.

Met again at 7:30 for public worship. Bro
Martin Neber led in the services, drawing he conclusions from the remarks of the Philip jailor, "What must I do to be saved?" Neber is a plain speaker, uses plain words and plan reasoning, all of which we admireco-laborer, Bro. Edgecomb, is no less at home in the ministry. The people need common sense reasoning instead of the cold, distant and nunympathetic. No minister is sent to talk roughly and absurdly to the people, but to preach the Gazzel. This is God's power unto entration; anything che is not God's power and must result in failure.

When the services were over many came for want and kindly bade us farewell. A few san they would soon turn to the Lord; and O! may He give the needful help to enable them to go on and complete their resolution. The name old story, "meetings closed too soon." Anoth er week's meetings would, no doubt, enabled number to throw off the shackles of sin-

Disguise the fact as we will, it will up that it often requires long continued efforts to melt the locart that is hardened in son. It was sthe days of the spootles and so it is yet. Our

You cannot hide it; and though you may rry to or neek with the brithren of the Point Creek der assisted by Brethren Numer, Reynolds, Stockmeyer and Watson, the latter was chosen at the Love-feast recently held at his residence God bless all the faithful ones in Christ Jesus

Ft. Scott, Kan., Oct. 6th, 1879.

# THE LANARK CHURCH.

THE Primitive Christian of 7th instant cor

"A correspondent of the New Jerusalem Mer nyer makes the following remarks about Lon-ik and our people there:

of the state of the control of the state of

well-to-do in the worts, warmen to strange in 11 that the cost generally wors by our bettern should be considered in singular cut, when there is nothing sungular about it. Indeed, there is nothing strange about it, as it is the most common out that has been worn in America's for the lash handless and we it is no 'ungular.' Our brethren and we it is no 'ungular.' Our brethren in the lash handless and we it is no 'ungular.' Our brethren in the lash handless and we it is no 'ungular.' Our brethren in the lash handless and we it is no 'ungular.' Our brethren in the lash handless and we is not be under the lash handless and the lash handless and handle about it, in it is the inject consistence at this has been in the order of the product of the product of the special special of the special of the product of the special special of the special of the special world do most recenvery regular cuts has been to be specially as the special of the special consistency of the most to do a local set. In these look washington. As to core store, and there look washington. As to core store, and in a collow, "so we not quifer sure that the our a more cently material for. "Sympley discus-tions in a size of the special special course, and in a collow," are not quifer sure that the our a more cently material for. "Sympley discus-tions in a size of the special special special is never to use as we were hold they are quite in the special special special special special special in the special special special special special special and it will never do log them to large a world of Wee does up which they were of this corre-

their own out there."
"We dure say that the views of this correspondent in regard to our people are about a singular as the ent of our roots, but it does make a particle of difference to us, as we are not the least named of such singularity, creep our attributed none sociable qualities. to witness the haptism of one dear soul who The correspondent to the Messenger is should

orrect. However, few of the sisters wear "aint -bonnets," not because they are too proud to do so, but because such bonnets are difficult to keep in order. Many of the sisters—some of the wealthiest-do wear calito dresses to here's on Sunday. They do not invist in word that others shall do so, but they show by proc tice what their preference is. They teach by example rather than precept. Indeed we have novabout dress, not that we would say they new leave; but from this we take it for granted that they do not make it a hobby to parade whensons think that to live in town or become riels is sure to make one dressy, but any one acquainted with the Lanark Church can see the faisity of that notion. We have been here over s year and have not yet heard in church a com plaint about dress

The brethren and sisters here are as : ciable as in most places. By some they may eem burd to get acquainted with. Our ministers frequently remind us that we should be ourtous and sociable to all we must and a word of welcome is always given any who faor our meetings with their presence Our house for worship is enclosed by a good

fence; and nice evergreen and other ornaneatal trees are growing in the yard. The house is very plain, yet it is nest, comfortable, well lighted, and the floor is kept scrapulously clean. Our brethren and sisters think heaven, to be beautiful, must be clean, and so they try to keep themselves and houses.

The stur on our preaching falls to the ground by its own weight. Christians do not say "sermons are not worth paying for." The Lamurk Church does not buy sermous with gold and silver, but it tries, "to visit the fathmeetings closed because duty called as also arises and widows and to keep itself unapot-where. Glubb would we have remained anoth- ted from the world."

#### FROM PALESTINE.

WELL, the Caliph Omar, to whom Jeruse lem surrendered, cleared away the rul bash and filth about this holy rock, and built over it a dome, thus making it a place of pray-Several of his successors enlarged upon and improved his work, until it grew into what is now improperly called the Mosque of Omar. But it is not a Mosque, and its true name is. The Dome of the Rock. A Christian Church had been built at the south-western corner of the old temple court; this was turned into a mosque, and bears the name El Aksa.

The Dome of the Rock is an prium, surmounted by the handsomest dome I auppose in the world-bandsome not in its ornamentation, either outside or inside, but in its form above. The spring with which it leaves the drum on which it sits, and the pecoling taper with which it approaches its crescent-crowded arex, are inimitable. I will not here attempt a description of it, or of the building which supports it. Suffice it to say that the building has no significance except ns a support to the dome, and the dome none except as a cover to the sacred rock. The in-side diameter of the dome at its base, is 63 feet, and this is but little more longer than the longest distance across the rock. None of the writers whose books I have read-

saw this rock uncovered. For centuries it was kept continually overhung by a canopy of the richest silk, the gift of the Sultan. Since the last of these were out, the rock has been uncovered. I suppose that the present poverty of the Turkish government, together with the general indifference now prevalent among Moammedans in regard to their sacred places has caused the neglect to supply a new canopy because but not to clumb over the wooden par tition about five feet bigh, which surrounds it It is a part of the natural rock of the hill-top, left projecting when the surface all around it was leveled. It has the rough and irregular whape of a natural rock, showing right of cut ting on only the western side. It is about six feet high at the highest point, and at lowest about one foot. It extends about 52 feet from north to south, and about 35 from east to west. der its south-east corner there is an open ing, through which a flight of steps leads into no artificial cavern, about 20 feet in diameter and 8 feet high. A circular hole, two feet mus inches in diameter, is cut through the rock above into the top of this covern; and nearly under this hole there is a hole of nearly the same size in the floor of the cavern, which is ered by a slab of marble nicely fitted into it. This last hole, according to Mohaumedan belief, is the entrance into the place of departed spirits; and good Mohammedans can sometimes hear the voices of their departed friends aking to them through the slab. This slab is not to be removed until the day of judgment so we had not the privilege of looking under

This curious rock, thus left above the surface, where all else was carefully leveled, thus supplied with a cavern beneath it, an opening from its top into this cavern, and un opening from the cavern floor into some other receptaeneuth it; a rock so strangely revered the Mohammedaus from the beginning of their history has been an object of much thought and speculation among Christian archivologists The most prevalent opinion among those have formed a definite opinion, is, that it is the very rock on which Isase was offered; that it stood within the threshing-floor of Aramah; that David offered his sacrifice on it; that Solotuon, on account of this previous sacred use, left it projecting when he leveled the monutain's top; that he inclosed at least a portion of it within his great altar of brass, which was 30 feet square; that the hole drilled through its top into the cuvern, and the one from the floor of the cavern into a receptacle below, were intended to allow the blood of the vietims to flow thence into the valley of the Kedron. To my wn mind this theory appears altogother plansible, and I know of no reason for not accept-

Around the Douge of the Rock is a level space aved with smooth slabs of lunestone, nearly rectangular in shape, and extending 537 feet from north to south, by 460 feet east to west, measured through the middle. It lies about 70 feet higher than the surrounding area

and is reached by two flights of steps on every ide. Scattered about over this platform are numerous praying places, empoles and pulpits which I can not stop to describe. The Domtands nearer the southern end of the platform than the northern, and nesrer the western than the eastern. I suppose that this platform cor-responds very closely to the "Court of the Jews,"

in the temple. The entire area outside of the platform, and

within the inclosing walls, is about 35 acres in extent, and about 1,500 feet long, by about 1,-000 m width. It, like the platform, lacks a little of being rectangular, its eastern side being a little longer than the western, and the north ern than the southern. The surface is nearly level everywhere, except at the morth-eastern part, where it is uneven, and where it is also lower than elsewhere. In the southern part there are half a dozen cypress tress of rather arag-ged appearance, and two or three dozen olives of still worse appearance. Weeds are allowed to grow everywhere except where the tramping of feet keeps them down, and grave grows up between the stones in the pavement of the platform. The Mosque and the Dome are both too secred for any but here or slippered feet to tread (they allowed us to wear our slippers), but boys were playing ball in the large portice of the Mosque. The entire area is a place of prayer; but we saw more persons guiding about and laughing and talking, than we did praying Everything visible about the place has an air of neglect and decay. This is true also of evcrything Mohammedau that we have seen, both in Palestine and in Egypt. The system, with all that belongs to it, is crambling and ready

The wall around the Huram, as the Arely

all the temple area, is in most places not more than ten feet bigher than the surface on mide, though it is from 40 to nearly 80 fee above the surface on the outside. The north the natural rock, which was originally higher here than the level to which the area was reduced, and partly the wall of Turkish barracks and Governor's house. The chief part of the western wall constitutes the eastern wall o houses that are built against it, and the upper stories of these houses stand above it, with their windows looking 1040 the area. Along the southern part of this wall, the Tyropa Valley is not so much filled up as elsewhere and here is seen, near the ground, some of the original wall built by Solomon, or at least some of the large stones which he used. Here is the Jewish wailing place, where the Jews meet every Friday afternoon to bound the loss of their temple. We visited the spot on the 18th of April, at half past four in the afternoon and found the space, which is 90 feet long and 14 feet wife, fall of Jewish men and women the women predominating. Some were standing, some were sitting on the ground, many were leaning their foreheads against the cient stones, and were reading aloud from th ooks in which their lamentations are printed I copy a brief specimen of the lamentations: "For the palace that lies devalute, we sit as sol

Por the walls that are overthrown, we sit, etc.
For our sacjesty that is departed, we sit, etc.
For our great who lie dead, we sit, etc.
For our precloss stones that are barned, we si

As I looked around upon the mourners, caw meany who gave evidence of the deepest feeling. Tears flowed down their cheeks in streams; they read with broken utterance, and occasionally one wept sloud. I could not refrain from sympathy, and I mentally exclaimed Poor people, I pity you, and gladly would ! hope for your consolution; but all of your pray ers are in vain. You reject the only One through whom you can come to God, and your prayers will not be heard until you turn to Him left the place with a sad heart, and was led to renewed reflection on the strange past, the strantine, and I know or no reason for not accept removal reasons to atrange post, the stran-ing it, save its want of historical sopport. Any ger present, and the unrevealed future of this, sput history, both sa red and profame, is silent! the strangest people that ever lived.

One Rible Class. The Worth of Truth no Tongue Can Tell."

This department is designed for raking and an vertisg quantions, drawn from the Biblic. In occur to promote the Truth, all questions, should be ide, fand electred in simple language. We shall enter the truth of the course operations to our contributors to assert a series of the course of the cou

Will some one please explain Rom. II: 29 whit ends as follows: "Therefore if these enemy ha or feed him; if he thirst give him drink; for is oing thou shalt hosp coals of five on has bred. C. J. Hand.

Christ is acceptable to God, and approved of mea P. M. CORRELL.

Will some one please explain Jer. 12: 5 It reads follows: "If they hast run with the footmen C. E. M.

What is fasting? How and when must it he ob-served, how long continued? Is it a command? If so why is there not more preaching and writ-ing done on that subject? And why is it not ob-

4.1 memory Will some one please coplain he at hand 4th weeks of the eth chapter of Breveltions I it reads to the eth chapter of Breveltions I it reads as a second of the eth chapter of Breveltions I it reads as a second of the eth second of the e

As the numbers seventy, forty, and three are very often in Scapture, can my brothen or assist tell me through the BRETHER AT Work low often these numbers are in the Holy Bible? And have they any particular secred meaning? A. NELSON GRAYBILL.

#### QUERY ANSWERED

WE understand the first part of this verse to teach that of all the prophets and cochers that came before there was none greater than John the Baptist; not that he was a better or wiser man than any other, but the dignity and importance of his mission; for he proclaimed the kingdom of heaven was at hand or about to appear. He was favored above all prophets before him in that he had the privilege of introducing the long looked for Messiah, the Son of God to the world. Jesus tells us in Matt. 5: 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Do you ask in what sees on he that is least in the kingdone be greater than John the Baptist? In the same sense that John is greater than those that were before him; for the prophets of old could only teach Christ in the far future, whilst John could proclaim the advent of the Messiah, and that he was about to enter upon his work of redemption, but he that is least in the kingdom or Christian are, ann teach that Christ has not come but has completed the work of redemption—had been offered as the great sin-of foring for the whole world-went down into the grave and rose triumphant the third dayded up to heaven and is now sented on

#### and that whosever believeth on him and is obedient to the requirements of the gospel, shall have everlesting life. R. R. Moon. QUESTIONS ON TRINE IMMER-STON

PARST. I sak our Tunker Brethren to give us one example of trine haptism in the ie v Textament. There are now.

2. Give one precent or command for trine immersion. Nowhere does it say "dip three J. W. McGARVEY. times for one baptism.

3. Why do you say, when you haptire, "I aptize you in the name of the Father, and I

asptize you in the name of the Son, and then may that the candidate is not buptized until the third dip is completed? Why tell two nntrnths before you arrive at what you call truth? 4. Why don't you use the ceremony, in hap-

tism, just as it is recorded in Matthew? Why alld words to it? Why put words into the mouth of Christ Jesus? Did he not understand what he was saying? or, did he need your wisdom to aid to his word?, Beware,

5. Your silving words to the commission only proves that your doctrine on baptism is not contained in it as it stends in the word,

6, Your trine haption not being contained in the Bible, neither in precept nor example, then why do you condemn all who differ from you? Remember Christ will judge all.

REPLY TO THE ABOVE

1. I think you must have been very instten-

tive while reading the New Testament, or you certainly would have found some example tripe haptism. All haptisms administered by the sportles, after the commission was given, were administered in accordance with the commission. They either administered baptism in accordance with the commission, or else they were disobelient, seere they not? The commission tess bes nothing but trine baptis

2. Have you been preaching all this time without having read the commission? If you have please turn to it now and learn that no one is authorized to burtire any other than, in the name of the Father, and of the Son, and of the Hely Ghost, Here then, all who are authorized to hapture, are authorized to haptive three stimes for one baptism; or haptize means to dip they are authorized to

dip three times for one dipping.

hapter must to due there are submitted to hapter must to due to the care to th gle immersion and every other insention of man as dangerous preversions of the tacchings of Ohrist. If you change us with condemning others may not we, with equal property constitution of the condemnia of the condemnia of the property of the condemnia of the property may prove satisfactory. If otherwise plesse lette the now in what particular and I mill write square.

WINKHARAPORE.

WINEBRENNERS RETORT.

WINESSENSES INFORM.

Deer Brither:—Not one question have you answered you simply heg the question, and dearly that you condemn others while you make know that you followship agone but your trips immersionets. No my brother there is no trims immersionets. No my brother there is no trims in the property of the property

r Friend:-You say I have not answered

the private varieties of the private varieties of the private varieties of the private varieties as an an artist on required to citalities a feet, private varieties as which was related to the private varieties of the private varieties of the dray the citalities of the private varieties of the dray the citalities of the private varieties of the dray the citalities of the private varieties the right hand of his Father to intercede for us, and that God accepted the offering and sent the Holy Ghost or Comforter as an evidence of his acceptance and to guide us into all trath,

P S Although this hast reply size sent it friend Winebreuner 3m on he ago is be to not yet replied, the reason for which is, we con-clude, that he cannot tell why be should have more liberty than the specifies. E. U.

# Home and Family.

nds, love your wives. Wiv

A sale grew up between the two-A strong, thick stall, though all mane Neue knew when the first electes were Nor how the well was built, I ween

nd so their lives were quite spart. Atthough they shazed our beard, she hell

He, much absorbed in work and gain, Grow soon unmindful of his less; A hard indifference, warse than hair, Changes boyo's fine gold to worthit

She suffered segues off unield;
Too proud to moore, to strong 1's die;
The well present heavy on her heavi;
Her white fore showed her missay

Such walls are growing day by duy,
"Twist mon and rife, twist friend and fi
Would they could know, who lightly build,
Hen and and burer is the sod!

A exceless word, so unkied thought

THOSE who go about doing good are doing a Jesus did, and, although their humble work may not attract the notice of the great, God will recognize it as done nuto Eim

I have been a member of your church for thirty years," said an elderly Christian to his thirty years," and an elderly Caristian to his-pustor, "and when I was had by mith sickness for a week or two, only one og two came to visit me. I was shamefully neglected." "My freeds," mid the pastor, "in all those thirty years how many och have you misted?" "Ob,, be replied, "it never struck me in that light." and so many consider only the relation of their verticers to them, and not their own relation

#### PEACE AND UNITY.

BY ANNIE F. HARRISON

THESE two little words have in them vol-nmes of meming. We will not attempt to define them in all their various significations, but we realize that in them is conveyed the

When we look around and see metead of peace, strife; in the place of unity, discord; it saddens our hearts and brings deep regret to our minds. To be at pence and dwell in unity is our duty, but it does not stop there. only are we to live in peace and unity, but we are to use our whole influence to bring peace "Blessed are the peace they shall be called the children of God," What a blessed promine, to be a child of the living God; to be adopted into his family.

#### YE OLDEN TYME

I T was over 200 years ago, even in the y 1646, that Dr. Samuel Whiting was a n ister in Lyon, Mass. At that time one Obadiah Turner did keep his journal and did write "1646, June ye 3d: Allen Caydges bath lon

chose to wake ye sleepers in meeting, and h much proud of his place, must need have a for taste fixed to we end of a long staff where with ye may brush ye faces of them yt will have naps in time of discourse; likewise a sharp thorne wherewith he may prick such as be moste rounde.

'On ye last Lord his day, as he stratted ab ye meeting house, he did spy Mr. Tomling alconing with much comforte, his head kept steadie by being in re corner, and his hand grasping ye rail. And soe, spying. Allen did quicklie thrust his staff behind Dasse Rellond. and give him a grievious prick upon ye hand.
Whereupon Mr. Temlini did spring up much
whove ye floor, and with terrible force strike his there ye from an accuming the print pur much have ye from, and with termile force strike his head significant ye wall, and also be ye great women of the printing of the printing and the printing and the second yet a receivable keep and the travel and the his kead, yet are printing and the printing and anone know it by resume of their exercises must be printed as the printing and anone know it by resume of their exercises may be printing and anone know it by resume of their exercises may be printing and anone have all the printing and anone have a printing the printing the printing and anone printing there and there among them.

#### OUIET LIVES

CHRIST'S lowly, quiet workers unconnciously bless the world. They come out every morning from the presence of God, and go to rir business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kind-ness about them, and to-morrow Sowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people in this world we compared in their influence to the dew .-are compared in neitri allustice to the devi-There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls sliently and imperceptibly. It makes no neite. No one learn it dropping. It choose the dark-ness of the micht when may conness of the night when uses are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of praris. It steals into the bosom of the flowers, and leaves a new cupful of sweetness there. It pours itself a new capial of awestness there. It pours insur-siown among the roots of the grasses and ten-der berbs and plants. And in the morning there is fresh beauty everywhere. The fields look grossers, the gardens are more fragrant,— All life glows and spurkles with a new aplendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not strive to have our influ-ence felt rather than to be seen or heard? Should we not scatter blassing so silently and so secretly that no one shall know what hand dropped them? The whole spirit of the Gospel traches this. "When thou doest thy slans, let not thy left hand know what thy right hand

doeth, that thy alan may be in secret." We are not to seek the praise of men. We are not to do good to receive reward from men. We are not to sound brumpets or announce our good

# SINGING FOR JESUS

ONE evening as I was sitting in the twilight musing over my day's work, little Emma sushed up a chair and took a sent beside me After sitting there quietly and thoughtfully After saturing there quietly and thoughtfully awhile, she said to me, "Auntie, the birds were in the tree to-day singing for dessa." I replies, were they? scarcely thinking of what I was saying, when she continued, (reterring to her

little sisters) we sing for Jesus, too. There little girls had been in the habit of taking a hymn book or a note book, and retiring to some secluded spot to hold their little We never objected to it, but we had not thought of it that they were really singing for Jesus. This opened our eyes and we concluded Jesus. This opened our eyes and we concluded to encourage them in all their make-believe services. We have known parents to object to their children looking such meetings because they thought it was a had sign. Our parents thought it was a sign for a funeral. This is only a foolish notion. It is no had sign as all,

it is only a sign that the children are drawn apward by some anseen cord of Divine love. Let the children play going to meeting, and let them sing as much as they please. "Give them your Bibles, your byom books and your note books, let them went the dust off even if they do tear them a little. It will pay you to get new ones occasionally. He who has said, "Suffer use ones occasionally. He who has said, "Suffer little children to come unto me, and forbit them not, for ol mein is the kingdom of beav-ca," is no doubt well pleased with the offerings of their innecent little hearts. He who said, "Where two or those are guthered together in my name, there will I be in the midst of them," will He not be in the midst of them; to guide and bless them?

The most where children hold their meeting: The spot where children hold their meetings is hallowed ground, for curely the Univen Di-vine Presence is there. Let the children vong for Jesus, even though they may not know a single note or a verse. Jesus will understand them, and you can soon teach them a few ver ses, if you will try Suffer the little children to sing for Jesus and forbid them not.

Who shall sung if not the children? Did not Jesus die for them: May they not, with other jewels. Sparkle in his disdem?

Bird-like voices, sweet and clear? Wby, unless the song of heaven They begin to practice here?

"Oh! they cannot sing too early Birds do sin g while day is breaking— Tell me, then, why should not they?" Woodbury, Pa.

CONTENTMENT BY DANIEL HOMETT

CONTENTMENT is a treasure that is dug after by all classes of people; by the poor as well as the rich, the peacant or well as the moblemm. But it is like entering into the Kingdom of heaven, though sought for by many, yet found by but for. All desire it, and all seek it, but socking it where it does not exist. at is of course sought for in vain. How vain, and indea with perplexities, is the delusion of seeking it in rubes, which often take wings and fly away," and which, in the best, are only a head full of cares and a beart full of decires and maxieties. Are those who are rich in the goods of this world contented? Are they satisfied with what they possess? When they have two farms will they not covet the third? When they possess their ten thousands, will they not covetonely greep and miserly and niggardly hoard to reach their hundreds of thousands? Can to resolt their hundreds of thousands? Can they sleep so nursely on their soft sand downy bods as did Jacob with a stone for a pillow? Are their consciences not huanted by the guill' of having "kept back by frand the hire of the laborers" because their "cries are entered into the cars of the Lord of Sabbaoth? into the cars of the Livit of Sindsoniar Arthur sold in their sold intermed; their sleep not disturbed by the nibbling little force of, "Whire can I invest my heardings, so that they may not be lot! Whire can I insure them so that neither man nor field can deprive me of them." ment in beauty of person and worldly pleasures

shell wither and past away.

But is contentment not to be found in fam ad honor? How soul-termenting the delusion

And in regard to finding contentment in honor it, a the same as seeking it in wealth and riches the more a person Ends the more he wants, and seeking honor will soon not be satisfied with that which he receives according to his well-doing, so be begans to rob it from his neighbors. He begins to covet all the boror, not willingly permitting any one else to receive any. When he sees some one whom he estimates as being ands," the Sauls are groused to jealousy against the Davids, persecuting them, speaking ovil of them, whetting "their tongue like a sword, and bending their bows to shoot their arrows, even

Saul the Benjamite. No, tree confectment is not found in any-thing that is transitorly. It requires for its foundation something that is immutable, and is in its nature pure and holy, and for much form-dation one seeks in vain but in the Holy Trun ity. Who could not rest and he coatent in the faith of his being the son or daughter of the Alanghty, consistent and merciful God, who protects and cases for his children as we do for the annie of our eyes? Truly, unflinching faith in God and the merits of Jesus, the spotless Lamb, and the conscious indwelling of the Holy Spirit, the consorter, must render a soul hoppy and contented. Faith that does not reach to yonder starry heavens to grasp Jesus there, but that feels him, and in love embraces

him within his heart; there annoists his feet with the tears of gratitude, Hove and joy, and exclaims, "My Lord and my God." Being "dead exclaims, "My Lord and my troo." Deing use indeed unto sin" and "quickened together," so "resen with Christ," Col. 2: 13, having the affec Trees with Control of things above, the soul finds contentment aweetly within, even "life hid with Chrust in God." Having taken z draught at the "relie of sulvation," from the bands of at the "wells of salvation," from the hands of the Savior, he is satisfied, happy and contented,

the savior, he is assume, uspry and continuo, "shall never thirst," though always drinking, for it shall "be in him a well of water"—com-fort, peace, joy and contentment "springing up into everlasting life. John 4: 14. Such is trae and hading contoutment. Will you diligently seek it, dear reader? The prom-ise is, "Seek, and you shall find." but remember that it is not found in any worldly object, nor

in the "counsel of the ungoily, the way of sen-ners, the sent of the scornfal," Lut in the "congregation of the righteons," the "Church of the gregation of the righteons," the "Church of the instaborn, which are written in beaven, "whose 'carments delight as in the law of the lord," and whose unextuned drink at is to do their Master's will. Give your beart to God, and humble yourself by hand.

under his mighty hand, and it will come to pass that you can say with David of old while in the wilderness of Judah, fiercely persecuted by king that you can say with mere a mere was convicted by king. Sual, "Thus will I lites thre while I lites I swill fix any small fix they made in thy name. My social shall be satisfied as with marrow and fatness, used in mooth shall praise thee with joyfur lips, when I remember then upon my bed, and mediathe on then to the wight watches. Because when the control of the

thou hast been my help, therefore in the shirlow of thy wings will I rejoice."—Pealins 63: 4-7. Bethirhem, Pa.

# Copies of the Play.

#### GREAT ENTERPRISES

THE present time is fruitful in schemes of great magnitude. There are streety proesponsion bridge over Ningara river:

A new Atlantic Cable in addition to that now slop canal across the 1sthmus of Dari

A ship-radroad across the same strip of land. parating two occupa-A pulsoid over the desert of Sahara, connect

ing Algeria and Soudan; A count, which, conveying the waters of the Mediterranean into the sands of Africa, shall make a great initial sea and fertilize arid

The establishment of water communication between the Black and Caspian se Add to these enterprises, most of which seem

likely to be undertaken in the near future The destruction of the world's playure Universal educations

The solution of the population of The discovery and adoption of the final form

or society.

And we need not fear that the world's great thinkers and doers will get out of work and have to go tramping for a long time to co

# MORMONISM SEMI-MORMONISM at the East, as well as

In all its original deformity in Utah, is suffering the withering black of an aroused public sentiment. Leading clergymen and Christ-um laymen in the State of New York have been in consultation to devise active measures for the breaking up of the impure Oneida community, in the center of that State. Led by bitter words,"—Psalms 64: 1, trying to exalt themselves by attempting to debase others. But retired and really very able former head of it.

John Humphrey Noves—a relative of President
Hayes—the community has voted to give up
their system of complex or bestial marriages. such envious, gradging, honor-covetors can no more be happy and contented than was king but will not live reparate as do the Shakers.— They will permit separate marriages, break up keep up their torias of moral and resguess dis-riphins, their secalistic plans of doing basicures and hooding property, and for the care and ed-ucation of the children. Young Mr. Noyes, the present houd of the body, is bappily nar-ried, and is opposed to the complex marriage system of his father. His personal influence system of his inter, has personal minemore together with the strong public sentiment around them, has accured this hopeful step to-wards a moral reformation.

> Or the prosperity of the Methodist Book Concern in New York, the Rev. Dr. Hant, one of the numbers in this city, gave some inter-esting statistics in an address at one of the late Chatauqua meetings. He said that after the fire in 1836 the capital to begin becauses with east \$281,650,74 In Jone 1878, the net capital mas \$1,009,414.48,showing an increase of \$719, 762,69 which came from profits. Records show that the New York Concern has paid for objects outside of its own business since 1839 the sum of \$2,130,893 35. This was paid by order of the General Conference, or it would otherwise have been added to the capital, so that the total profits have been \$2,850,065.04 in forly-two

PHILAMELISMA makes annually 20,000,000 garments, employing 50,000 men and wossen in the hanness. Cutting machines are used in some establishments that can out nearly 1,800 carments in twelve hours, and button-hole machines that can work at the rate of 180 am hour, in which time only three could be worked

#### forrespondence.

From the Arcadia Church, In

O'UR communion was on the 16th of Sept-ember. We had a good needing; not many ministers from a distance, nor any very aged, but those that came did their work well,

ad although young, their work showed their boarts were in it and are promising workings If their lives are spared they will do much good here on earth, and if their counsel is received and lived out, fruit will be the result, though it nes after many days. May find bless the arch is my prayer. J. N. Panay. Church is my prayer.

#### From Eld John Murray

PLEASE explain why people seem so mu less concerned about having peace with God while in health than in sickness. I have thought much shout this and wondered why it is. Do not the well know that they must die as certainly as do the sick? This is what surprises me at the difference in their expresand desires when they are in health :

I have now been in Marshall Co., Iowa twen ty-two years, in the first six or seven years I was called once a year to preach a functal; but since that time there has been a gradual increase in population and many more deaths. have, in this time, frequently preached for awo deaths at the same time, and on the 2nd. of last August I preached the luneral sermon of three

#### From Weeping Water, Nebraska.

THE first Love-fenst in this part of the c I try is now past and truly it was a feast to is all and one long to be remembered by all present. In an humble test 30x40 feet, covered present. In an humble teat source test, covered, with long lary, about fifty-three members com-moned, and people who long sat in darkness, were parautted to see the ordinances of the Lord's house observed in their princitive order. We trust and believe this occasion will be the We trust and believe this occasion will be the nearon of furthering the Master's cause in this place. We organized a church with tweuty-leur members, with two denoons and one min-ister, and unused it the Weeping Water Church. Brothren, remember as in your pray-ers and in your travels among the isolated cer and in your carries among one posterior churches We are 60 miles from any other organization. Two were lately received by haptism Your unworthy brother, JESSE Y. HYCKLER.

From the Centerview Church, Mo.

UR communion meeting was held on the 27th of September. Hod a large gathering and good order. It was a least of love long to be remembered. The week previous we had ome fears of not having ministerial help as om some lears or now naving munisteria.

by other Hutchison was in il! health, but ou the
morning of the meeting brethven S. S. Mobler,
J. S. Mobler and E. Kees came equipped with J. S. Monser and E. Kees came equipped with the Gospel armor and shunned not to declare the whole counsel of God. May God bless them for their labor of love, guide them through the journey of life, and eventually give them a home in the many massions above.

#### A. CREEGER. Sunday-School Convention

THE Sunday school Convention for the northern district of Indiana will meet in regular session the 23rd day of October, 1879, in Solo mon's Creek Meeting-house, 14 miles north-east of Misiord Junction, Elkhart Co. Those coming by way of Lake Shore road will change cars at Gothen for Millord Junction. Those coming by way of Pittsburg, Pt Wayne and Chicago, will change cars at Warsew tor Milford Junction. Those coming by way of Band, Obio, will stop off at Milford Junction.

We expect this meeting to be the best one of the kind ever held in northern Indiana among the Brethren, being just one day rerevious to the morthern Indiana Mission Meeting at the some place, thereby calling together the ablest and most realous workers in both the Missionary and Sunday-school fields. Brethren and sistem-let us come together and learn how much good Sunday-schools have done among the Brethren and how much good can yet be done, and last, ow we can do the work. Broth er M. M. Eshelman has promised to be with and deliver a discourse the creating before. His there will be "The Bible."

The following is the programme as prepared eral Morssons in the audience. This was the for the Convention:

1. What are the advantages of Sunday-schools among the Brethren? Jesse Calvert,

ventions proven to be beneficial to the Senday school cause in the Brotherhood? Daniel Whit

Louis Muntz, Sarah Johnson 4. What are the necessary qualifications of achers and efficers? P. R. Wrightsman, Isaac

5. How should scholars he instructed who annot read? Irane Eurly, Nosh Shutt.

How can all who attend Sunday-school be induced to take part in the exercises? John Wrightsman, Henry Wartsler.

7. What records should be kept, and how! Amsey Puterbaugh, Alman Mock. 8. How should funds be raised to defray the spenses? Wm. G. Cook, Harrison Elson. The persons named with each proposition will open the discussion, after which all present

we liberty to take part in the exer Perfect freedom to present the light of the Gospel upon these subjects, and to suggest the best methods of teaching our youth will be al-lowed. We want active workers throughout the Brotherhood to be with us and help in the noble cause. All will be heartily wele JOHN STUBBIS. Secretary

#### .... A Trip to Kansas.

FASIIIONABLE preschers, on a plethoric sulary, in this age of steam, electricity and gas, when the weather becomes mounten; ently hot, and 'sule-board' shirt collars (espec ially the paper sort) persistently wilt under calorific influences, are, frequently, granted a "racation" by their admiring congregations, and under certain soothing influences—as for exam ple Havanna cigars, linen dusters, and "dend-head" tickets on the rul-roads—shake the dust of heated cities from their feet, and seek the cool, sequestered horders of the Northern lakes, the Falls of Minnehaha, or the congenial "wa-

where, fauned by spicy breezes-wandering am the lonely assles of assisting furests, or on the cool, inviting verandals of palatial hotels they ay include an after dinner nap-"Far from the madding count's ignal-

whence returning to the scene of their "m ternal labors" ?), as duly heralded in the denom-inational sheet, "with invigorated frame and rejavenanted spirits"—from a long and orduone pureant of religious billiards, elias "croquet, on the gravay lawn, "at demy twilight," wit the girls, they are "refreshed in body and mind, so prepared to preach the word with re-

So we, though not a "Rev," nor a double D. and therefore, not properly entitled to the show perquisites pertaining to the fishionable
"house of God"—in our humble and obscure sphere, have been permitted to oujoy a short respite from home cares,—ministerial, farming, dical, and other labors and duties, and emjoy our "vacation" of one brief, passing week of time. We have not bren to Saratoga, or Niagara Falls. We have not bren to Long Branch, or Cape May, (to say nothing of the Mammoth Cave) but we have been to Kannas.

In company with brother Lemmel Hillery and wife, myself and "side-companion" set out, a few weeks since, for the "classic shores" of

Bro. Hillery and I had some appointments ahead of us, which we were embeavoring to reach, one at Bellom, Casa Co., Mo., two miles from the western horder of the State, one at a school-house, five miles from Belton, and two in the vicinity of Lawrence, Kansas. We went in brother Hillery's private conveyance, and, with the exception of the hot and sultry weathwith the exception of the hot and sultry weath-er, and feeble condition of brother Hillsry's health, as he was scarcely yet well recovered from the effects of a severe spell of congestive fever, a short time before, at brother Fred Kulps, near the Mineral Croeb Church,—we had additionally the control of the control of the con-

a delichtful trip We left Warrensbusg, Mo, on Friday morn-We left Warrensbusg, Mo. on Friday mora-ing, reaching brother Jonathan Emmarts four miles south of Mo., passing Friday night with this kind family, resuming our journey Satur-day morning, and arriving at sitter Minnie C. day merging, and servine at distinct Manated. It is a servine at distinct Manated. It is a servine at distinct Manated. It is a servine at distinct mergine at the servine at the servine at a confirmed or distinct mergine at the servine at the ser

first "Donksrd" sermon ever preached in that neighborhood, and I was, perhaps, the first preacher of the sort this rustic audience had over beheld.

Curricity, doubtless, stierulated the mujor part of the congregation to come out to the meeting, for they eyed the round-tasked coat, and general "outht" of your humble servant or misotely and curronsly as if he had been some tabulous, or nondescript, animal, or "souring varment," suddenly and unexpectedly turned loose in the community.

I certainly had the "undivid that "highly respected and intelligent audience."

I was informed that a decided impression was made on one of my bearers, a Mormon woman who remarked, "That is the doctrine for me!" Saint" may, in God's good time, be brought out of the darkness of Joe Smith into the marvelone light of the Gospel of Christ.

our night of the deopet of Christ.

At night I preached, by request, in the
Christian (or Campbellite ) Church at Belton.—
The house was full and good attention given to
the discourse. Text, Acts xvii: 18. Here the gaze of the curious seemed concentrated on our little group of sisters, who sat mear the speak-er's platform attired in their plain clothes, and modest white caps.

Monday morning, "bright and early." Bro

Hiltery teeling somewhat better, and the "Latin parts" of the machinery all round being in het working order, we set out for the celebrated We had a delightful driv ted from the fierce rays of old King Sol in a covered carriage, tunned by cool and invig-trating broczes, and charmed by the matchless ocenery of the delicions landscape around us The view was magnificent indeed. The constant succession of well-ordered farme, with their long colonuades of tall and feathery Lone bardy poplars frauging the broad avenues appropriate-well out smoothly-trimmed hedges sapely orchards, index with red and tempting trust, innumerable strcks of grain, smooth, broad, level roads, vast, illimitable prairies stretching in the dim distance for away reach, dotted with white cottages, and varied by the winding outlines of enchant ing streams franged by stately trees, all ton

spared to form a picturesque and delightful A spell of glory lies on wave and wood! A dreamy splendor skeps o'er all the land The citting stresses that murmerto the sea

And poured round all, lake Ocean's (With soug of forest-bird and hum of beel The fairest landscape eye of man could see.

We found the drive from Belton to brother
Sapples's, 54 miles north of Lawrence, rather
too much for our team, though kept all day on Dankard" trot, so we reached th tions, quiet, little Quaker village, called Hesper just as the purple twilight enshroused the

Here we pulled up for the night, enjoying the hospitolity of a genteel family of this quair The next day we journeyed on ing the far-famed Wakarusa, on a scow, at the substantial, Tentonic village of Endora, and reached brother Supplies's about noon. We spent two or three days with the family of this kind-hearted brother and his noble wife. Here we felt truly at home, and realized that we were in the house of a brother and sister in the were in the house of a brother and sister in the Lord. We note there brother Smanel Baker and male of the Willow Springs Church; also Bro. Flory and wife of Lawrence. Owing to our detention one day longer on the road than weak had expected, we did not reach our appoint-ment for Mondy night, at the school-house near horther Supplies's. Fortundely, however, brother Baker was present and preached for the

people. The weather on Tuesday evening was threat ing: black clouds blocked up the sky with ning: shack coulds of cared up the say with every indication of a storm, so it was thought prudent to postpone the meeting. We were solicited by brothren Buker and Flory, to hold a series of meetings in the city of Lawrence, but the state of brother Hillery's health, and my the state of orcess rules's acade, and my personal engagements at home, would not, at this time, mimit of this. In speaking of the proposed meeting, and the style of presching most likely to prove efective in Lauvenne, Bro. Flory thought that "howe" would be a good theme to start out on. We cheerfully coincide

spent a pleasant evening under the hospitable of of old brother and sister Eyre who root of old brother and sister Eyre who have a consoftable bittle home uner the suburbs of the city. Lawrence is a beautiful place. It is a next and cosy little city of some 3 or 10,000 inhab-itants, nextling aming green trees and classering vines on the south bank of the Kansas river.— The wide well-neared.

vises on the south bank of the Kansas river.— The wide well-pared, clean-kept streets, its elegant business houses, its unact cottages and handsome residences, its smoothly-showen lower, and imposing public structures form a striking contrast with the Lawrence I aw 21 years ago, with its straggling collection of "loby" about with its straggling collection of "loby" about huts, and shanties built of rough pine plank hate, and shantis built of rough pine plants considered promissionsly, sither and you, along the banks of the Kaw, so if somebody had pitched a pect of Irsh potators into the sir, and each one lay where it fell in picturence and the sir of the sir of the sir of the sir of the Cites of these sings bates, a voleran sur-frequently, and of you, stants, in mourabil and obligary good you, stants, in mourabil and obligary good of you, stants, in mourabil overlooking the change on the brow of a kind proportion time in the mark of the Kaw. This

important item in the past and progressive his tory of the city, we obtained through the per-sistent curiosity of the two accomplished fesastent currouty of the two accomplished fe-males who were our fellow travellers on the trap. To them the world is indebted for the imper-ishable fact. Fired with antiquorian real, at their beheat, I started out in quest of the desired information. Fortune smiled upon the praise-worthy purpose, and I glenned the inespraise-worthy purpose, and I genned the men-timable knowledge from an aged and venerable looking specimen of the African race, whom I encountered in the vestibule of the Post Office. But, in the language of the old Methodist preacher, "I must wind to a close" lest my nor

Of linked sweetness, long drawn out,"
prove too tough for the easy digestion of your
renders.

readers.

We hid, altog-ther, a very pleasant, and, I
trust a profitable trip. In the companianship
of brother Hillery, earnest, devoted, zealous in
his labors for the cause of Christ, and that of sister Hitlery, no less interested in the triumph soler amony, no need attention in the browning of God's people, both myself and wife felt that we enjoyed a rare and precious privilege,—one that contributed to our spiritual growth. The occasion will long be remembered ons of pleasure by as.

May the Lord prosper our beloved brother and wife in their labors for the upbuilding of Christ's Kingdom on earth, and when dome with the things of time and sense, triumphant them to that better Kingdom above

ALEX W. REPAR Warrensburg, Mo.

# From Modeste California

WE hold our Love-feast on the evening of W the 20th of September. Commenced meeting on the evening of 18th, and continued until Monday evening, 32nd. We had a very pleasant and good meeting. The church seemed revived and edified and some tavorable impressions made on the mines of many. We still try to "plant and water" by holding forth the Word of Life according to the "abelity that God giveth," and we hambly pray that the Lord may give the increase so that a bountiful

harvest may be gathered into the Lord's garer The church held a choice for one mini ister and two deacons. The lot fell on brother S. A. Overholtzer, for minister, and for deacons brethren Jacob and Issue Shelly. A happy union of feeling prevailed among the members, as was amply indicated by the vote for the brothren to their positions. The Brethren of California desire the prayers of the Church both on this, and on that side of the stormy waters. Humbly praying that the Lord ma strengthen and encourage the Brethren in Cal-

Fraternally, P. S. Garman.

## From Mt. Vernon, Va.

THE Mount Version congregation seems to be in a prose e ous condition. Seven hav been received by baptism since the 24th of August. Elder J. R. Gish and companion have returned to Illinois. He labored hard while he was among us trying to encourage the Christ tion, and warn the sinner. Our Love-feast will be held on the 25th of present month.

## Gaspel Success.

Govington, Ohlo.-Our church is in a healthy ring brother Bashor's meeting (of one week), there were six added by baptism, and one since. Our Sunday-school is well attended by the little folks, but not so well by their parents as it should be. Success to Sunday-schools and the

From North Manchester, Ind.—Our church is in a bealthy condition. True, we have our losses and crosses, but still we prosper. Yester-day we had essued meeting and disposed of matter before the house pretty satisfactory to all,—hope the Lord will add his blessing to the same. We rejoice to inform you that we had the privilege of receiving three more to the the privilege of reconcentration of the privilege of reconcentration of the privilege of th m, making in all for this year

From Mansfield, Illu.-Closed meeting is Woodford Co., October 1st, with seven additiby baptism, one restored, and one applicant to be received in Lucon. Two were from the Boutists and one from the Methodists. The breth ren and sisters in Woodford are lively, working his family. May God's blessing he with them evermore. I retelled brother Barnhart's on the 2nd inst. Small congregation has night on account of rain. Humbly trusting, we begin this meeting. D. B. Grason.

From Franklin Church, Iowa.—Our feast is past and we had a good meeting. Brother H. Palmer was with us and presched for us. One precions soul was constrained to turu in with the people of God. Held a choice for two dea the lot falling on brother Hiram Porter and Lewis D. Garber. Hope the Lord will bless them and cause them to be true and fasthin their calling, and may we live so that we will be permitted to hear that hve so that we will be perturbed welcome applaudit, "Well done."

JERRYLAN KOR.

From Maple Grove Colony.--Last Sunday (Sept. 21st.,) was our regular appointment the Sappa River, about eight miles north of the colony. Brother N. C. Workman responded to the request, made by a person in that neigh-borhood. The request was that brother Workmon should tell the people what the Brethren did believe. He not only told the people what we, as a Church, believe, but also gave good Scriptural reasons for the same in a clear, logical and convincing manner. He, in the space of two hours, handled subjects enough to engage a speaker for a year. At the close, two prectous souls were united to the body of the church by haptism in the presence of a large and interesting audience. Some good impreswere made upon the minds of many oth ers. May the good Lord help our dear breth-ren and system to be insthiul in the discharge of every Christian duty. We are almost dusly receiving additions to our colony and yet there to room for good, enterprising men and women.

Our communion will be held on the 4th and
6th of October. We will have our church completed so as to hold it there. Health in the eolouy good, weather dry, necessaries of life ar plenty and cheap. S. R. Hollennogn. Bell, Norton Co., Kanens, Sept. 25th, '79.

#### Dedicatory Services.

The dedication of the Pleasant View Church, Indians, will take place on the 26th of October, '70. Rec. Jesse Calvert is to preach the dedi-catory sermon. C. Lenz.

Notice

The District Morting for the Southern Dis-ict of Mo., will be beld in the Brush Cresi Church, three miles south of Osceola, St. Clair Co., October 16th and 17th.

#### Notice,

Delegates and others attending the District Meeting at Hudson, Illinois, can stop off at Oneida Crossing, two miles north of Hudson, by asking the conductors. This will be granted on Monday and Tuesday, the 27th and 28th of October, and those coming on Saturday will stop off at Hadson. Thomas D. Lyon.

### Fallen Asleep.

GELTY.—In the Yellow Creek Congregation. Stephenson Co., Di., sister Mary, wife of Leonard Gelty, aged 49 years, 5 months and 2 days. Funeral services by the Brethran, from 2 Cor. 5th chapter. Davin B. Eay.

SNYDER.—In the Union District, Marshall Co., Ind., Aug. 19th, friend Eru, uife of Dr-vid Snyder, aged 32 years. Funeral services by brother M. A. Eisenbour from 1 Peter. 3. 10-15. G. W. MATER.

LETCHER —In Cook Co., Texas, Aug. 11, 1879, sister M. M. Pletcher, age! 21 years. Her suffering lasted but a few days, She was nfined to her room on Monday, on Thursday he was anointed, and on Sundry night shed over the river. She leaves a bush and one child and many friends to mourn their ion, and ever ready to obey the commands of the Lord. Faneral services by the

MICHAEL.-In the Howard Church, Indian Sept. 1st 1879, sister Martha Jane, desighter of friend Wm., and sister Aseneth Michael, aged 24 years. Funeral sermon by the wri-ter from Rev. 14: 12, 13.

This dear young sister was taken down early set Spring with the consumption. She ben her affections with an unusual degree of pa tience. On the 29th of June she called for the name of the Lord. She leaves a kind father and Have HAMMETON

WRIGHT .- In the Mt. Vernou Congreg Augusta Co., Va., September 7, 1879, of Dip-theria, sister Era, wife of brother William J. Wright, aged 28 years, 6 mouths and 1: days. Funeral dissource by brother J. R Gish of Ills., from Rev. 14: 12, 13. She leaves a large number of friends and rola tives, besides her husband and little son. She nonserved such a modest and affectionate disne-

ted to her. She was a resions sister, and her Christian example is worthy of imitation and should characterize every one that professes the name of Christ. Cheer up, weeping friends, surely she is one of those jewels spoken of by Malachi, 3: 17. S. W. Garsen,

of Typhood Bever, September 18, '79, near North Manchester, Ind., sister Alice Warvel. aged 16 years, 9 months and 23 days. Like the tender flower that is so soon and

own by the frosts of Autumn and suke into the earth, so did our sister pass calmly and serenely away through the gates of douth into the eternal into the Kingdou of God. At the early age of breive years, she gave her heart to God and became His faithful follower, a dewated Christian, respected and esteemed by all who knew her. It was a sad some to behold our sister in death's embrace, but we felt that it was God's will. Sister Alice will be sudly missed, not only by near and dear relatives in the family circle, but by associates and friends, in the church and Sunday school. Thus one by one, we pass from time to a state of things eternal. May God help is all so to live that when we must suffer the pungs of death we may have the hope of an i

Terrer Wincom

Announcements.

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of publisher's retail price. In sending for books along give lat. The name of the book. 2nd, The name of the surface. Sed, The oldress of the publishers.

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W. U. R. R. TIME TABLE.

matches at Newton Clain Jacobia. 3 \* SMFTM, Phasemarts for Chicagon changed leave Lan-min P. M., rium to the Western Union June 123 P. M., rium to the Western Union June 124 P. M., rium to the Western Union June 125 P. M., rium to the Western Union June 125 P. M., rium to the Western Union June 125 P. M., rium to the June 125 P. M., rium 125 P. M., rium to the June 125 P. M., rium 125 P. M., rium to the June 125 P. M., rium 125 P. M., rium to the June 125 P. M., rium 125 P. M., rium to the June 125 P. M., rium 125 P. M., rium to the June 125 P. M., rium to the June 125 P. M., rium 125 P. M., rium to the June 125 P. M., rium to the June 125 P. M., rium 125 P. M., rium to the June 125 P. M., ri

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Lynn 2: 10.

Vol. IV.

#### Lanark, Ill., October 20, 1879.

No. 43

# General Agents THE BRETHREN AT WORK Tract Society.

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FOURTH PAGE-EDITORIALS-On Trial; paratory Course; The Crisis has Passed and

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Severnt Acceptance—From Elikart, Iowa.—S. M. Goughnour; From the Azford Church, Ind.—J. W. Southwood; From Moscow, Va.—R. F. moothray; Milford, Ind.—J. H. Miller; Long mont, Cod.—J. S. Fory; Naperville, III—Noah Early; Maple Grove Colony.—S. R. Holsanger; Plessant Hill, Ind.—Sarth Gunp: Ripon Wiscomin.—S. H. Swegat; Montague County, Texa.—J. H. Sonder: Dohr! It Metting—Districts.

M. E. Missionary Work.—Duniel Stively.

### STEIN AND RAY DERATE

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms. J. W. STEIN, Denies.

RAY'S IST APPRIMATIVE

THE church question is emphatically the question of the age. Long and painful has been the controversies over rites and ceremonies
-modes of worship-and abstract theological speculations; but the time bus fally come for "the battle of the churches." The questions, "What, and where are the churches of Jesus reverberate amidst the tlander of e clesiastical artillery throughout the entire land. Few, if my, lovers of the Bible dare deny the importance of the question. The churches of rist are, in a very important sense, the "light of the world " "the salt of the earth " and "the pillar and ground of the truth

Our proposition is so definitely stated, that there is no room for controversy as to its mean The term churches is here used in its primary usual Bible signification, to describe local congregations. In the New Testament, we read the seven churches which are in Asia" (Rev. of the other necessary and the chardres of the Gentlab.

Same. He says: "From no Abrahous beforest; that no manifold by fouth that wis me." Acts
(then Set 9) and that such one colled "the Gottael brancaround to have been reprinted as the production of the Sandara Averable,
Acts of the Control of the Set 90. One work, where yet been the they which no or table, in acts to applice able to pound the require and had of whom to their set of the Sandara Averable, and the Set 90. One work where the set of the Sandara Averable, and the Sanda

church is a very interfect translation of the Greek word ecclesia, from kaleis, to call, and ek, the same are the children of Abraham." Gal. 216, 7. This settles the question that the plan of salvation which saved Abraham, is still the out of; therefore, literally, it means the called Liddell & Scott, in their Greek lexicon, define the word "Ecclesia, an assembly of citizens sammaned by the orier, the legislative assess-There is no controversy about the existcuce "of churches of Jesus Christ" somewhere

It is almost universally admitted, throughout Protestant christendom, that Baptist churches are churches of Christ. In denying our proposition, our friend device the salvation of any Buptist. He thinks that all Baptists will be amned, unless they become Tunkers. Surely, Mr. Stein will use all diligence to teach all Baptists the way of the Lord more perfectly

We believe the truth of our proposition as firmly as we believe the truth of the Buide. We

ect to introduce several Bible characteristics ossessed by Baptists, which will show that Bantist churches are churches of Christ CHARACTERISTIC I. Baptist churches possess the Bible characteristic which denumls spir-

itual regeneration-the new birth-and spiritual ite as an essential to baptism and church men-

This characteristic is so essential, that no organization which denies its truth can be regarded as a true church. The testimony in its support

Arg. 1. This Baptist characteristic is proved from the fact, that repentance is essential to haptesm and church membership. Those that name to John's haptism were required to bring the mouths surfession is made unto salvation the "fruits worthy of repentance."

order baptism and church membership (2) Re-pendance reaches into a sixulous; (3) Therefore, said axision proceeds baptish and observed membership (c) Peter testifies: "And God which knoweth

is proved from the fact that heart-faith precedes believer possesses spiritual life, and is, therefore, in a state of justification. (a) Testimony of the shalt receive remission of sins." Acts 10: 43. Every true believer has remission of sins. It is agreed that this beart-faith is escential to haptism and church membership. Abraham "be-

lieved in the Lord; and be accounted at to him for righteousness." Gen. 15: 6. Paul enforces the sense in the New Testament, where he says: Abraham believed God and it was counted an to him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but helieveth on him that justifieth the angodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man

unto whom God imputeth righterusness withont works." Rom. 4: 3-6. This faith was reck oned to Abraham for righteousness when God called him out of Ur of the Chaldres, long be fore his circumcision and justification by works. when he offered up his son on the situr. was justified in the sense of pardon when he brlieved, and was justified before men by works

whom he offered his son The apostle further enforces the doctring of justification by fuith in the letter to the Gal-

which is held by Baptiste, is further tought by the prophets, Hab. 2: 4; In. 28: 16; and is queted by Peter and Paul as the New Testament plan. 1 Peter 2: 6; Rom. 9: 33. Thus we have mony of all the Old Testament proph ets, and adopted as the New Testament plan, that every believer has the remission of sina and re a spiritual child of Abraham. (b) In the New Testament we have the testimony of Jerus that the believer is saved and has spuritual life Luke 7: 50. Our trieud does not believe this doctrine taught by the Master Jesus said: "Verily, verily, I say unto you, he that heareth my word, and believeth on Hiso, that sent me, bath everlasting life, and shall not come into condemuation; but is passed from death unto life" -out of death into life to haptism and church membership. Every such into spiritual life. In the interview with Nie edemus, the Savier sets forth the same Baptist dectrine, that the b-liever in him has eternal Paul affirms, "That if thou shalt confess with thy mouth the Lord Jesus, and shult believe for

thine heart that God both raised him from the dead, then shart be saved; for with the heart man believeth unto right-ousness; and with Luke 3: 7, Rom. 10: 9, 10. The testimony in support of Construction of Party of Patent and "Re Athen the party that an agent had been to be pent, and be baptized, every one of you." But state the argument as follows: (I) Every one repentance reaches unto sprivitual life. "God must possess heart-faith prior to haptism and

repeatance reactes unto spiritual inse. Used must possess assurt-stats prior to haptens made also to the Geotiles granted repressage unde [color membership]; 29 Het every one that life." Act 11:18. It is repentance (viz zero) prosesses heart-faith has regeneration and spiritude file. We shall this (1) Re-pentance precedes haption: (2) Repentance research and spiritude life prior to hapreaches into spiritual life; (3) Therefore, spirit tism and church membership. This our friend ual lub precedes haptism. Again, "For godly has admitted. In spite of the doctrine of his sorrow worketh repentance to salvation"-cis church he has surrendered this question so as asternon-into solvation. (1) Reportance pre-

the hearts, bear them witness, giving them the Arg. 2. This leading Baptist characteristic Holy Ghost, even as he did unto us; and put is proved from the fact that heart-faith precedes no difference between us and them, purifying baptism and church membership. Every such their hearts by lath." Acts 15: 8, 9, Alac Peter says: "Whom having not seen, ye love in whom, though now ye see him not, yet beprophets: At the house of Cornelius Peter said, lieving, ye rejoice with joy unspeakable and full of To him give all the prophets witness, that glory: receiving the end of your faith, even the through his name whosever believeth in him salvation of your souls." 1 Pet. 1: 8, 9. The true believer has his heart purified and his soul saved, according to Peter. 1. True faith must precode baptism and church membership. (2) But every one that has true faith, has his heart partified and the salvation of his soul. (3) Therefore, every one must have the purification of heart and the salvation of the soul before haptuse and church membership.

(d) The testimony of John stands thus: "Who ever believeth that Jesus is the Christ is horn of God." 1 John 5: 1. Also, "He that believe eth on the Son of God bath the witness in him eif." 1 John 5: 10. The true believer is of God," and has the witness in himself." This is Baptist doctrine. 1. True belief must precede bustism and church membership. (2) Rery true believer is sorn of God, and has the ternal witness. (3) Therefore, every one must he born of God and have the internal witness prior to bantism and church membership. (c) Paul testifies that he was sent by Christ

to the Gentiles "To op in their eyes, and to turn them from darkness to light, and from the pow of Satan unto God, that they may receive for-

with wisdom of words, lest the cross of Christ uld be made of none effect." Mark it well. Paul was sent to turn men from darkness to light, from the power of Satan unto God; but he was not sent to haptime. Therefore, baptism is not essential to the turning from the power of Saton unto God. 1st. True faith must precisio baptism and church membership 2. Every one that has true faith is justified by faith in Christ. 3. Therefore, every one must he justified by faith in Christ prior to buptisus and church membership. Paul again says: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39. 1. All must be believers in Christ prior to baptism and church membership. 2. "All that believe are Therefore, all must be justified prior to baptism and church membership

Once more, the trembling jealor cried, ont "Sire, what must I do to be saved?" said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 1. Every one must believe on the Lord Jewas Christ prior to baptism and church mean becship. 2. But every one that believes on the Lord Jasus Christ is saved. 3. Therefore, every one must be saved prior to haptism and

The New American Cyclopedia (edited by Geo. Ripley and Chas. A. Dans; published by Appleton & Co., New York) under the head of

"The Baptists, properly defined, are those who hold that the baptism of christian behav-

... Surely Bagtist churches possess the funda-mental Bible characteristic which demand spiritual regeneration-the new birth-and spiritual life as essential to haptism and church mem-

#### SERIOUS QUESTIONS

I. Will the road in which I am walking lead

2 Will the imaginary advantage of all here be a sufficient compensation for the eternal loss

3. Going on as I now do, shall I run no risk of being condemned forever?

4. Have I not committed many size against Ged and provoked his anger?

5. If God should this moment call me to his bar, would I be prepared to meet him? 6. Am I born again?

7. Do I rest my hopes of beaven on my door on the merits or mediation of Christ? 8. Do I humbly and diligantly read the word

of God, for the purpose of knowing his divine will and learning the way to heaven? 9. Do I believe so the Lord Jesus Christ with

all my beart and are my sins forgiven? What evidence do I give or my faith in Jesus?

nestly in all bumility of mind?

12. Do I heartly repent of every known sin and hate it and endeavor to flee from it? Do I dasire holiness as much as happi-

14. Do I hate vam thoughts and shun v. Is it my desire to be like Jesus, in the

mper of my mind and the whole course of my 16. Do I avoid all temptations and constantly watch and pray against them?

17. Do I love Christ sincerely and obey him escentionaly?-Sel

A light missionany teacher of Utah said at tians. He says: "Even as Abraham believed that are sauctified by faith that win me." Acts the Saratona Attembly, last week, that the degradation of Mormon women there is as great as

# THE DEATH OF A CHRISTIAN.

(ML) to mind a Summer evening, When the sky is all serene, When the sun has just departed,

When the gentle applyer whoser, And the twilight gleans appear: Then the heart is filled with gladness For the scene bath nothing drear.

But 'tis crowded with peace and quiet So they can in wreetness slumber After they to God do pray.

is the evening's very pleasant Who has wrought and worked most nobly. And doth not from duty stray.

So it is with all who labor,

When their son of life is setting,

Blessed thought for dying Christiaus To disturb their dying stombers, Or molest the parting scene.

#### THE KINGSHIP AND KINGDOM OF CHRIST.

"Pilate saith to them. Shall I cruedy you King? the chief prests suswered, We have no king but Cosar," John 19: 15.

CHRIST, IS KING, HAS A TRIPLE, OF

This natural kingdom is the universe and his universal dominion, as the Gov ernor of the universe. In reference to this kingdom it is said, "His throne i established in the heavens, and his king less universe-the planetary systems, the stellar systems, the lofty heaven all are included in the immense empir of which Christ is King. The kingdom of nature and providence belongs to him as God, in which he would have reigned as one with the Father and the Holy there had been no need of a Redeemer.

a mediatorial kingdom. This kingdon the second Adam. The second period fasted in the flesh to his second advent The third and last period will extend from the time of his second coming to the end of the world; which is commonly

called the Millonnium, or his personal reign for a thousand years. Each of these periods is called his kingdom, and the kingdom of God. Hence, it is idle and unscriptural, to talk, as did the Jews. and as some do now, that Christ is no king, and that he has, as yet, no king It is equally unscriptural to speak of his millennial kingdom or the last period of his mediatorial kingdom, as his only and everlasting kingdom. It is neither his only nor everlasting kingdom. He is as much a king now, and has just as much a kingdom now, as he will be a king and have a kingdom during the pullennium. That he is King now, we h e already shown, and that he has a

to establish. In evidence of the fact,

it is said, "came into (tablee, preaching the gospel of the kingdom of God, and saying: "The time is fulfilled, and the kingdom of God is at hand; repent ye. and believe the gospel." (Mark 1: 14. 15.) In his sermon on the mount, he said: "Seek we first the kingdom of God 13 43. "A kingdom which cannot h and his righteousness." (Matt. 6: 33.) And again, when speaking to the multitude concerning John, he said: "Among them that are born of women, there bath not risen a greater than John the Baptist; notwithstanding, he that is least in he. And from the days of John the Baptist until now, the kingdom of heaven

it by fores," (Matt. 11: 11, 12.) Such were the teachings of Christ con cerning his kingdom. If then, he do clared his kingdom at hand-if he taught men to seek it, and if those who did so, properly took it by force; then it was st certainly his present kingdom of grace, and not his future and everlasting kingdom of glory. But, we offer in evidence of the same thing,

apostley. They all studied and graduated in the school of Christ. He taught and instructed them carefully for more than three years in the things pertaining to the kingdom of God. He also endow ed them with power from on high, and sent them forth to preach, in all the world, "the things concerning the kingdom of God. It is therefore fairly pre sumable that they were well acquainted with the nature and doctrine of Messiah's

kingdom. Hence their teaching on this Christ has a natural kingdom's subject must be true, and in perfect bur mony with the teachings of the Master. What then, do they teach in regard to his kingdom? They teach us that Chris has a kingdom; and they tell us also, "The kinedom of God," says Paul "in "This kingdom of Go shall they say, Lobere, or Lothere; for behold," says Christ, "the kingdom of The heart is the throne of Messiah's spiritual kingdom. Those who will not allow him to rule over their hearts and dors. Hence, Paul, speaking of the lat ter, says: "Who hath delivered us from ed us into the kingdom of his dear Son,

Col. 1: 13; Matt. 13: 28. These, and many other passages of like import, clear kingdom of grace, and that the saints, or joy this kingdom. We offer in further

all God's people. In every age and comtry where God has had a people, they have borne their uniform testimony to the fact that they sought and found the kingdom of God to be, as Paul defines it "righteousness, peace and joy in the Holy Ghost." This is the kingdom, or grace of God in the heart. This is the on thing needful, and the good part which Mary chose; this is the blesseduess that every new-horn soul feels and speaks for, and that makes it a fellow citizen with the saints and of the household of God. But, again, 8. Christ has a kingdom of glory.

kingdom now, will be no difficult task This kingdom is variously designated. this subject, it follows, of course, that It is called: "His heavenly kingdom 2 Tins 4: 18. "The kingdom of Christ "The everlast sus Christ," 2 Peter 1, 11, "The king

ation of the world." Matt. 25: 34 "My Father's kingdom," and "the king dom of their Father." Matt. 26: 29; ch moved," Heh 12: 28. "His endless and Luke 1: 33. It is also called: "The third heaven," "everlasting life," &c

These texts show conclusively that

dom, as well as untural and mediatoric kingdoms. Thuse kingdoms are all sep arute and distinct from each other, and spoken of, as being identical. The king dom of glory is eternal. The end of the one is the beginning of the other. Hence the apostle says, speaking of the resur ection and the end of the world: "Then cometh the end, when he shall have de livered up the kingdom [i. c., his medi atorial | to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign

till he has put all enemies under his feet. As to the time when all these thing will be fulfilled, that is, when Christ all authority and power, and put all en enties under his feet; we understand the

Scripture to mean, the end of the world and the last general Judgment. Up to the time of that notable day, Christ will ercise his all conquering pow

But when the time of the end shall have come, and he shall have finished the great work of human redemption throne of his glory, and by his omnipo tent power, judge and slay all his ene over them. And then, having saved and justified and glorified all his ran somed host, and subdued and destroyed all his enemies, he will give up his and the Son himself, that is, his human all things under him, that God may be

Now, then, we have bri-fly and frank ly given our views and opinious on the loctrine of the KINGSHIP AND KINGBOY of CHRIST. We have first briefly stated. We have also established the fact that Jesus Christ is King in a two fold sense, and that he has a triple king-We have sought to define these king

doms, and show that they are separate and distinct from each other. We have also shown that the kingdom of grace is divided into three different periods. The arst period extends from the first to the second Adam; the second, from the first to the second advent of Christ; and the third, from his second advent to the enof the world. Then, at the end of the world, as we have stated, when Chris and put down all his enemies under his feet, he will surrender his mediatorial administration, and enter upon the pos session and government of his everlast ing kingdom of glory.

If we are correct in our views upon

the millianium belongs to his reign or other words: that Christ's mediatorial lieve and teach, at the time of his sec and last resurrection and at the close of the great Judgment Day, the King of life and glory will say to those on his right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdomhere referred to, is Christ's will be swarded to the righteous and blessed of the Father, as their happy, glorious, and endless home.

Accordingly, we are naturally led to the conclusion, that when the grand dra-ma of human recovery is fully accomfinally vacated, then the world's destiny will be fixed and sealed forever. The righteous will then shine forth like the sun, in the kingdom prepared for them from the foundation of the world; and the wicked shall be punished in hell, to all eternity. This is the plain doe trine of the Bible, in relation to man's future destiny, and which cannot be denied. And as a summary thereof, ou this point, the Revelator says: "He who is unjust, let him be unjust still; and he who is filthy, let bim be filthy still; and he who is righteous, let him be righteous still; and he who is boly, let him be holy still." Rev. 23: 11.

this subject! Sinner, ponder it well in your heart, and seek the kingdom of God, whilst the King is waiting to be eracious.

# A CLEAR CONSCIENCE.

BYMARY C. MILLER.

A CERTAIN writer says, "How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men square a clear concience, void of offence toward God or man. There is no spring, no spur, no inspiration like this; to feel ity will also be subject to him who put that we have omitted no task, and left no obligation unfilled; this fills the heart with satisfaction, and the soul with

Was it so with the apostle? He exer ised himself to have a clear conscience. Was he able to be brave, near burdens, in the face? The strength that is to be obtained by being in possession of a clear conscience was surely his. He pleased his Master, and therefore was strong He did his duty toward his fellow man, and though many were offended, yet he gave them no cause to be so, and told them plainly that they could not prove the things that they accused him of ing. God holds no man guilty for sins he has not committed. In the twentyfourth chapter of Acts we read about

Paul being accused before Felix. But was he found guilty? And in the next chapter when he was pinced before Festus, the Jews laid many and grievo complaints against him, but they could not prove them, yet they desired to have judgment against him. How unfair! how unlike Christ they acted! And it was the same way when Christ was accused. It was their prejudices which unde them so, and not because they had

reason to be offended. Christ sasoffended in me." Then we may conis not right, and the Christian is not ac countable for such offence. When king Agrippa had come, Paul was again re Now when quired to make his defeuse. he was brought before the king he was found innocent, and he was found inno cent once or twice before. He has done had, as he says, exercised himself to keep his conscience void of offence both to ward God and man, and when judged by the king was found innocent. will be at the great day when "the books will be opened and another book will be opened which is the book of life, and the dead will be judged out of those things which were written in the books according to their works." The old prophets, who labored to keep their consciences elear and clean will be found innocent. Though some of them were slain and others shamefully treated by their brethren, the Jews. "Oh Jerusa-lem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have eathered thy children together, even a a hen gathereth ber chickens under ber wings, and ye would not. Behold you house is left unto you desolate." Sad ic deed, for God had sanctified the temple by his presence, but now he says he v leave it unto them, desolate. Why did he depart from the house? Ab, it was because they had departed from him, they had not kept themselves void of offence toward their God, but had defil ed his holy sanctuary, killed his prophets, and built their sepulchres and filled up the measure by erucifying Christ and his followers.

ment, those who have kept their con sciences clear, those who have neither offended God by trampling his word beneath them, nor man by disobeying the laws between man and man given also by God, they will be found innocent. Though persecuted by their brethren, by governors, by kings and emper-"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in beaven; for so persecuted they the prophets which were before you." Matt. 5: 11,

"Unto the pure all things are pure but unto them that are defiled and unbelieving nothing is pure, but even their minds and consciences are defiled. They profesathatthey know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Titus 1: 15, 16. The minds and consciences of the class spoken of they should to keep them pure.

To sum up the whole matter, if we would keep our minds and consciences pure and clean we must "present our unto God, which is our reasonable ser but they will bring condemnation upon and the silver are His. Heg. 2:8.
us if they do not agree with the word of did not make "a God of His belly"

Keep thy heart with all diligence.

LAND OF BEULAH -, Perodicd)

ARTH'S latest sun is sinking first Our race is nearly run;

O come, glorious Lord. Soon come, falfil thy word; O gather us all from these scenes of sun,

I know we're near the solemn day,

Wien Jesus shall appear: The light shines brighter on our way

We've almost gained our beaventy home, Aloud for joy we sing;

The anget-reapers soon will come, The barrest-home to bring. All praise and honor be to him Who bled and died for me: Whose blood now cleanses from all sin

# THE LODD'S PREEMAN

To Brother J. R. Spacht, of Dunkirk SIN enslaves. Nothing else does, Truth liberates. God is free not only for

good but in good. Liberty and blisare synonyms. Not all sadness is unhappiness, else God would be the most unhappy of all beings. He knows and es all the sin and misery in the Univers and feels it too. God is a Spirit, and not one or iron. His sensibilities are In finite. All wrong wounds Him, dishon ors Him, grieves IIm, Dis deepest, most rankling wounds are those He re ceives "in the house of His friends." But He is free because True. All evil is ob jective. The past has nothing to guar Him, the future nothing to terrify. Yes, at that great day of judgand that is immaculate. There is no sours. The past must somehow be an nihilated, as a guilty past, and the fu ture disrobed of its mieu of horror, before the present anticipates the glad Rier uity of the All-holy. It is in the pres ent we apprehend God, and are appre Faith is the substance of things hoped in the flesh I live by the faith of the Son of God." Let us pouder the word of after faith. That inaugurates "the lib Personage, is not salvation: but the faith and He emancipates by the inbreathing of His Deific properties. He that is en slaved by the lust of the flesh in any competence, or reputation, is not the above have become defiled. They have Lord's freeman. One who is not master not exercised themselves as dilignotly as of his appetite, or passion, or carnal pro pensities, is in bondage to the flest. They promptings, "and not after the Spirit. are the vassals of corruption, no matter sodies a living sacrifice, holy, acceptable how securely they may be sheltered by ventionalism, or ecclesiastical lenity vice." Rom. 13: 1. We must humbly Christ did not befoul his mouth by ser earn to obey in all things, and know unlity any more than He yielded His nothing but the will of our Master. Our other members "as instruments of un we opinions are worth nothing. They righteousness unto sin." He did not will never change God'simmutable laws: worship mammon although all the gold

4: 2, 4 John 4: 32. "He was rich, yet for our sakes became poor." His misonary enterprise so impoverished Him that he had not where to lay his head. tion of his ends and the extension of His that trust in him. What consoling words Kingdom? Why so lavish in promotng our own interests, angmenting our own comfort, or maintaining our popu-larity, while the claims of Jehovah are disregarded, or opposed, or even treat-ed with contempt? Our lack of sym pathy with His aims betrays a small asure of the spirit of Nazareth, the Wilderness of Gethsemane, and Golgotha; and this accounts for the absence of that freedom which renders the elect a "peculiar people." Jesus "made himseli of no reputation." Philp. 2:7. Is not our want of likeness to Him in this respect another stumbling-block to our liberty and progress? No soul can be free but in the Truth and that means surrender of body, soul, spirit, bouses lands, stock, friends, all that we are and have for the consummation of the Di vine purpose in Christ Jesus. He that is not free enough to give himself and his all for a Savior who left the bosom of Infinite Love, and Power, and Bliss, to endure the measureless horrors of a cross that aggregated the sins of the whole world from Adam to the last horn, evines nothing of the majesty of sacrifice which endears the soul to God. He that has

If Jesus has a right to the whole or possessions, why should we gradge the tenth? If we would enter ioto the spirit of the incarnation, including all that hes between the Manger and the Cross, and between the Cross and the verlasting Divine-human reign of Em manuel, what a stripping off of lewelry and flesh-pampering apparel there woul lse for the advancement of the interests of the Cross! What a disposal of world fashioned furniture and glittering equipage! What a purgation of pantrie and tables of disease-gendering, soul benumbing dishes that belong to the other side of the Red Sea! What a spewing out of filthy quids! What a demolition of Christ-losthed pipes! What a bon-fire of novels and poisonous ethics, and other premacy of the Cross, and are abhorred of God. When the time is here for God ter of Haggai. There is no liberty for saints but in Christ. There we cannot be too free, His liberty was self-immolation. When self is consecrated, all that self owns is included. In such souls tiod will verrify. 2 Cor. 10: 4, 5. On such characters hangs the triumph of the Cross and the success of the mi

to the glory of God.

# THE WEALTH OF IESUS.

T DO not crave the wealth of this world but the wealth of an sternal home beyond this vale of tears. Then how eful we must be to enter in at the loor of the sheep fold. Our Savior says Verily, verily I say unto you, he that atereth not by the door into the sheepthe same is a thief and a robber." Oh how many have passed away withou heeding his words. We too must die of modern christeadom, but kept his our kuch may acst give the warning to body under, and brought it note sub-bide world. To the Christian life see, s

jection. Philp, 3: 19, 1 Cor. 9: 27, Matt. as though it is only a dreum, "export hat appeareth for a little time, and then vanisheth away." Ab! life is full of troubles, full of partings and of tears.

The Lord is good, a strong hold in the day of trouble, and he knoweth them to the penitent, "he knoweth them that trust in bim." How many souls have sat under the sound of the truth for years and yet gone astray. When we look around us, we see so many unconcerned souls; only that they would receive instruction and obey the truth. With the poet I must say,

Teach me the way, O Lord, To do thy holy will: And with a clean, unselfish heart, Abstain from all that's ill,

The strait and narrow road, And shun the broad and sinful one That leads from heaven and God. Teach me to bow in penitones

My many dark sins own BETTER LATE THAN NEVER

# IT is not an uncommon thing to hear

young men complain that their early schooling was deficient in quantity, poor in quality, or-if neither of these wasted through boyish indifference and folly. They would get on better in life if they knew more, they are free to admit, but they do not see that they are not give ten per cent, nor five, nor one, daily wasting opportunities, which, if improved, would in a few years give fairly good education. They think them themselves too old to learn, and spead more time regretting their lack of nowledge than would suffice to give them the knowledge they need. It is said that the father of Professor Summer. of Yale College, could neither write nor read when he came to this country, a young English mechanic. Within twenty years thereafter he was known as one of the best read men in Hartford, one of the most cultivated communities in the country. Instead of wasting his time in idle regrets for his deficient schooling he learned to read, and read to good purpose. In a similar way many of the best, most honored, and most successful mee our country bas known, have begun their acquaintance with letters after reaching manbood; and there is no reason why the most illiterate mechanic in our land, if possessed of natural ability and a sincere purpose, may not increase his cajoyment in life, his opportunities for improving his social and fiunneial condition, and the chances of his family for the highest success in life, by disadvantages by which early poverty or lack of educational opportunities has surrounded him

"Gibbon, Voltaire, and Chesterfield, distinguished infidels, labored carnestly to overthrow the cause of Christ. How has God in his providence thwarted all their place! Gibbion's house at Lake Leman is now a hotel, in which there is a room for the sale of Bibles; Voltaire's printing press, from which he scattered widely his infidel tracts, hav been appropriated to printing the word of God which he sought to destroy; and Ches terfield's parlor, where an infidel's club used to meet and rail at religion, is nov n vestry where the soogs and prayers of the penitent go up to God. Thus God makes the wrath of man to praise him, and the remainder, he restrains."

Truth is mighty and will prevail

#### The Bretheen at Work. PUBLISHED WEEKLY.

M. M. ESHELMAN, S. I. HARRISON, Emrors

BRETHREN AT WORK, Lanark, Carrell Co., 18L

LANARK, ILL. . .

OCYODER OR 1875

BEOTHER D. C. MOOMAN has taken charge of the "Musicuary Department" of the Prim-

Brother Stein was called to attend a special femeral occasion on the day he should have prepared his first negative hence we do not expect to have it in time for next issue Union date of 2nd mot. Bro. D. N. Work-

man writes from Lowell, Mich., where he was to begin a series of meetings on that evening From there he intended to go to lows. THE Novelty (Mo.) Congregation held its Love-feest at James McCoyd's in Millport, Naox Co., Mo. Bro. D. B. Gibson and Bro. Riley were present. The number in attendance is es-timated at two thousands.

THE Young Disciple and Our Sunday School have consolidated. Brothren Jos. Quinter and S. Z. Sharp are the editors. The paper will certainly be ably edited. Single subscriptions

six months, twenty-five cents BRO. Batsuavou informed us in a private by the postage stamps. Will not all who write to

WHILE at Ft. Scott, Kansas, we were kipsly cutertained by Bro. John Emmert who has for one wishing to look at the country in Bourhen Co., Kaussa, should call on Bro. Emmert who will take pleasure in conducting him from God

SOMERONY weeds a card with the following information: "In to-day's small I gend you two of your pages. Why in the world don't you get the right address? We have no such place here." No name, no date, no post office, county or State to it. Of course we will get it all straight from the information on card

ONE who is trying to learn the way of life ascen getteetly writes: "I nave need rassed asceng the P—s and went to their Sunday-school, yet I could not believe as they taught. I am aware that if we trust in God's promises, we must also do his will—be obedient to his

The reader will see that the majority of our ontributions are short. This we hope will re-main so. It is our intention to be so in our writing and we hope it will be so throughout the paper. We thank those who wante to paper for their acquiescence to and co-operation in this work. May we all strive to show our

JOHN WISE, the peronaut, and Geo. Burr teller of the St. Louis National Bauk, left St Louis Sunday afternoon in the balloon "pathfinder," and nothing has been heard from them When they made the ascession it was the intention only to stay up a few hours. It is now the prevailing opinion that the men ar-

SEVERAL typographical and other errors es-cape the notice of our "proof-reader" from week to week. These errors occur in our own articles the same as in others, and we assure als of you that it is exceedingly mortifying to us.
These errors, as one writes who has just been learned, put words into our mouths that whave never said. One consolation, however, is

CORRESPONDENTS who have written with a d pencil or have not signed their full usu will excuse us for not publishing their contraone, as the writing of a pencil is generally so efficied by the time we get it that we can not read it, and articles without full name be-tray a lack of sincerity. We must have the full name, not necessarily for publication, but s an assumance of good faith.

Basyman's should have learned by this time that it is generally uncalled for to give of accounts of short trips to other circuits and stations to assist in holding meetings. Not one reader of the Advacate in fifty cares where you stopped for dinter, tarried all night, &c. Gire us accounts of the Lord's work, not your buggy or car rides, dinners and the like.— Church Advocate

The Batturnes at Wose, published at Laurati, is rapidly increasing in layor among the decomination in whose interest it is published, decomination in whose interest it is published, the control of the

Noise.—Some people make a great deal of They go through life like a thund bolt, but after all we can not see much that they accomplished. There are others again who move along quietly—noiselessly, but they do a power of good. Their influence is such that it will be felt upon the hearts and lives of others long after they have left the shores of time. These are the workers the world needs to do the work that must be done.

Branz and NOTHING BUT THE BIBLE.
That is the religion of the Holy Trinity, it go
the religion God sucrificed His Son to establish. it is the religion the Holy Spirit teach the religion of Christ, the religion of the aposimprisoned, sconged, beaten, starved, drowned, burned, and crucified for; it is the religion of every true follower of Jesus Christ, the Son of

The Missionary Meeting alluded to some-time ago, will be had with the Berthren in the Solomon's Creek Church, Ind., Oct. 24th. Those who go there by Raitroud should stord at Milford, on the B. & C. R. R. We are not pertain whether either of us can affund, though we would very much like to be with our Breth ren at that place. We empy the appropriations of our dear brethren, and regret that the au-merous invitations cannot be complied with. May the Lord give grace for the great work he-

Orn writing tablets for contribators are very much liked by those who are using them. They will be seaf free fo all regular contributors, have used as fine and light paper as possible to avoid excessive postage, yet the paper is good, and adapted to pea or peach. Write only on one side and write across the short way of the

From what we have received at this : from "regular contributors," we can say that the tablets are very good, and hope "all regu-lar contributors" who have not yet received a tablet will avail themselves of this opportuni-ty to secure one free. Address, P. C. Bunt-

POLITENESS says the right word at the right time, leaves with a good impression, does not usurp the rights of others, thinks us well of others as of self, does not put self forward, does others as of sels, does not forget courtesies; it makes others feel you not forget courtesies; it makes others feel you are kind, honorable, trethful and sincere. It is are kind, honorable without no scop nor too late; is always on guard, never offended by blunt ness, is not harsh, does not turn a check to be kissed when a friend offers the lips, is quick, tender, sympothetic and affectionate; does not tell fravolous stories to those who mourn and make their heart ache by mirth and trolic; it These errors, as one writes who has just been make their hands subs by mirth and trotic; it laurated, put words into our moulds that we also feet that bet in it every body and all are have every said. One consolation, however, is made better by her in the future; it is not that not one of our exchanges conser-solatily fromely, houghly, not given to clerishing its tree trees all errors. Not one book have we own dignity; in not early affected; in not just every one, except the Black, but what we have found to.

"Common SENSE IN BUSINESS," is the title of upon by plagarists—those who purion the articles of other and post them off for their the "logal Adviser," opportunities for India. own. This is lead—agly, dibbonest, this rail. br., "floor Comforts A." and pupilshed by No. 1 cas is non-may, instantive Lorentz-land of Goto will rule be found in that December 1. Clarkers, Research 2. Like Jupperson of Like of movie we "girch him over" for the de-traction of his thierish qualities.

Continuous marcar who have written with a Continuous marcar who have written with a men what "Home Comforts" is to the young haly. It treats on all the perplexing questions with which young men must grouple and con-tend in life. Sent post said on receipt of pub-lishers price, \$1.50.

"Home Conforms or Things Worth Kno ing" is the title of a book of 373 pages, bound in cloth, edited by Edwin T. Freedly, and pub-lished by Mesors. Claxton, Remeen & Huffelfinger, 624, 626, & 628 Market St., Philadelphia Upon examination we find the book true to its title page, viz: "A digest of facts es tablished by science, observation, and pra experience, respecting the important art of liv-ing well and cheaply, preserving health and prolonging life." The book is dedicated "to every young woman who aspires to be a good wife and good house keeper, and who believes that true wisdom consists in knowing what is est worth knowing, in the hope and belief that it contains for her words fitly spoken, which Solomes compared to apples of gold in pic Sent post said on receipt of price

#### OW TRIAL

M ANY, no doubt, would take the BRETHE AT WORK a few months on trial if asked We therefore kindly request each of our read ers to procure our subscriber for the balance of the year. Only treaty-five cents from the tis the subscription is received until Jan. 1st,1880. Have you a neighbor who might wish to learn more fully our faith and practice as a people! Ask him to subscribe. Have you a friend whom you think would be benefitted by realing the WORK. Subscribe for him. effort on the part of each reader would be duly appreciated by us, and afford pleasure to : ts. We specially invite sisters to take bole of this work. Many have already given proof of their devotion to teaching the people by ans of the press, and we pray God to give them the great reward-a glorious inheritance at the right hand of God. O how we love to meet realous workers in Christ's cause! Such look back, not with regret, but with pleasur pon their interests and labor for the promotion of Christianity and the peace of precious souls. Will you please do what you can to get som me to take the WORK on trial?

#### PREPARATORY COURSE.

WEN need certain religious discipling in this world, during their stay on earth, to them suitable characters for the next world-its society and government. This discapling is to errate within them a capacity to appreciate the attributes of Jehovah, the glory. grandeur, and sublimity of what is just ue, the philosophy of the golden rule. Naturally we have no power to appreciate obedience to God's law; and to be ushered into heaven without any preparation for it would be like ding a child to college before it had learner the alphabet. God has prepared a "course" for men to take while on earth which is to fit then for the school above where God will be all and n all just as we have a common-school courswhich children must take before they have the especity to appreciate the high school or col lege. A child belonging to the primary depart t of a public school would be no more of place, would look no more foolish and be no more unessy in the segior class of the world's best University, than a man in Acc without having passed through the primary

This course is just the one man should take This coulder pest for one men annual con-tre contains just what is necessary and omits what is unnecessary. Each of the different professions, Law, Medicine, Taotics have a special preparatory course. Just as little use as a cores preparators to the study of more would be to the study of law, will be the study of any other system of religion than that o the Bible to any one who enters the eterns

Be temperate in all thioge

arse laid out in the Bible.

#### THE CRISIS HAS PASSED AND THE BANNER OF PEACE AGAIN FLOATS TO THE BREEZE

FOR cometime the signs of the skies in Southern Mo., betokened trouble; and not a few feared that what seemed like a speck night termmate in division and separation. Many were the prayers which accorded in be half of love, peace and union, and we believe the Lord has heard and answered the devout pleadings of his children. Happy are the hearts that have longed for harmony and union among those who have obtained "like precious

tice to Bro. Harshey and the churches in Southern Missouri, we give a synopsis of Bro. H.'s trial, and trust we may in no sustance misrepresent him, but so present the proceedings as

to reflect credit upon all concerned.

The members of the Mineral Creek Church assembled in council Oct. 98h. Elders C. Harder, Geo. Barnhart, J. S. Mobler, Andrew Hutchinson, S. Glick, and B. L. Willia Southern Mc. were present by invitation to as-sist the church. Brethren A. Crammacker of Va., Jesse Danner of Ill., and J. C. Miller of In , were also present. C. Harader was chos-Moderator, and J. S. Mohler, Clerk. The folowing charge and specifications were read, and

"General charge against Elder John Harshey of the Mineral Crack Church, Mo., for disturbing the peace of this (Mineral Creek) Church. SPECIFICATION 151

By speaking disrespectfully of A. M. thereby opening the way so that other numbers of this church did the same thing, and used hard speeches against members of this and other churches, be-emiss on the ground that D. M. nor A. M. would

The patitions alluded to were those that were resented to the Annual Meeting at N. Manchester, Ind. 1878. They were prepared by Bro. Harshey and after some modification were allowed to pass the Southern District of Mo., not

or representing the voice of the District but out of courtesy to Bro. Hars! The petition set forth the style of Brethren's and Sisters apparel, alluding to the kind of carrisges, houses, harps &c., that brethren should possess. The penalty for non-peformsnos after

a certian period was excommunication. Specification first was sustained by the church, only three dissenting.

Inter discenting, now the single mode of fost-vensing the point of intuck, doing this when this church never neivected the single mode, neither practiced i; and doing this after having hisself two for the single mode, and doing this no opposition to A<sup>\*</sup>: 24 Minutes of A. M. 877 and AF. 6 Muntes of D. M. 1978 It will been seen from this specification that the Mineral Creek Church had no difficulty-

they were in harmony and proce on this subject and were practicing precisely as Bro. Harshey wanted them to do.

2. By seeking on this glotted to crowd this church into readict with adjoining churcher, with D. M. and  $\Delta$ . M. M. and Λ. N.
The manner in which he tried tσ efowed the

Mineral Creek Church into conflict wift adjoining congregations, District Mosting and Annual Meeting, was by demanding that Eld. S. S. Mohler and other officials of that church should not attend any Communion meeting where the single mode was practiced; and that they should use their influence to have all the members to do the same. When this demend was not complied with, Bro. H. withdrew from the official ecuncil. This specification was sustained with out a dissenting voice.

4. By repeatedly saying srivately to members of this clearch, also mechatch council when considuating the whole or patte of said petitions, that

if his views were not adented be we if his views were not ndepted be would not com-mune with say and be hars mot so commend for three years, and privately bught to prevent men-bers of the church from communing yet he in the meantance continued to commune with adjoining churches which stood with this church on the points of ands pattings. This specification was sustained with only

one dissenting voice. The adjoining churches re alluded to as striving with Mineral Creek Church on the points of said petition mean that they were practising precisely as the Min-eral Creek Church, and the only plea for not muning stemed to be, because would not agree to go into conflict with the adicining churches. as my not ling count! with one minister and two
of the deutons of this clurich for the furtherance
of his purpose to establish regulations not ambles
have by our A. M. neither recognized by the generni usages of the church, 6. By holding council with one minister and two

This was sustained by the church without a

The Brethren in Southern Massouri are in full sympathy and practice with the general Brotherhood. For advice in matters not fully understood they desire to go to Armual Meet ing. Though in the past it may have seemed to some that the District was endeavoring to establish regulations as to practical piety not in harmony with the general Brotherhood, yet this was not the fact. They have had and

still have very great respect for age and ence, and thus allowed things to appear which did not fully meet their approbation. The members of the churches are plain, and have a desire to maintain the principles of plainures and nonconformity, but do not wish to alout rigid measures for the enforcement of Christianity, behaving that love, hindness, gen tleness, and holiness are the best means for the

Brother Harshey accepted the decision of the church as being the "mind of the Lord," and acknowledged the charge and each specification, promising not to do any mor what he was here proved guilty of. He made all the concessions required of him, and the skyrch scoopted them as coming from the heart. We were favorably impressed with his acknowledgments, and by no means wish to isupugn his motives. We observe that the Mineral Creek church was in order, yet it was not their whole conversation white among them There are about one hundred and fifty men We hope all will now he peaceable and that each one will seek to beal the wounds and do all that he can to promote har mony and Christian love.

#### A RARE OFFER

As the next Annual Meeting will be held hear our office we will be enabled to publish with promptness a complete report of its pro credings. Our arrangements will be such that ach day's proceedings will be published before the beginning of the next day's work. A firstclass reporter will be engaged, and a transcrifarnish the compositors with copy, so that while one brother is presenting his views the speech of the one who preceded him will be on its way to the compositors' rooms. We mean business, and we think our renders will appreciate our efforts in giving them a complete account of the labors of the August Con ference. We think you will appreciate the prompiness of the work, and thus labor with as for the promotion of the cause in which we are engaged. We therefore make the following very liberal offer :

I. To each of our present subscribers who renews his substription for 1880 by Droom-ber 15th, 1879, we will send free a copy of the peedings of next Conference, the pamphlet to be mailed immediately after the close of the

2. To all new subscribers for the year 1880 ire will also send five the precedings of Conference of 1880, the campblet to be mailed

iromediately at the close of the meeting. Subscriptions for less than one year do not ome within the above named offers. Agents will please observe the instructions relative to

#### as per Prospectus. Reader, if you want the "Full Report" free, send your name of once

snough of self-confidence, self-importance to be much disconcerted if his articles are not whom his MS. is rejected, is, "I am very thankful to you for withholding that acticle

would either have added to my credit or have quent destruction of the city walls, and by the been to the good of the cause The following note from Prof. Lockard, of

Enclosed find manuscript.

If too long for one insertion divide in two. am afraid it will not suit you. It resus very dell to me, and if you do not like it please put it gently in the fire The article referred to made about a colu

and a half when set up in type.

We shall not here say how those who are citber truly converted nor educated do. shall leave the reader in suspense about that

until some future time when we shall probably give specimens of what they say. We only we one at present and we would have no more regrets if we did not have it.

#### NOTICE TO AGENTS

PLEASE send us the names of all perwhom you think you might get to take e BRETHEEN AT WORK who are not now taking it, and we will at once send them a sample copy. It is cheaper for us to send the paper that way than to send several copies to you and then you distribute them; besides, it will save yon trouble and work

#### FROM PALESTINE

#### More About Jerusalem.

irdan Sinnderd" by special Armagament. AT first thought I would limit my acc of Jarasalem, which must be brief at best to two letters; but since writing these two I re alize that the account is too incomplete to give satisfaction, and I now devote another letter

Immediately east of Mount Moriab, which I described in my last, lies the Valley of Jehos-haphat, through which the brook Kedron once flowed. It originates in a depression north ast of the city which is cultivated in grain, and well set with olive trees. Just east of the north-east angle of the city wall the valley is about 150 feet deep, measured from the level rrface outside the wall, and it continues about the same depth along the entire eastern side of the city, its downward slope being no greater than of the ground on which the wall stands The strip of nearly level ground lying next to the wall is about 200 yards wide at its northern extremity, but it emdually contracts as one or southward, until it becomes so narrow as to arcely allow room for a bridle path at its outhern extremity. The slone from this sur face down to the bottom of the valley also haomes gradually steeper as you go south. Stephen's gate it is so steep, that an angle is made in the road descending it, in order to make it passable for leaded animals, and it is still too steep for vehicles. The bed of the valley, the chief part of the way, is a level floor, from 60 to 80 yards wale, thinly set with olive trees and cultivated in gram. Where it is cross od by the road from Stephen's gate, it is nar er, and opposite the south-east angle of the city wall it contracts into a narrow ditch which xtends southward for some hundreds of variety beyond which the valley expands to its former

Hence he is not full city wall than the present had of the valley. It their beauty and fragrence lent a charm to our was identified by its strutum of water-worn rocks and pebbles. This shows what might published. About all he says to the editors otherwise be doubted by skeptics, that the scripture representations of the brook are true: and at the same time it illustrates the extent of from the public, for I do not now think it change which has been wrought by the fre

constant occumulation of rubbish from ordina ry causes. I think I have seen a statement Mt. Morris College, is a fair sample of how from Dr. Barelsy, that during his stay in Jeru scholars feel and write concerning their prosalem no water flowed along the bed of this valley, even after hard rains. But I saw the clearest evidence that during the exceptionally wet inter of 1877-8, not only a stream, but a violent torrent washed through it; for I rode

along the bed of a fresbly washed gully cut out among pubbles and larger stones, the sides of which were even with my shoulder as I sat on my horse. The stanza, then, which I have quoted above, is true of the Kedron as it once was, and may continue to sing it with that un-

All along the surface between the eastern wall of the city and the declivity descending into the valley, there is a Moslem cometery and graves are about so thick there as they can be, burials continue to take place, and you can see one or more groups of women there every morning and evening visiting the graves those recently buried. On the day of judgment Mohammed is to sit astride of a granite olumn which now projects from the Haram vall over this cometry, and here the dead are to assemble as they arise. I had curiously to see but kind of scat the old fellow will have, so I got astride the column myself; but I did not remain there long, for it was more than 50 feet from the ground, and I am not so good a sailor as to enjoy such a situation.

Immediately beyond the Valley of Jehosha phat, as everybody knows, rises the Mount of Olives. Almost as soon as you cross the bridge opposite Stephen's gate, you begin to ascend this mount. You have choice of four roads. One leads to the right, ranning almost parallel, for a while, with the valley, accending very gradually, and possing around the mount on shoulder of it. This is the read to Jericho, and the one followed by all beasts and women of burden who go or come in that direction. The other three reads, turning off not far from one another, ascend the mount; one far free rose theories, were with an ismany one remaind directly, one with an ismany one cont.

N. S. DALE

M. S. DALE

M.

In the single which separates the right hand road of the three last mentioned, from the main Jericho road first mentioned, is the traditional garden of Getheemans. I judge from the nature of the ground that these roads can I judge from the address of the ground matter moves to be provided by the property and the latest provided by the provided never have been far from where they are now erable olive trees which appeared almost old ough to have east their moonlight shadows on the divine Sufferer who prayed where they width and is well cultivated in garden vegetanow stand. Their trunks are gnarled and

tents, until, like all things beautiful on earth, they foled away. We visited the garden of Gothsemane many times; we preserved some of the leaves of the old olives, and we obtained a few specimens of pressed flowers which had grown in the garden. J. W. McGarvet.

#### ON THE ERROR-BULLETIN AGAIN

T seems I cannot get an article into print without typegraphical blunders. Three-arths of the blame is no doubt mine, Proofreader and compositor may share the other fourth.

No. 41, page 7, column 2nd, 22nd line from bottom, for in read is. This makes quite an alteration in the sense of the context. In 11th line from bottom, for accepts read

xcepts. This is quite an important correction In 8th line from bottom, for provission read

In column 3rd, 11th line from top, for the people read H1s people. C. H. BALSBAUGH.

# One Bible Class.

The Worth of Truth no Tongue Can Tell."

This department is designed for asking and su-swering questions, drawn from the Bibli. In or-are to promote the Truth, all questions should be brief, and obthed in simple hinguage. We shall esting questions to our contributors to answer, out this does not exclude any others writing upon the state topic. Will some one please explain Rem. 11: 20 which ade as follows: "Therefore if thing enemy hun-

reads as follows: "Therefore is time enemy and ger feed him; if he theret give him drink; for la-doing thou shall heap costs of fire on his head. C. J. HEAD.

C. J. Hrap.
Will some one please explain John 54: 127 It
reads as follows; "Verily, verily I say unto you,
He that believeth on me, the works that I do shall
be do also; and greater works than these shall be
do; because I go unto my Father."

Will some one please explain Matt. 12: 09? It reads as follows: "For as Jeans was three days and three nights in the whole's helly; so shall the Son of man be three days and three nights in the heart of the cirth."

H. E. FADELY. heard of the entil.

Will seem completes explain John 201 [27] It
reads as follows: "Jesus said ando her, Tyuch me
noti for I am not yet accorded to ser Pather: but
go to my brethren, and say unto them, I second
unto my Bether, and you? Father; and to my Go,
and your God!" N.S. DALO.

Will some one phase explain Jer. 12: 6 It reads as follows: "If thou best run with the footmen, and they have wearied thee, then how exame those contend with increas; and if in the land of perce, wherein thou trustellat, they wearied thus then how wils thou do in the awaiting of Jordan."

and the off sind the wyne."

As the numbers seven, forty, and three are very often in Setiptine, can any brother or aister tell me through the Brattimers Ar Work how does these needhers are in the Holy Bibbe? And have they any particular sected meaning?

A. MERGO GRAYHEL-

ABEATMENT OF CONTRIBUTORS.

The contribution of the contribution was a contribution of the contribution was a contribution was

## Home and Family.

#### PRAY FOR THE ERRING

AS thy brother gone astray,

Have dark clouds obscured his way
Causing him to stumble? Pray.

Prayer may lift the stricken up; To the straight and narrow track. Prayer will move the mighty Arm Has thy sister gone satray? Suffer not thy heart to say Thou may'st well give prayer and tears, Not of moments, but of yours, One poor struggling soul to aid, For thy sister goue artray Has a Christian gone astray? Hadst thou been as sorely tried, Thou badst wondered for more wide Pray with merkest charity; Pray with purest ferveney-'Tis his hour of sorest need; Show thyself a friend, indeed; For him with the Savior plead. Pray that God's eternal arm May deliver him from harm Pray. For him the Savior bled, Shall that blood in vain be shed? Bear him to the mercy-sent,

Live for seasithing. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts name, your deeds will be as legible on the of evening. Good deeds will shine as the stars of Heaven.—Chambers.

Way do professedly Christian mothers put gandy ornaments upon their little girls? We gaidy ornaneuts upon than man gaid often see those with rings on their fingers and hooks in their curs, as though that were being the seems of the seems as though that were being the seems of the seem ittle thinge! They will naturally be strongly enough tempted to probe, without having their own parents help feed the flame. Mothers, do How dure you put ou your children those pride-feeding ornateents which the Bible & rhids you

#### CHEERFUL WOMEN

N marrying, men should seek happy women.
They make a strrible mistake when they marry for beauty, or for talent, or for style; the sweetest wives are those who possess the imagic. servet of being huppy under any and every cir-comstance. Rich or poor, high or low, it makes no difference, the bright little fountain Was ever the stream of calomsty so dark and deep that the sunlight of a happy face falling ove its turbid tide would not wake an an service its turned the women not wake an an-swering glean? Why, then, joyons-tempered people don't know half the good they do. No matter how cross and crabbed you feel, no matter if your brain's fall of meditation on ment of your team's field of modelation on distinct dependence of the property The Imaginers likes about the mouns were farmed by classes in your family circle for in some some contracts cloud of cloud gloon will variable pleasure in your family circle for in some some contracts. The contract is a second to find the contract of the

#### HOME RELIGION

WE take the following from Murray's "Golden Rule", "There is no place in which religion should be on little a thing of form and so wholly a thing of spirit—and a penorful, happy spirit too—as at home. Prayer-meeting pitty answers a good purpose; and Sunday, church-going piety has its uses, and that piety which is better than either, that makers a man. deal justly and honestly with his fellow-man of praceless value to the community. But better than prayer-meeting poety, or church-going eer man prayer-involving poety, of curven-going poety, or business piety, as that picty which lightens and blesses a house. Home religion is a thing of the heart, which is the same as saying it is a thing of love. It may exist in connection with forms, and it may exist in its sweetest unfolding, independent of forms. It sweetest unfolding, independent of forms. sweetest untolding, undependent of forms. It may be gifted to sustain a family altar, and it may not have the gift requisite. But if the heart be right, there shall be grace and prayer-fulness, abbeit forms be lacking in the family. We have known a man ask a blessing on food which he humself condemned in the very next wife or the cook in the next breath because the steak is overflour, or the cakes not browned to your sailing, or the ten too strong, is something more, friend, than implety; it is indecency. Home religion should be loving first of all, and last of all it should be —loving. It should be very patient, too—especially on those days when it is hard to be patient. It should be when it is hard to be patient. It should be cheerful, expecially when it lakes wit to invest, occasions of mirthiliness. It should be brane not to fine the troubles that are without, but the troubles that are within. A kindly word, a pleasant speech, a cheerful or sympathotic look, a touch of the hand in the old ten-der fashion of the courting days, a strocking of the check and the soft movement of the palm over the haar-"Foolish tricks"? You didn't over the name roots it receive 7 too dons; think they more foods in trick once, and you were wiser then than you are now that you have dropped them. A little more courting in most red life would keep marrangelife what; contribin in. The foolishness of love is wiser than the wisdom of hate, and the more foolish you are in these directions, the

#### READING ALOUD.

IT is strange that in a country whose lan-guage is stored full of the choicest works read to the family circle from one end of the year to another. The individual members of read to the namey cerea from one can or use year to another. The individual members of the family read, but all reading done in the family is silent reading. Father has his paper, mother her tract, and Johnny his story of wild adventure. Reading, there is enough of it;

bit of writing well read, of writing well read,
holy those who have visited in families where
gift of reading one cultivated as a source of
sully sulpyment, and the custom of reading
dut to be family meticod, our mearins what
willing to do our Master's well is my prayer. Only those who have visited in families where the gift of reading was cultivated as a source of aloud to the family practiced, cun margine what a help and blessing to the family life such a habit is. Music is well amongh in its way, but its range of expression is far nearrower than that of reading, and for that matter, far less practi-cal in its adaptation to the family wants. The through of expression is the narrow thus that the contract of the contract of

#### Correspondence.

Sunday-School Convention

WE have decided to hold the Sunday-school Convention for the Middle District of Indiana, on the 2nd Tuesday of February, 1880 being the day following the Missonary Meet ing, and the day preceding the District Meeting.

Notice of the exact place and the program we will be given in due time. By order of Coomittee.

Exam E. Bouwan.

ARRIVED here last night, October 6th.
I stopped with the brethren at James
cossing at their communion meeting, which surely was a fract of love. A number of the brethren and sisters from this place were there Two were haptized, one bring ninty-seve Two were baptized, one bring muty-severa pears old. When coming out of the water she said, "Now I am ready to dar." One more was bap-tized at Burr Oak before I felt. May the good work of the Lord still goon. My next point will be Colkx, Iows, and from there I go to My metal and the Colk of the Colk of the Colk of the Marchael of the Colk o Meyersdale, Pa.

#### From Silver Creek, Ohio

THE brethren of this arm of the church met in council to attend to such business as might come before them. D. Rittenhouse and us the course of Christ A. K. Brown

## From Roanoke, Illinois

Dear Brethreu-OUR Love-teast and series of meetings are U now among the things of the past. Bro D. B. Gibson commenced meeting on the evenbappier will your homes be and the sweeter will be your home religion.—Nelected. ing of the 18th of September, and as a result, seven precious rouls came out on the Lord's side and are now walking with the people of God. One was also restored. Surely there was God. One was also resorted, substitution along rejoicing among the people of God when sinner turned from their evil ways to the testimonic form their evil Master.

G. W. Gibb. of the blessed Master.

#### From West Pine, Wisconsin

Drur Brethrons—

W E lield a feast long to be remembered.

About sixty-five members communed and it was one of the most quiet meetings fever attended. There was love and respect shown by the specialors throughout the meeting. One broke the ranks of Satan and came out on the Lord's side and was haptized which caused solomnity among the spectators and rejoicing among the sunts Brother and sister Swigari of Ripon, Fondulae Co., were with us. They truly felt happy among us. O brethren, if you could have seen our little brothers and sisters,

#### From New Hone, Virginia

on account of room. The word of God was well handled by the numericing brethren and we think there were lasting impressions unde. We held a clioner for five restring brethren and the following mere chosen, installed, and have entered upon their duties: Simon Greek, Jacob Thomas, George Wise, John Wise and the wri

From Cumberland County, Va

ON the 30th of August we had our Love-feast, oud i con say for myself, and I think also or the rest of the brethren and sisters, that we to the rest of the freehres and sisters, that we all enjoyed a real feat of love. Berchene, E. B. Brower and J. Flory were with as as minuter. Their palvice to me was to hold social movenings, as we have no preceder, and assemble considers together which we have connected to do. We have had two meetings, one at the issues of brechter Shorts, and to day at brobber Mallory's. At the few the brother Sheets, and to-day at brother maniory's At the first meeting there were twenty-two present, and to-day there were thirty-five.— Very encouraging if we will only work in the right spirit. We hope the good Lord will soon send as a preacher. Pray for us, brethren Your sister, S. J. ETTER

From Elmwood, Nebraska,

O UR Love-Scot was held on the 19th and U 20th of September, and traily it was a good meeting. There were about forty-five mem-hers present, some from Ohio, Indiana, Ioru and Pennsylvania, and from six different coun-ties in this State. This was the first feast ever held in this part of Nebraska, and quite an in-terest seemed to be manifested. Many briefings enjoy a communion season together, but sad to part never to meet again in this world. We have a bright hope of meeting in the sumpy hawe a bright hope of meeting in the sumy claims of heaven where parting will be no more. Brekkren Suswherger from Indiana, Henry Brukher from Beatriet, Wan. Pullen from Puul Co. J. Miller and Jacob Craft from John-son Co., and our minister, brether Jeses Y. Heckler, were protent. From your revuk rister, Josin Royan.

A Visit to Mt. Mo.ris.

WE look for sometime, unticipated a visit to Mt. Morris Illinois, where a son is attending school. On the morning of the 21st of September we started, had a pleasant ride of sixteen unles and arrived just in time for morning services. Brother Stein preuched a very excellent decourse, by whom, after services, we were kindly entertained. In the atternoon

good and kins, and I would like to as to pa-rents, or those contemplaring attending whool, that they will probably not find another place to bee from all kinds of vice and wickelness as Mi. Morres. Here the student's sportual, as well chibiten. We pray God's blessing upon il Institution. Sarah J. Dreven.

#### A Report

() Uft Bible school taught in Centennial Seminary, near Mt. Solney, Va., closed its third resion on the 21st of Suptember. Tois school was first organized in April 1877, and was uslied by the usual name—Sanday school. avoid some opposition, has increased in number, and rapidly gained favor and friendship.— Our teachers deserve much credit for the seal demonstrated and pains taken in preparing the young soldiers. They mused to teach with thoroughness and simplicity, and to the pracpeople march out from under the instruction of their exemplary teachers with the hoppy assurance of having received at least a part of the armor. They glory in the work. May we H. C. BARLY, SUPT.

O's Tuesday, September 23rd, I started for house to continue meeting over Sunday. Had a good meeting, no additions, but we trust last-ing impressions were made. Arrived home to-S. M. COUGHNOUS

#### From the Antioch Church, Ind

I Naddition to our regular appointments and routine of losiness, was the meeting of the Misuomary Board of Middle Ind. It met at Antioch on the 30th of August, and though rather small in attendance, the meeting was a good one. But, J. S. Snowberger remained with a over Sunday, preaching on Saturday, and the state of t

On the 27th was our communion, which was His wife was also but, but not seriously are accidents, pain and suffering, and sometimes even death. "Be we also ready," so that it we be well and acceptable with God. May He help

#### From Moscow, Va

OUR last council, met on Saturday, August 16th, at which an expelled member was brethren, for they can commence to study while

they are young.

The members all seem to be in love and un-ion with one another. We have had ten or twelve letters of membership in the last twelve or lifteen months but no accessions by baptism gregation. Yours in bonds of love

# R T. MOUBBAY.

#### From Milford, Ind.

MY wife and I left home Sept. 20th, for De-fiance Co., Ohio. We met with the brethten in the Poplar Ri go District at their frast. There were not money present during the day on account of rain, but at night a large andi-thor was present. The ministerial force was strong enough so the burden was light. The accting was an enjoyable conclaving good order On the 30th, we met with the heethren in the Mamoe District at their Love-feast. In the Mance Diriect at their Levi-Statt. In the tenning the lense was to crowded that we had one feed, the contract of the contract

well or not smooth formulally, that sportantly is ablestice—Benchine. Insee Galvert, A. Levily, but you should be a boundary of the boundary o abandantly bless tham. The brethrea, of tak-years, are beginning to see that the muniter is bardened too much, and we earnedly pray the Lord that a general reformation may take place in this one particular. Then the watch-men will be able to blow the trumpet in places where the place is the place of t where the Gospel has not been preached.

J. H. Millern.

#### From Longmont, Col.

OUR Love-feast and serves of meetings are O'll. Love-least dan servet of meetings are past and it is needless to say we had good meetings, as such is always the case where we worship Go in spirita and in trath. Brother P. R. Wrightman of Indiann was with us and labored feithfully for right days. Brother M. M. Bushor arrived during the course of the meetings, but owing to ill health at the time, was unable to preach much. The labors of the

year of fifteen by haptism and letter. To the Lord be all the glory averified for his mercy and loring kindnes. Brother Wrightsman soon goe East with his health much improved by his visit to our healthy climate. Truly yours is love. J. S Flow.

#### From Naperville, 10

A N enjoyable meeting was our Love-feast which was held on the 4th and 3th. It sas truly a feast to the soul and we believe S. Limm or every 20. Burton of J. C. on which is the what had been seen as the control of the co nearest the city, and finding brother J. Solleu-berger heing the nearest, stopped off and inhor-ed for m. Brethren, when you are passing over the C. B. & Q. R. R. do likewire and the Lord NOAH BARL

#### From Maple Grove Colony

WE held our communion meeting on the way the mal 5th of October, and although we wave disapointed in not having any ministering brothten from other congregations, we had a very good meeting. This was the first communion meeting ere held by the Brethnen in Norton Co., Kuman, Fifty-three communion and about a dozum could not on account of lack of rooms at the tables. At this first we we fifteen smalles but no secondary by imprires
in all about in dozini could und on account of
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counts commercia enuiverson times; also taste there had faint in the marrow way. We now number there once accessions to the clumber during the faint satisfiers. Different done remarked that Summer al Bauver Creek. There was a young 'they never had seen used good order so we had broken huptical to the vallage of Sangervill, at our meeting, they never had seen made good order so we had belonging to the arm of the Beaver Creek congiven officers as was manifested by their words ing-house and was densely crowded and many could not get admittance. This church is truly ing now that was densely trovate and and could not get admittance. This church is truly in a prosperous condition. We were sorry Brother M. M. Eshelman could not be with us Brother Allen Ives was also prevented from good work and at last save us all, is my prayer
S. R. Holstnore.

#### From Pleasant Hill. Ind.

tions to that time. Yours fraternally,

any one south explosions for happins. See the result of the second happins of dispress, we opinion as the lay we showed down with the control of the second of the second

different outless of so-called Caristians.

If have righten twonty makes alone at legitle and the new terms of the legitle outless outle

SARAH GUMP. From Ripon, Wasconsan.

A FTER many inquiries, we learned the time of the Brethren's Love-fesst in Richland County, and as we desired to be with them, wife Richland counties. The nather were we need the more broken and irregular we found the country. Large hills and buffs, with fine when lang in our own viounty October 21st, and if country. Large hills and buffs, with fine when lang in our own viounty October 21st, and if you have been supported by the brethen contemplate coming to the brethen contemplate coming to the property of the brethen contemplate coming to the brethen contemplate contemp were in a sottlement of Wakk Prestyterians, and if our host, Mr. Owens, and his finmity, are a sample of the vettlers, they are surely a very fine people. We were se well cared for that we fell as though we were among the Straten.— After telling them the object of our trip they ctrine. We gave them all the light we could

On the evening of the 3rd we arrived at Bro Lint's, within two miles of Rockbridge, having driven about fifty miles. The next morning we miles away, at brother Riper's. Here we met the principal part of the pronching and officesuse of his right arm and is not able to work Hope the Church will make a note of this for hi is a very worthy brother. One young sister was haptized. The meeting closed on the 5th and then it become our duty to take the parting hand which we did with regret after such pleasant associations, and not knowing when we them again. Arrived home on the evening of the 7th, our team and ourselves very tired, for it was a long drive. Brother Daniel Miller o Lanark, Illinois, has promised to come an preach for us about the middle of Nove

We are looking forward with bright anticipa-

S. H. SWIGARE.

From Montague County, Texas

A Sthere are many inquiring after Texas I
will give my resea of it in as few words
as possible. I have been in the State words
three years and have seen the most of Grayson, under beliere wordt, her Bilde wordt dit bei streighieten, doch sie welch her ex nor bei der bei gener der errigibeten, doch der welch her ex nor bei so, der dit jed gener der erfeiten, wie den bei je den odlie- bei syn bei er soll in die vollen der erfeiten der er

I think while the Brethren are sending out men to preach, the South should not be over-looked as it has been in the past. I had a meet-ing in Denton Co., last week, had a good audiing in Denton Co., last week, had a good audi-ence and as good order as I ever saw. Good could be done there if some more meetings could be held. There is a speaker in Grayson country, one in Clay, and one in Cook, but all have fun-lines to care for and not much of this world's County, and as we describe to with them, we are all stated on the Bod of October in a prize of conveyance, for that place. We traveled three products, Greening, County, Santa and the state of the spread for any of Redshad counties. The further west we went prize of the state of Texas we would be glad to see you here at that

#### District Meeting,

THE tenth conference of the Northern Dis-trict of Missouri was hold in the Bethel Church in Hols Co., on the 20th day of Sept-ember 1879. The mosting was visited by spac-Indiana, Illuvis, Nebraska and Kansas, among whom was Blder Martin Myers of Northern Illiness, and brethren B. P. Flory and Daniel Miller of Lown

 The organization of the meeting resulted in the following appointments: Moderator D. D. Sell; Clerk, C. C. Root; Reading Clerk, Geo. tions composing the District, only eight were

The most remarkable feature in the meeting was, that not a single query was presented for deliberation. In the regular process of business started for the place of meeting which was ten the district erangelists were sulled on to give a report of their labors, which they did satisfaction of all, and were encouraged to conabout seventy brethren and sisters, all strau-gers to us in the firsh. We found them all time their services as appointed to them at the scalous workers, and enjoyed meeting with previous sersion of the conference. Next in them very much. The ministers present were order the treasurer of Mission funds was called brethren Fogle, Shepherd, Patton, Turner and upon to make a report of the means in hand to Brown, the last two having been lately called carry out the present term of avangelism when to the ministry. Brother John Shepherd did it was found that the congregations had not yet responded to the cause by their sid, and that ted at the communion. He has been sorely there was a lack of \$43,00 of a sufficiency to congregations are solicited to aid in the noble work of spreading the gospel where it was not yet preached by the Brethren

Next was the election of a delegate to represent in Annual Meeting 1880, and in order to represent on Standing Committee the elders of the District only were to be considered as candidntes for this election, which resulted in the appointment of C. C. Root. And last it was granted that the next District Meeting should ee keld with the brethren of the Wakendah congression, the time to be left to the option of that congregation, except that it be between the 15th of September and the 15th of October, 1880. By order of the church.

#### Goopel Success.

From Loraine, III.—Our church council was held yesterday, and the business before us was hisposed of in peace and has disposed of in peace and harmony. Among other matters, we chose Bro. Duniel Vanimat for our presiding elder, for the time being subsart to himself and the church H. W. STRICKLER.

From Manufield, III.-I am laboring in Bro. J. Barnhart's congregation. Two applicants came out last night, one a drughter of brother Barnhart, and the other formerly a Baptist, a Free Mason and ex-Sheriff of Bourbon Co., Kansas and a man of influence here. The weather has been unfavorable yet the interest is good.

Plymouth, Ind -Our church is still incre To-day one was added, last Sabbath one, ing. To-day one was added, last Sabbath one, and several during the Summer and others are and several nating the commer and owners are counting the cost. I do hope the brethren and susters will do all in their power to save poor ale as the time is drawing near when we caunot work.

Panera, Iowa.-Brother Enoch Eby just range, towa.—Brother known buy jast closed a series of meetings in the Coon River Church which was very well attended and we trust that though there were no additions, the church was much built up and we hope the fruits thereof may be seen many days hence.

J. D. HAUGHTEEIN.

From Locks, Ind .- We are still moving long in the even tenor of our way spiritually the Lord occasionally adding to us such as shall be saved. On the 5th, two more old citizens were buried in the liquid grave, and arose to walk in newness of life. May the Lord aid these and all his children to be diligently engaged in gathering oil so as to have a sufficiency when

Goshen, Ind -The work is still going on in this part of the Lord's vineyard. One was hap-tized in August and visterday, Oct. 5th, we had the pleasure of seeing two young sisters willing to take up the cross and follow Jesse, which is The majority of the young people here are members of the church and I hope that those who are not will remember that youth is the time to serve the Lord. Some may wait for a more convenient season but that season may never come. It is true we are young and our faces glow with youthful vigor, yet while we are thinking of this we should remember that many younger than we have died, and some very suddenly. Theo, dear render, if you are on the straight and narrow road, press forward and you will gain a rich reward, but if you have not made your peace with God, do so to-day, for to-morrow may be too late. ANNIE RAPPENSI

Oct 6th 1879

#### For the Missionary Work.

BRETHREN sometimes ask the question the Scriptures? I answer, on every page. Pre-cept upon precept, line upon line, here a little and there much. This word means duty and be-gins on a mother's lap, at the family altar, in the Sunday-school and public meeting. A text for the Missionary work will be found in Mark 16: 16; Matt. 38: 19, 20. Who obeys this o Peter, after his conversion, must strengther

the brethren. Paul became all things to all men to gain some. This ancient missionary did not only go among well-organized churches, but raised his voice against superstition at Mars Hill, and holdly rebuked Corinthian dis-order. Our Lord, in his parable, gave to erery man his work, and commanded the porter to watch. The invitation into the vineyard is not watch. The invitation into the vineyans is not to be idde, neither allouid the missionary wast for pay and an easy coach, but go forth in hope for a penny a day. A good workmen in this, should, like an experienced hunter, not shoot war, We extend an invitation to the Brotherhood

to meet at the Solomon's Creek Church, Ind., on the 24th of October in behalf of the cases. on the 24th of Octobre in behalf of the cases, Will the adjoining district take part and make good use of our strange brethrea, and make a strong effort to extend the influence of the brethren by farmishing subscribers for the good papers, scholars for their schools, and money for Tracts and Mission work? There is bread Fracts and Mission work? There is bread to spare to feed all; for God has blassed us DANIEL SHIVELY.

#### Among the Brethren in Missouri, WE left Ft. Scott, Kansas on the morning

the 7th inst, and reached Clinton, Mo., after a pleasant ride of four hours. Our esterm-ed brother, J. S. Mohler, met us at the train and conveyed us to his bome where we spent the day pleasantly. Brother Mohler is one of our active brethren. He not only lifts up his voice in defense of primitive Christianity, but wielde hie pen no less valuintly.

On the morning of the 8th, brethren C. Har-

on the morning of the 8th, brethren C. Har-der, George Barnhart and S. Click arrived, and in company with these and brethren Mobler and Wolf, we went to the Mineral Creek Church some twenty miles north. On the morning of the 9th, met in council. The proceedings are given in another column. Owing to the late uses of closing the day's labora there was no

Met again in council on the morning of the 10th, and after a tedious and patient day's work in adjusting difficulties, we were very gird to find rest at the home of brother S. S. Mobier. Brother Mobiler is the active elder in charge of

Culp, John Mohler, D. M. Mohler and — Hi-att. This shurch has seen some severe trials in its history, out a brighter future seems to be dawning for them. The members are plainly adorned, are sociable, hospitable, charitable and

kind. To say that they are "uarrow," "kigot-ed," "selfish," "cold and formal," might do for one who caree not schot be says, and says it sim ply to hear himself, but it cannot be said by him who has a regard for truth and Christian cour

Met at 10 a. n. on the 11th for public wor-ship. Thome, Prayer. In the evening, brother John C. Miller, of Linn Co., lowa, addressed the congregation. On Sunday forencen and in the creaing the normbers and others assembled to hear the preacher. May the Lord give the in crease. Gladly would we have remained among the brethren in Missouri a little while longer but other engagements would not permit To those who are looking for homes in the To those who are looking for homes in the West, we would say go look at Johnson and Henry counties, Mo. Brether S. S. Mohler of Cornelia, Johnson county, brother J. S. Mohler for of Gilaton, Benry county, Mo., and other ers will gladly aid you in becoming gequati-ted with their country. The crops there we good, the land rich and boastiful, and the soci-

ety, so far as we could learn, is good.

We left the loved ones in Missouri ing of the 13th and arrived home the 14th glad to meet nor dear brethren and

#### City Mission Fund.

PLEASE acknowledge the receipt following monies since last report: Catharine King, Rocky Spring, Md, . .

Simon Barshman, Rogersville, Ohio, J. D. Braltier, Harrisburg, Pa..... J. R. Spackt, Dunkirk, Ohio, ..... Levi Miller, Fredericksburg, Va., A. Mishler, Huntington, Ind,...

Daniel Vanimen, Virden, Ill,..... Philip Protet, Broken Sword, O, ... Oavid Bosserman, Gettysburg, Pa,... Thomas H. Higgs, Peoria City, Iowa, A. W. Austin, Iona, Kansas,...

Thomas G. Snyder, Cedar Bapids, Iowa, B. C. Moomaw, Green Forest, Va. F. T. Wolfe, Wakeley, Michigan, A Brother, Dunkirk, Obio, . . . . . Andrew Hoffurd, Rossville, Ind,..... Joseph Replogle, Hagerstown, Ind,...

Elis Parker, Salem, Kansas, ... Two Sisters, South Bend, Ind, James Gibson and wife, Stirrup Grore, Ill., 132
J. P. Laligh, Mulberry Grove, Ill., 10.0
Elizabeth Thompson, Falls City, Neb., 10
Mary A. Moomaw, Bonsacks, Va., 5.0 ... 10.00

A Friend, J. S. Line, Polo, Ill, ....

8157.90 S. T. Bosserma

Dunkirk, Ohio, Sept. 30, '79. WANTER-We wish to correspond with a lady who may desire to procure a position in a family to work; a sister preferred. Good recommendations required.

#### LOTE-FEASTS.

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"I hold I Bring You Good Tidings of Great Joy, which Shall be to All People." - LUKE 2: 10.

Vol.

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THE BRETHREN AT WORK

TRACT SOCIETY (

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#### WHAT IT IS.

BY PROF. W. R. DOCKARD

is only a miserable counterfeit, that we should it is not, and then we can more easily det whether our public schools are really doing the

es, but rather the truching of the mind to truce We in-ductively referency action of which ton send's take cognizence, to some cause. It is an coive of a cance who sever there is an effect which begins to exist, although only the Juried will take the mains toon ite and ned out the came

It is the drawing out of the powers of the and so that after leaving searned a fact we may and relation, that constitutes true education all men; but only the educated will nudertakt to explain, their laws. Thousands had seen the apple fall, but only a Newton enquired tony, laistory, is secreely touched upon.

nd in answering the query solved the problem of the universe. Education is not to make a storehouse of the mind, any clopedia or an ul- from it, -all this is Yost sight of. mans. As well might we say that a room full
of whele and axles, pulley, receive and levers,
order, roops and chairs, or an engine of the control of the cont wedges, repea and classes, a mengine, a needed with the record into their hands for percola said follows a part but a classes with the record into their hands for percola said follows a part our but Friend. Known in just is most of facts date and names immured in justicy—withtest note or communt. He fell, we fearful thing to fall into the hands of the first

posted and the steam turned on they are only so no word of caution about the dangerons whenter turely use ess. 'Just here is where one great ing but the burs recital of his misdeeds! What mi-take is made in the training of youth. We mostake their attauments, their Lucyledus of facts, the wheels and pulleys and screws on

which the mind should act for the sital living force of the mind steels, which is the divine nature, the intelligent principle, the immertal part of man. For our reason is not individual nor personal: it is not ours; it is not even human; it appears in and governs humanity, and is heman only in this relation. In its essence it is absolute: it is divine.

It is the high and holy mission of the teachers to assist in the development of this divine principle implanted in man. Let him beware that he do not degrade his noble profession to a level with the training of trick animals-dogs, endeavors to build up a name for itself at the horses, monkeys and chattering birds. These can learn; they can be taught; but they cannot be educated. You can never get out more than

you out in. There may be no built to the number of things they can learn, but you can never teach them to think, to infer, to conclude, to reason. Let teachers be careful that they do not make parrots of children instead of leading them up to a comprehension of the relations of things and so giving them to understand their duties to themselves, to their fellow usen and to their Creator Let what they can no and not what they axon be the standard by which to

moneyre their scholarship.

Any great sequisition of knowledge, unless the reason is developed as first as the facts are acquired, is only a burden to the mind, and sabtracts so much from its active power. Educa tion should be directed not merely to the at that is wanted; the power to think continuously and connectedly; the power of discovering relations, and from what has gone before to pre-dict with absolute certainty what will follow: the power of putting things together, and drawmg interences therefrom. This is the highest

ar knowledge of facts becomes a living force One of the most serious objections to much d the effort put forth in our schools to-day u

that it is almost entirely an exercise of memory We can and learn by rote. The number of questions that must be answored from Billinery Schools is appulling. There is not a Statesman by heart by the potiont student before he can live by its side. Never for a moment could it heart by surrounding with a halo actions unteh have no merit but success. While the bloody thickils of war and strife are faithfully recorded river, how clear, calm had noisiless it more and illustrated by pictures, that which it does

The reads co cases of war, its effect upon the streams and etheir way toward our river we people, and the valentle lessons to be learned just 180. More cloudy and troubled the water

no finger-hourd to guide the steps aright-noth We do not need to know these things so

nutely. We need not concern ourselves to know a whole line of kines and the exact order of their succession. The heroes who cut their may to fame through the bearts of the peoplethe sooner we let their names rot in oblivion the better! It does concern us, however, to know what were the causes of the great sorrows that through all generations have caused so much anguish and desolution and dread. These will be of service in combleing an intelligent people to steer clear of king-eraft, and priestcraft and soldier-craft and every thing else that

expense of the people. Give fewer facts and more philosophy man might have all the tools of all the trades in the world, but that would not make a mechanic of him. He must know how to use them before he can lay claim to that honor. Facts are only the tools of the mind, and we are not

educated antil we know how to use them. They are only means to an end and not the end Without the power of tracing causes to th legitimate results or discovering causes from their results, our knowledge is of no more use to us than is the house full-of tooks to a usus thought is true, it follows that all cramming of scholars with a multitude of facts of various isnoss, ologica and osophies with a view to ompetitive examination, until the poor over but dened brain is ready to break down under the

strain, though it may fill the rabble with amose ment and gratify the pride of fond but incom griere-to see Nature's laws so set at defiance see all knods of grists run through the same hopper instead of making the primitive instincts and dispositions the constant guides of character and action

### THE BEAUTIFUL RIVER.

SO REAL CONTROL

WE all de listellingent beings love water, be Y cause it is part of God's creation, and nelps to su-tain file. How many useful lessons reverse his diploma. And of what value are leave its course, and go to the lofty mountains nine-tenths of them? Of what the are exact espes and towns that are elevated; but so condates in most cases? Is little consterns us to bented will it wend its way without a murmur, know the exact dates of helt's and areger that making all glad that are refreshed by it. Should numbers of killed and wounded; these are do- land of Golfy Never to murmit at what God's toils which were better omitted, for they bend will seems heat for us; although our trials and a charm % haroicaction, and fire the youthful troubles are of such a derk nature that we of along, as though nothing could mer i's conrac concern us vitally, to know, the philosophy of Yet how sows the clouds gather, thunders read rain fells un I how soon the hitte neighboring

very just an our lives are by allowing ourselver

shintes a true education. Each them of none of the great temptations that jug field. But as the case of the control of the great temptations that and calm, so we can par fr an are la sourting to gather the total a Wildow to reacher, and try to imprint on their young but tender ads, the necessity of giving their hearts Gull before the eval days comes, and the years draw nigh when they shall say, "I have no pleasure in hem." Would not that be one of would not that be one of the atrenums to make glad the city of our God? "Cast thy bread apon the waters for those shalt find it after many days." I love to look at the rivers wending their way so swiftly, seemingly to tell us, "I have no time to idle," should we not'tey and gather a usemi lesson, and devote more of our time in trying to bring back some wanderer from the path of sin and folly? Kind reader, will you not learn a lesson from

the river, in obeying the calls of God? Remember his spirit will not always strive with you. Give your beart to God now, so that when death comes, we shall gladly say, "Come welcome death, for I fear not your chilling waters, as Josus will go with me." Come friends and go along with us to view that beantiful river whose streams make glad the cuty of our God. May God enable us all to cather at the

THOUGHTS FOR THE MIDDLE-

T is the solemn thought connected with med-die life that life's last business is began in rel that he let the day of youth go by so half enjoyed. It is the pensive Automn Soling. It is the sensation of half subness that we exact ence when the longest day of the year is past ligth familer, and the feeble shadows tell that her winter grave. So does man look back up on his youth. When the first gray hairs behame visible, when the unwelcome lruth Lastone ing up hall, but down, and that the sum as always westering, he looks back on things hebind. When we were children, we thought at children. But now there lies before us mim-

You are guilty, and only Christ can begive

If may mean is rich and powerful, he comes under the law of 'Sind by which the higher branches must shade those that are lower; by which the tall ires and protect the weal

Where Satan cannot g , immself, be taken

Silence is be sutiful to a wise man; but much

# A HYMN

W Y God, this heart I bring to this

"Give me, my child, thy heart, thou sayest,

That is to me of worth; Thon findest, otherwise, no rest.

In heaven nor on earth."

O, thou, my Father, take it then, My heart, despute it not, I give it, lend, as best I can; Turn then to mr, O, Ged!

Thy goodness there is yet unknown

Though it is now in printence, Knows its deprarity; And hates those things, without [pre]

It falls and lays here at thy feet, And eries in carnest too,
"Brause me, O, Lord, that I, works meet

Make mellow my desire, That I with night and grouns; apart. And tears to thee aspure.

Accept me then, my Jesie Christ, Buptize me in this blook, I believe them hast been crucified,

Make strong my feeble hand of faith That I the blood may be

God, Holy Spirit, thou me take

BROWSING

Junes .- Good morning, Parson. J .- Where are you going, Parson F .- I am on my way to fill an ap

J .- How many appointments have

J .- Well this keeps you pretty busy,

I don't see how you can make a living.

J .- O, you do; well how does this salary preaching work among your people anyhow?

other business transactions work. It is presence averages completa syary. Lost and they has make rather pay we then that the way to not meeting by need pource, and of an pointed selection of an expected in most plant way, then in fif preached the lime, is to have the frile members could be well as who is in locally only as how this so a capacitat in the consciously appearance, and brokles, keep ampelf understand it; and then I constitute it is good work; and by us get. (Writina duty, quete a little Serjamo po el on the movements of the times, think the Seriqueurs are a little like a a little wire working among the rest, we just to communicate," why we need just a little wire working among the rest, we just to communicate," why we need just the serial production of the times, think the Seriqueurs are a little like as a little wire working among the rest, we just to communicate," why we need just the serial production of the times.

consult the public taste, and to make myself generally agreeable, both in and out of the pulpit, to preach to suit my people; for you know that a preacher that don't do this, don't stand much

show now-a-days of getting a call, -especially from a rich church where the pay is good, and the pay part is a very important consideration; and then my wife is expected to be sort of a leader in line, -and before they reach it. society, do a good bit of visiting around,

and all this costs time and money,-and the fact is, I don't think the prescher's wife ought to do much drudgery in house work anyway. So you see the chance are poor enough to lay up something for

a rainy day. J .- Well, won't your people take care and provide for your worn out preachers?

P .- I don't like to risk that thing. You see our people think when they pay for a thing as they go, that that ends the contract. 'They look at it in a business erss of the whole thing, that is the

men; and that they have this as an ina good many things in the Bible that when I consider my money prospects, ongit to be breached, and prosided too. I have just got to be tender, I can't help ought to be preached, and practiced too, it; such as not to dress fashionably, nor to go to law, picnica, festivals, theatres, and ever so many more things; but the preacher that dares to say anything agafust'such like things, might as well

have his funeral preached, anyway his pay would stop sure; and that we can't Stand, and so we have just got to do the he t we can rowhile we love their souls we must give it that kind of a shape but I am not without hope either, for the Lord knows the fix preachers have got

into. He knows we've just got to sait the people, and then too, I sometimes think that may be, that rather a consercutive course in these matters is best; for

people, I mean good people, differ on all these things. Their training, you know has been different, and wet they are hopest, but still they can't see alike. science of phrenology teaches us this

There are certain organs, or bumps, rath er, on one's head that in different per sons are differently developed, which al go to show that people will honestly dif

Now there is brother Let-live, you he believes in baby sprinkling, and real-

ought to have heard the warm, earnest prayer he made the other night I could not help but say, Amen, to it. Now for me to say that he is no Christian, wouldn't do at all. My own people wouldn't stand it; rigid as they are for "much wa P .- Well, pretty much the same as ter," and I believe it is my duty to own him as one of God's chosen ones. He a sort of a "nip-and-tuck" game. The will think more of me, so will his peocongregations never get a preacher cheap ple; and my own people are encouraged, or than they think is right, and the when they see I am generally well liked, preacher never gets enough anyway. You and they had much rather pay me their

can only be faintly seen, and the people. though they differ, are still trying work up to that line, -some on this side and some on the other side.

J .- If I understand you, you mean to say, that there is in reason, some kind of as soon as they start for this Scripture

P.—Yes, things work so much

er, and I like it. J .- Do you mean to say, that the Scriptures are so hard to understand that

it is not advisable to preach positively that it means so and so, or to say, if we do not live accordingly we cannot be say P .- Well, yes, something of the kind You see I have had a little experience

ed tolerably pointed, and of course it contract. Lary root at the preachers have derstood the business better than I did; he belonged to a different church than que, and on account of my plain preach preacher's pay, depends largely on the ing, he felt cramped, and so he came to amount of brains and policy, espect, see me, and just plainly told me, that ally policy, which becam offer in the "that kind of preaching people do not like, they talk hard about you, But don't you think though that that good men do not like to be put on they possess a real love for the souls of with the world; and besides it is as much as saying that you are right and all oth dominist thyreinly 10, beauti the jury few are wroning and the first its Januse, a few of the Loise's at the thing look is at about that way is at soft at the set of arranging things tendent and the thing is a kind of a position of the contract of the thing is a kind of a position of the contract of 'els are wrong," and 'the fact is; James, the thing looks just about that way, and

> my pay, my market value is my hope J .- But don't that allow every person to do just about as he pleases? P .- Well, yes, that is just about the way of it, but you know Paul says, "Let

mind," and I find that works best and J.—Suppose though people would claim that privilege in respect to paying

P .- Well, that might be tough on the prescher, besides, it would show great

J .- It strikes me that looks more like preaching for the love of money than for

he souls of men P .- I confess I don't like that grizzly looking skeletoe myself, but then I can't

live on pothing, I must have pay for J .- Suppose though people refused

P .- Al., we attend to that matter, that is part of the preachers programme, to ness, I don't see that preaching for mon-

know he helongs to the Dissenters, and teach people so they get the idea that ey changes that much, and as for having preachers ought to be paid. You see the appearance of a working man, we offer them our services, and hold hadn't you rather have that than to have he believes it buty premaning, one case premanes are offer them our services, and bold hinds't you rather have that man no more teach; but I doe't believe that, and yet profracted meetings two, turns or more the people arrays growing at the Bredder Let live is certainly a good man, weeks, and get sometimes twenty certifity posterable lives of monoger—morely I shall need arabons for the cause. You just ty or more to "judu meeting," and then the other day beard a chard needed real that with a live light got quit project. our people are made to show their good preachers until he is going to quit paying is natural for people to show their good feelings by giving us some money, and that you see is our opportunity to tell and his family are dressed, and a good them that it is true; this money will many people are just his way of think come good to buy sugar and coffee and ing clothing for the wife, and children, and P .- O, such things don't scare us; it we strike a tender spot when we talk is an easy matter to one such a brother that way, and besides all that, we know into giving a nice bit, a good plan is to people like to be praised, and we work sail at his house, pray with the family, on that, so you see we get them to feel rell the brother of his good work in the that the way to do a nice thing by nice church, and of his position of usefulness,

line drawn through a dark place which can generally count on a pretty sure thing for our pay, and that is the thing to stir us up to try other parts. J .- I confess I can't understand this

thing. Now over here is the "C. church" that don't often have meeting, and I learn it is on account of not being able to raise money for the preacher.

P.—O, all they need is a good drill-master, and I find that it is a good way with such, to talk with the sisters about it, to tell them to plant a patch of beams, or potatoes, or cabbage, and set apart six or eight setting of eggs, so as to nuise four or five dozen chickens; then to tote off the beans, potatoes, cabbage, and some of the chickens to market, and sell them for "preacher-money," saving son of the chickens for the preacher when he comes around to look after their spirituin that direction. Before I just knew how al interests. Now you see that is the to manage this thing peaceably, I preachway to work up such a church

J .- But don't you think many of the sisters need the beans, calibage, and so on, to get somethin for their own famil-

P .- O, to talk to them though in that way works good. It makes them think of the preacher when they pull their beans, and calibage, and especially when they cat a chicken at home, and it genselves mightily to spare it. Women have sorter good somehow, and are calculated for the buiness of making others hap it, I can't afford to be unpopular, I want py, especially the preacher, though they J .- Well, Parson, do you think that's

> P.—O, yes; its dividing the burden, on sec. We know that women are sort of ministering spirits. They have anntural tact of doing nice things, and we simply appeal to this trait, and the idea of paying preachers needs a little stimu take hold of it, has a soothingly spurring

they generally shell out, and that's the could get along at all, but for the wo J .- Well, suppose you would. Other

people must too, why not the preacher? P.—That would look as if they were worldly-minded, and then it gives one

a bony-handed-bronzed, appearance, and I believe it will make the brain sort J. -As for the appearance of worldli-

worthy of his hire, and we want it too. Now that's Scripture.

J .- Don't you think, though Purson that your reward in beaven will be great er for a gratuitous ministry, and besides you would be rid of the annoyances at tending a paid ministry?

P .- That's rather fine, James. The fact is, I had rather have a sure thing of it by having pay now. It is now, I need bread and butter, and as for the annoy ance, we manage to get that onto some

J .- Well, Parson, you know the "Dunkard brethreu" don't have a paid ministry, and yet they do a great deal of preaching. Why can't you and every ody else do the same?

P .- O, the "Dunkard brethren," you know, that they are eighteen hundred years behind the age with their religion: the comparison you make is not fair at

J .- But they have as much, or more gospel than any other church, and their habits are no further behind the age than the gospel is.
P.—Why, James, they have not a bit

of science, or philosophy, or rather poli-cy, in their Christianity, they are a sort of a flat footed ses, as it were, and tell things bluntly, which grate roughly on refined ears, and you see they are very Who do you think would

J .- I don't know that they are any more unpopular than the gospel is, and I am sure they preagh it, and ask no pay neither.

P.—Preach it! Why, just let them preach to our people in their blunt way of telling unpleasant things, and I tell you it won't be long until our people will take the outside of the hous J .- Well, what of it? that don't prove

that they don't preach the gospel, neither does it prove that our people want to hear the gospel. I am sometimes afraid that our people have itching cars,-it seems to me the Scriptures say some-thing of the kind, about itching ears. anyway I find generally where the peo ple have itching cars, that the preachers have itching pockets; and really Par-son, I am afraid we are in a bad box.

.-Bad box or not, these Dunkard brethren may do for the unrefined and ignorant masses; but they would not do at all where there is any figure to cut. To do this requires taet, talent, policy, great flexibility, and snavity, of man ners; and a man can't stand all this trimming up to please people for nothing.

J .- But they somehow are generally found in line with Christ and the apos tles. Christ, you know, thanked his heavenly Father that "these things were hid from the wise and prudent, and re venled them unto babes; and Paul says, God chose the feelish things of the world to confound the wise." you think has the surest thing of their Christianity, you or they? P .- Well, I have the surest thing as

ple, and that's a great comfort. Why, I am invited to nearly all kinds of social

why shouldn't we? for the laborer is for all these gatherings you alluded to, are highly esteemed of men, and you are n for them.

> coat," and join this unpolished set, I guess. You will see it won't be long outil your model "Dunkard brethren will be in the same boat with us, even now, I hear that in some parts they are clamoring for pay for preaching. They

cannot long withstand the civilizing influences of the age, you will see. J .- Yes, I heard something of this too but I learn that the places where they ask

pay for presching, they have drifted from the time-honored landmarks, and lost their simplicity, and run into disorder; and actually where such is the case, a few of their preachers, as you say, "have gut igto your boat, but the great mass of them stand opposed to a paid minis-P. Well, what of that. It still shows

that they are following in our wak-J—But this is no credit to you, Paron, it shows that you take comfort to vonrielt from what is a disorder amone them. In other words, it shows you are willing to shake hands with confusion, and elothe yourself with the misfortune of a good people. You are in a bad box

P .- I wish you would quit talking that way. Do you call paying preachers discreditable?

J.—I mean that, since, as in places some of the "Dunkard brethren" preachers are getting itching pockets, and this being contrary to their church principles. you should not have referred to this order among them in justification of your course. Suppose even that their position is wrong on the preacher's pay matter, your appeal to an infraction of their church rule, is unworthy of you; it is not bon-

orable. P .- Well, James, would you like to lose all your time in preaching, besides having to meet other expenses for a church so unfeeling as your model Dunk-

J .- That's one way of putting it, and one too that does your head, or heart, but little hogor, You talk as if there were no generosity among them .- as if a pure gospel awakened no noble impulses. as if they left their self-denying preachers to suffer, without any substantial expressions of sympathay. No, no, that way of telling it won't do. A people more generous, more willing to relieve the needs, than they, are not found. A pure gospel always produces mutual sympathy, and seeks opportunity to do While a mercenary gospel closes up and stifles generous impulses. You being witness by your own confession of how you must "play policy" to get our people to pay you, and then think you don't get enough, and always trying for more; and whenever a rich church offers more salary than a poor one, then you have a way of telling it that looks .well, I hardly know how, i.e., "the Lord poor are prond, when complaining at calls you to preach where you get the their forced isolation from Christian so-

become to others a source of mortification. We know that the preachers don't like to have an introduction to such a P.-You will soon come out "turnbrother or sister, and knowing that they generally make short work of their so

iality with such, we seldom try to have the preacher made acquainted with

P- James, you draw an ugly picture on us, I don't like it. I know nothing of what you say, as to the truth of it.

J .- That may all be true, but that the mischief of it: but you just go among the poor members as I frequently do. Go and hear them complain and weep at their forced isolation, because of their excluding them from social recognition, and they feel they are so excluded, be

cause of the pride, which the preacher pay system is calculated to foster. P .- Do you mean to say that the pay preaching system establishes coste in our churches! And that we preachers only get to see the bright side of it, and not

the dark side?

attending this preacher-pay-system as is attending this procedure pre-presence as in a linkon. In this click, on the procedure, at least, I am left to regard the principle along sider of us, sharing with a tipe buryon for purple practices somewhat similar, 'wo of life, as it is. We must till a distribution in line with, which left them to a support our sum families, and state to be prescribed the separate without make bewinted the separate without make bewinted the separate without make the sum of the dark of the separate without make the sum of the dark of the separate without make the sum of the dark of the separate without make the sum of the dark of the separate with the separate without the separate without the sum of the separate with the

to talk that way shout the preachers living, apart from preaching for it, you that take pay for preaching. You charge and loving hands will not be waiting and loving hands will not be waiting the pay system, with the weeping and the pay system, with the weeping and under pure gospel to see to the mental forced isolation of our poor members. I under stonden de uit pour la strategie de la characteristic de la charac

way.

—One thing is certain, Parson, if the preschest would up this ap 1-ray the preschest would up this ap 1-ray the preschest would up this ap 1-ray that the preschest would up this ap 1-ray that the preschest would be true, had not been also been also with the preschest and the this preacher-tickling, and this peopletickling system carries with it. For the people don't bargain with the preacher, to pay him, and thus please m, without expecting in turn that the preacher will please them by being very mild in reference to popular sins. They don't pay him to please the poor, who could not pay; they themselves expect to be pleased. Thus it's a mutual ex chauge, in which the poor don't figur Thus it's a mutual exat all on either side, and they feel it and as to your insinuation, that such far as pay for preaching is concerned, all biggest pay. My own impression is 1t's ciability, nothing else could have prompt so for being more satisfactory to the peothe money that called you to leave the ed you to say this, but a self-justifying nor church for the rich one. Money apirit, which to gratify itself does not makes men selfish, and ungenerous. Why, his strate to give the poor another stab and, P. All right; come over; to morrow gatherings; such as pienies, Christmas you never heard of a Dunkard preacher bleed their hearts afreab. I do wish you will sait me. festivals, conventions, marriages in high or church member being a parper in would quit this whole business—the pay J. Pil be over.

lots such case, and you see we are propared for them, and when we come arress
on, but I never heard of one of their
pared for them, and when we come arress
on, but I never heard of one of their
but book to archarch, and other church
and werd course get money to go m in
J.—I go we were
J.—Right there they are again, found
J.—I every nagave given this matter
your attention, and are proposed to only one
let money under difficulties.

Matter your attention, and are proposed to only
every fine the superior than the sum of the sum gregatida would dare to call me to preach

for them any more

J.—Well, let them howl. In fact I think the howl, if any, ought to be on the other side awhile. Paul did that same thing down there at Ephesus, you same thing down there at Ephesias, you know, theye was a man there that made money by his religion, I don't know whether he was a preacher, but any way Paul stirred him up, and they had a big howl at Paul, and he just let them howl,

and that's just my notion about it.

P.—Yes, yes, but we are to be "wise as serpents," so the Bible says, and you r.— I es, yes, but we are to he "wese as serpents," so the Bible says, and you know one man can accomplish mothing. J.— Yes, but the Bible don't say we are to act like serpents. Will you promise me that you will make an effort to stop this pay system? I will help you.

stop this pay system? I will help you, and we can soon see what can be done? P.—No, I will not promise at this time. You see my year's preaching over here is nearly up, and I have several hundred dolars about due me, and to go into this thing just now, would cut me out of my money, sure, No, I can't now.

into this thing just now, would cut me out of my money, sure. No, I can't now. J.—Suppose it would, can't you make some sacrifice for the truth sake, so you could preach it? I would like to hear the dark side?

J.—According to your showing, the idea is, there would be some old-time thing has no dark side. You seemingly google song in such a sermon.

P.—But what am I to do for a lawa sermon from a free man once. My idea is, there would be some old-time

ing, if I let my prospects from presching

ones.

P.—James, it is a downright shame things we talked over, and as for your

J .- I don't know that I can direct you

J.—I don't know him but have heard a good hit about him, and from all I hear his name. hear his name does not belie the man. He is one of those that wants pay for intending; they asy be a semech three was and those remember of his clutch who are inclined after popular tastes, and hadra stead by him, they would be that a state of the control of the way. He is can on them, and is willing for them to do should an their photoses, such as inviving should not control of the control of presching; they say he is a smooth what he has to say, and it's a crooked, round about way to his piner, and you know the road; let us go together.



S f. H STOR ON | Guston

the paper, and the indertion of an

BRETHREN AT WORK. court, Carroll Ca., 116.

OCTOBER 27, 1822

The chespest way to send money to the office and the most consument for us is by droft on a bank in Charago, New York, or

Buo, Mantin Mayan, who spent several weeks among the Brethren in Kansas, Ne-bracks and Missouri, returned home on the 17th, and reports having had a pleasant time.

Wz are now prepared to furnish outfits to ents of the Brethreu's Truct Society. Thus who wish to engage in this Christian work will please send to us for subscription lists, envel-

Gir a card from College Corner, Ohio, learn that Bro. Bashor was in the middle of a glorious meeting. Seventeen had been hap-tized in the congregation, and others to be the ext day. From there he goes to Bagerstown

THE children have resolved to do their part in the Dunish mission. They are sending their contributions to J. H. Moore of the Chil-dren at Work. Blowed is the child who is taught to lead to the Lord by giving to his

In the next issue we shall begin a series of articles on the fundamental principles of the Gospel. Many of our renders are not very fasoiliar with the leading characteristics of the Brethren, hence a brief presentation of their

From the New Catalogue of Mt. Morris Col-lege, just published, we see the school has eight For the first term of the first year this is very flattering indeed. For terms, course of study, &c., address J. W. Stein, President, Mount

We are now approaching the senson when or list of letters and business is much increwed; and we take this time to give the pre-Work, and not to one or all of the editors Also have all drafts and post office orders made payable to Brethern at Work, and not to

Wir are indebted to the Chicago, Burlingter and Quency Restroad for favors during a recent trip to Kansas. This read extends from Chithe C., B & Q., for they will be kindly treated, and rapidly conveyed to their destruction. The and rapidly conveyed to their destinction. The road passes through some of the hinest portion of Illinois and form. Trains make close con-mention at Hammhal with the M., K., and T. road, of this passangers for Texas and Southern Kansay on go sight through. Traveler-for Nebrasia and Northern Kensas can go Iron Chicago to Omaha without We are always thankful for favors and trust that we as a people may ever appround the privileges granted to us by others.

Buo Eshelmon left home on the 21st unst and from there go to Franklin Grove, Less Co the from there go to remain from the come to remain a few days, and from the come go to Hadon to attend D. M. of Southern Himon, 27th and 28th inst.

Some people tell their convictions by telling what they don't believe, they try to tell what here or what is true, rather than to tell a man cannot tell what he does believe in such so that it can be understood.

SAID a friend to us while in Kuneas; "I am a reader of the Britishen at Work, and take at for its seandness. Nearly all other religious supers are encouraging movels and sensations o Jesus when he tempted him " Render, do

BRO. HILLERY favored us with an instructive discourse on the cremmy of the 16th inst Bro. H. spent all summer among the Brethren in the Southern Mission, and did considerable work while there. We were glad to most him and engage in social conversation with We are always glad to meet our dear brethren and sisters, and are especially cheered when other ministers come among us andhold forth the Word in all of its anxient purity God bless the self denying ministers!

On the afternoon of the 18th inst. we wen pleased to resloome Bros James Quinter and J. W. Stein to corroffice. They came across from Mt. Morris by a private conveyance. evening Rec Quinter preached to an attentive ougregation, and again on Sunday at 10 In the afternoon they returned to Mt Morris, where Bro. Q presched in the evening. We enjoyed the company of these brethren, and regret that they could not remain longer, Prenching again in the evening from Romans x: 11. Who will come next to stir up our ds in the good old way?

WE are frequently called upon to "copy We are frequently child upon to "copy correspondence, accounts of travel, and other matters, from the Brethren's periodicals, and we would like to comply with the request, but reality do not see how we can. Griginal matter generally takes precedence, and we have such a good supply of that kim! that we cannot find room for matter that has already appeared is some one or more of the Brethren's papers of this kind to hear with us, and not to think ill of us if their wishes are not complied with In these things we would like to please you. at under the circumstances beg to be ex-

ent, and co-operation, while others do not Whatever tends to came people to respect and reverence God does good, but whatever tends nake them different from God does barm On the 19th inst. we were present at the Brettren's Bible school at Mt. Morris, and as Peal once said, "I praise you," so say we. The but confusion. They do not teach to "proph-evy one by one" that "everything be some de-cently and in order," and then violate it by several prophesying-speaking-st the same

time.
God's word when taught to people ought to
convert them, but when read in some of our
modern Buhele-Sunday schools—it seems to
make no more impression than the howling wind. Those who are thus taught seem only twind. Those who are this tanget seem day to become hardened in sin, and when the Gos-pel, which is the power of God unto ralvation to them that behave, is preached it has about as much effect on them as if preached to Cio-

now for cither of the papers, the Barriary

Wons or Children at Herd, or saything

the and known i sum never stabiled gray over new

sum and one wide, 1874, decail to a little

the the Barriary ar Wong and not with

More, Row Mills of the Sayth and the sum of the city of the sayth of the sa be firm for either of the papers, the BRETHERS Bro. M ore. Bro. Moore's office and ours are between a quarter and a half mile apart, cou-

We have received many enceuraging letter-from all parts of the Brotherhood. For this we feel very grateful. We are yet young, and need the counsels and prayers of those who have long been on the way. We have by r adwells a superior kind of wisdom-a sort f extra perception by which we may discern a desire to breate and expose. If we can only be small in our own estimateen the Lord will inke us large enough indeed. Brethren, pray

WE have been asked which is right, to hav a Love-Senst meeting to begin at 10 A. M. or at 2 P. M. or 4 P. M. We say alf are right Each church must consult its own convenience and circumstances. As well misslet we exection different tunes or meeting for public wordsin on different days and at different hours. well that we understand the Spirit in these daings. God's Spirit works just so far as his Word works, and outside of that we are perpritted to use our indement, and if our indent has been monided by the Word and Spirit we will not get inrout of the way in these church in Cambria county, Pa., who read no Hence we conclude that it is a able with God to must at 10 A M or 2 P M or 4 P. M., or any other hour, for the same reasons that it is acceptable to him for us to pray to him at 10 A. M., 2 P. M., or 4 P. M. Really we have no desire to strain at a gust and swallow a camel, but wish to do God's bidding, no difference at what

#### RELIGIOUS PAPERS.

To some of us it does indeed seem very strange that any one who enjoys the benefits of civilization, and especially the sulightening suffuence of the Holy Spirit, should for one moment doubt the expediency-yea, the abso lute necessity—of a religious paper. Journalism is a mighty engine of power that moves the world either to deeds of righteousness or wackedness. In it is the weal or wee of our at will not need it, and those who need it will nation, government, and eburch. God works He offers sulvation on conditions. He wants his people to promote and build up his cause, and gives them the power to do it. at if they deny God-given privileges to do this work, might they not as well expect salvation without doing the will of Ged as the prosperity of the church without the use of the

are we not told however, that all we need to know about solvation we can learn in the Yes, and it is always told in such a way as to insignate that people who study other books than the Bible do not so believe Now this is calumny. Can people study the Bible who cannot read? Do people learn to read from the Bible? People cannot study the Bible who cannot read, and they do not learn to read from the Bible. Is it not clear that to understand the Bible we must understand the means God has employed in it to convey to to Him and their fellow men? What are the used? Words; language. To understand the Bible most we not understand the nenuing of words and the laws of language? burguage of the Bible, what do you think we to teach. would know about the Bible itself? What tenefit is a Bible in the German language to unless we have heard 1.5m teach?" You con-

or referred to in the Sable without other books Would it not be about as someble to talk about us to talk about getting or learning the ideas

If a men octaally could obtain a bette

knowledge of the Bible by rading it only, by knowing nothing about tanguage, history, or

thus learn better, learn easier what the Bible

truches, have a elearer understanding of it he gets into trouble with un opponent he does not defend the Bible houselt? Why does be send off reveral hundred miles to get an Eld. Quinter, a professional school teacher and an edstor, or un Eld. Miller, a professional lawrer. to defend the cause? Was there no one in the church papers, no church literature, when they were baring their combat with McCrary; or none in Linu County, Iowa, who read nothing but the Bible when they found it arcevery to defend their dectrine in the tree of an opponent? Oh, inconsistency! Then absthing! What has escaped thy benumbi Thon absurd blighting, withering curse! What mind has not been darkened and what heart not saddened and chilled by thy minite shadow gleon! Oh, despuiring, barrowing, agenixing grief thou hast brought? What beauty and ndish thing bast thou not done!

ad? Is not the circulation of pure rending matter the thermometer of civilization-the gasge-pins of knowledge, courtery, kindness and refinement? But why should I have taken up so much space with this? Those will read

What are the countries where papers are not

COMMITTING THE WORD TO FAITHFUL MEN

PERHAPS no other work of the church receives less public attention than the setec-tion of servants for the church. Thit the seconds should be "sound" men, true men, that the greater the number of faithful servasts the better for the church, "the ground and pillar of the truth." The purer the ser-vants the more efficient the labors and the ore harmony in the body; for when the servants are suraly and faithless the body is more

The things that thou hast board of me among many witnesses, the same commit thou to taithful men, who shall be able to teach others also,"-II Tun, ii. 2. So declares Paul. Things were to be committed; first were to be still more, to such as were "able to track others."
Paul would have Timathy to commit groups If we knew nothing about the words nor the facts into the hunds of those who shall be able

"How can we know who is able to teach

bencht is a tible in the berman language to one who knows nothing about German? not; it is only by hearing a man tach that What besent would the English Bible be to you know that he can. One party claims that the Chinese? What hemefit is the Bible in any the Holy Spirit tells a man that he should hangage to one who cannot read? And he presch. The second party inside that the language to one who cannot read? And he present. The second party insists that the polar, is the Bable shock from which people control height of the strength of this time from family in the Bable shock from the Bable specific control in the state of the same short shades and the Bable specific control in the same shown to the same shown to the same shown to the same shown or rigidar. "One, so was also from the same looper, Three weak, here from the same looper. Three weak, here shows the same shown to the same shown." Three weak, here shows the same shown to the same shown t

s-13 and learn the applifications which a gran the hudand of one safe. 4. He must rule his whiteren and his new house well. This is the positive side. These traits he must possess in addition to all the tenits of a Christian. He must not be: 1. Double-tengued, 3. given t much wone; 3, greedy of fifthy lucre, all the time honogering after money. Thus we have what a man must be and what he must not be in order to be qualified for a rervant. The Holy

he careful not to ask the Holy Spirit to de you may cast your vote. Year work is to look out a mou who possesses the Bride qualifica Well," says one, "I may find four or five the powers these qualifications; what them?

I mu glod to learn that you can find four or five who are specially qualified, and it would not be dishonorable if every member in the church possessed that special qualification. is commendable when a number are so highly favored, have grown in grace to that extent. Your duty is plain : choose one of the numb "But suppose five or six are voted for, did the Holy Spirit make a mistake?" Not at all: neither did those voting. It only shows that there were five or six who possessed the qualitions of a descon, and the fact that only one of them was chasen does not prove that there has been any mistake in beaven or on Are there things presented prior to church

elections as they should be? Do the minuters teach these qualifications prior to a choice, so that all understand them? Or is there a ter dency to rely upon God to do what each individual is required to do? What are special qualifications loid down for unless they may be taught as other things are? Is it wisdom to wait until after a choice has been made, in laying down the special qualifications? True, a men may strain to them after he is called, but is not this risking considerable? The word is to be committed to firithful men, not to men who may at some future time be faithful. This is the rule, and are we not always safe in following the rule? Let there be gospel sermons preached on this subject before all elections for ants in the house of God, and then there will be fewer mistakes on the part of all of us Study the qualifications, pray God for grace then choose your man in the fear of the Lord as you would in any other Christian work.

#### THE MISSION OF THE BRETHREN AT WORK.

WE have from true to time presented to our readers the position of the BRETHERN AT Work upon the leading principles of the Christma system, and to some a further pre-ground, is uninviting to the faithful laborer seminion of its object and massion might not He therefore seeks the "good" ground in whill seem necessary; but when we call to mind that we are constantly adding new readers to our of the Brethren autil the Work was placed in and careworn soldier of the cross. Will ye of the Brethren until the Work was purce in their hands, we conclude that our plea should their hands, we conclude that our plea should nesist in holding the ground gained? Many Just now come who have never takes a religious paper are looking about for and are now enjoying peaceful minds and one that boddy and uncompromisingly placed being a care and providence. We invite you for all that is required by the one lest Book to

forth in the New Testament Scriptures—the the items as they occur.

the only prace of red-uption. Acts ax: I Cor. vit 20; Gal. sv: 5; Tites ii: 14; Gal. iii:

3. To advocate that the Spirit of God, in connection with the Word, nearsts in the r hum in his struggle for eternal life.

4. To advocate and maintain that faith, repentance and baptiess are conditions of pardon hence for the remission of sins. Mark xvi: 16; Acts ii: 38; Acts xx; 31; Acts iii: 19.

5. To advocate and plead the hapticing of penitent believers " in the name of the Father,

and of the Son, and of the Holy Ghest"—not unto one mann, but into each name. Matt. 6 To advocate the washing of the caints'

fort in the public assembly as an ordinance even plifying obedience to the command and example of the Lord Jesus. John xiii: 1—17; l Tun. v: 10.

as bring a full meal, and, in connection with the Communion, should be taken in the evening of the day. John xur: 1-4; Luke xxi: 15, 20; Mark xvv: 17, 18, 22; Matt. xvi: 20;

8. To advocate and defend the salutation of the Holy Kus or Kus of Churty as a duty onjoined upon all Christian behavers as com-manded in the Orucles of God. Rom. xvi: 16:

9. To advocate and defend proce and forbearance as opposed to war and retaliation, which are opposed to the self denying principles of Christianity as promulgated by Christ and he aposthes. Matt. v: 44; Ross. mi: 14, 15, 19, 90; John xiv: 27; H Thess. ii: 3.

10. To advocate and defend non-conformity to the world in dress, customs, conduct, and conversation as expressive of humility, holiness and Christian piety. Rom. xii: 1, 2, 17, 18 Rom. vi: 13, 16, 19; I Cor. vi: 20; I Tim. ii

9. 10; 1 Pet. iii: 3; 11 Pet. iii: 11; 1 Cor. xiii: 5 11. To advecate and defend the dectrine as set forth in I Cor. xi, 4 5, as expressive of God's will concerning the manner in which Chris-

should appear before him in worship. 12. To advocate and maintain the obligations of Christian believers with re-pect to the ancienting of the sick with oil. James v: 14, 15 13. To advocate and defend the principles of love, joy, peace, long-suffering, gentleness,

goodness, meckness, and temperance as being peculiar characteristics of the children of God. Gal. v: 22, 23; Matt. v: 3-12. You now have in brief the mission of the BRETHERN AT WORK. If it be like your aim,

your mission-if your plea is the sofullible word of God as the only rule of faith and practice for Christian believers, then we myite you to come and labor with us. If your eye be single; if you are willing to join hands in defense of the imperishable things of the Lord, end can andure hardness as a good soldier, you seny walk with the Work, for we are acreed Brave soldiers are needed now. Those who are looking for a way to retrest can reader no see vice in the army of the Lord, for they will flee at the sight of the first smoke of war. No conscripts will be received; none but volumteers, those who have counted the cost, can be

relied on for fathful duty. The "wayside ground, the "stony" ground, the "thorny ground, is mnimviting to the faithful laborer colors-such as are not wavering, not tossed about, are pleasant companions to the weary have turned at the call of the great Captain fit men for an inheritance with God. We in- God. We shall now take up, in a series of an vite all such to read enrefully our plen.

The mission of the Barthusk at Wook is Gur mind was to follow this article with a disto advocate and maintain, in all of its ancient quisition on drees, but we do not like to break the order of arrangement, hence shall take up

Institute were or vittle.

I. To servente and plent the sovereige, ungreed from about righty counties in Iowa give Gear, Republicas, a majority of menty merited, massicited grace of God as the only any thousand over Trimble.

NOWING that by means of the press many We have no interest in this matter apart from doing good to our fellow man; hence our intercets are yours, and your interests are ours.
In order to give any tracts the money to publish them must be first given. All donations and lower suds of the pass by which the read will be used to print and distribute such works to Casarin descended from the hills to the as may be approved by men who are known to plain. Immediately to the north, and reparated he sound in faith and indgment.

ages of impure literature, and many innocent a miserable village bearing the name El Jib mis are being taken farther and farther away trange that our affections are stirred up in the eastern side of the Jordan, that part schall of such. Is it strange that a Christian Palestone which we were yet to visit. olf do as his Master? Not at all strange;

rederable, given away thousands of pages to stound us, we rose to Gibron, and searched for to poor, the truth-seekers, and those who are its ancient pool by which the armies of Josh ing in the regions of darkness, but we canot reach the thousandth part who need to be which proved so fatal to the latter (II. Sam. ii. Lord's work. Will not some one in each con- by much inquiry from the villagers we found Bothran's Tract Society? We wish to send wa'll is scarcely traceable, it is mearly filled with out a large number of tracts the coming Win- earth, and it was growing a patch of encumbers ler, hence look to the friends of gospel work to when we naw it. The feeble spring which once to their part. Perhaps no one ascertains the supplied it with outer is now used for irrigatgreat demand for tracts as do your unworthy ervants. We are continually called upon for free tracts, and we know not how to give freely unless we be freely assisted. What have you to suy, brethren and sisters?

#### FROM PALESTINE.

NUMBER XXVIII

From Jerusalem to Nablus.

Datetion Fluodard" by special Atmangan WHAT I have written concerning. Jerusa. very incomplete account of that city, but the busits of this correspondence will not allow me

to say more

Ga Monday morning, May 26th, after wa ng till 10 o'cleck for the distribution of the must which came in that morning from Jopes we hade a final farewell to the Holy City. did so without regret; for we had accomp ed the object for which we had come to it, and apart from its secred associations Jerusalem has no attractions at all to a stranger. There are few cities in the civilized world in which I ould not rather live, either for enjoying life

Previous to our final departure from Jeruse on we had explored all of Palestine which lies outh of its parallel, and some that hes north of it; hence our faces were now turned northward. We had already been to Bethel, ten males due north, and we had seen, on the east the road from that piace to Jerm Michiganh Gibenh, Ramah, and Ampthoth, But o the westward of this road there were several places of interest which we had not yet visited, and these now claimed our attention.

About five miles northwest of Jerusalem tands the highest mountain within a radius of fifteen miles. It is the highest point in Westorn Palestine, next to the lofty ridges a few des north of Hebron. Its summit rises into sharp peak, and is crowned by an old mosque with a minaret. It is in sight of the traveler dmost everywhere he goes, and from the old minarct is obtained a distinct view of the country for many miles around. It is the site of the oncient Mixpels (watch-tower), and it was most appropriately so called. The Grusa

ders, however, in their extreme ignorance of the prophet a large church on its summit, the prophet a large church on its summit, shall call him to that unbertance which is now the mosque above mentioned, defited and fadeth not away. W name Neby Samwil-the prophet Samuel.

What don't the members do? From the Holy source of pardon. Rom v: 15: 16: Titus in: 11: TO THE FRIENDS OF THE BRETH-REN'S TRACT SOCIETY.

If the man? No; the Lord Hob, ii: 9: Acts xx: 11. all of the prominent object, beyond it and to NOWING that by means of the press many the rights and bett of the now grown familiars to under more engightened, we have formed at un were in full view. Far of the three webstrade words for the publication of google facts to stretched the plain of Sharon, hounded, in the distribute was-my those who can thus be reached, became, they was over the Mediterraneous three webstrades are the same of the sam when seen at such a distance. Below us, to the northwest, lay the upper and the lower Bethhoron, which anciently guarded the upper from Neby Samwii by a beautiful valley yellow Inficiels, semi-liffilels, and men of corrupt with ripering grain, by the rounded eminence minds are duly distributing free thousands of on which Gibeon case stock, now occupied by Further to the north was spread out, from the

> After satisfying ourselves with the view, and ne-we take pleasure in unviting you to do extrag our lauch under the shade of the ar part in the noble work. We have spent morane, with a gaping crowd of dirty villager and Abner were encomped before the buttle Come, then, and assist us in the 12-33; iii: 20-27). With some difficulty, and ing the adjacent gardens

Gibron, the reader will recollect, is the city whose inhabitants so craftily surrendered to Joshua, and the place in which Solomon made his famous choice of wisdom (Josh ix; I Ki. ni: 4-15). It was after Joshua had driven the confederated kings of Canaan from Gibson and while he was pursoing them westward that he commanded the sun and moon to stand still (Jesh. x: 11-14). As he stood near upper Beth-horon Gibson was one of the points in his eastern horizon, and at 9 o'clock in the morning the sun would seem to hang over it. The valley of Ajelon was in a southwesterly direction from bins, and the moon, if just en-

it. Such must have been the time and the position of these luminaries, when Josh wishing the day prolonged, in order that he might follow up his victory to the utmost, made that wonderful spreech, "Sun, stand thou still on Gibeon; and thou, mean, in the valley of Ajalon." I saw the sun and moon in the me relative positions when I was crossing the valley of Ajalon on the 14th of April. J. W. McGapper

tering its last quarter, would seem to hang over

#### MANUSCRIPTAT

"Prayer"—N. Perry; "How to Get Mercies"
—S T. Bosserman; "New and Then"—J. C.
Bright; "Responsibility"—Florence E. Teague; A Few Fragments"-S Bright.

The changes in the Torkish ministry are received with great disfavor in the various capitals of Europe where hostility to Bussia's poli-

SISTER Jestina Miller, of Deep River, Iowa says two mistakes occurred in an obstrary no-tice sent by her father. First, the name of the deceased aboutd be Nellis instead of Millie; and would, it was cont by S. P. Miller, instead of

Tus Brethren in the South part of Virginia have taken measures looking towards a more concerted effort in preaching the gospel. No doubt their hearts are stirred up in behalf of those who have never heard the ductrine of Christiu all of its fullness.

does, however, in their extreme ignorance of the Scriptures and secret queezpurpt, sup-ported it to be Barnah, the hirthplace and burning place of Samuel; and they built in bonor and a large shurch on its mannit, the barnah a large shurch on its mannit, but some has been called to red until the Lond When the Mohammedane regained possession one will write a sketch of his life and send it of the country they kept up this tradition, and us for publication. It is always encourage the place has ever since been known by the jug to learn of the endurance and good deeds of the faithful servants of God. To the wes of the faithful servants of God. To the war Out lowing Dermalen we rook directly to beginn unit information is very acceptable. Whely Sumvil, accepted it by a steep path, mis a steep path a stee

## Biome and Family.

#### OUR HOME

AN ACROSTIC Mousi of the orient, riung in grandeur, Over thy snawy paint, the snawy beans full. Up from thy willips the ordans are investign. Noble in beauty majoritis and full. Time in his convert sured, left us the record, Lighted with deed a shielt the reasying have dron Domest their work, fire a tenth they were growing But we must tell till up mercene is wen. As o'er thy half tage the sen new in spheader, Might store recoded from Herwar's bits neck, Owe them still stones the light just an electly. Might store may arrestly, as then, on their son O' white se're thouloung of effects of past fixed, Uplifiting our spirits in pushe for the true, Benering the marryer when lives were described. Resering the martyrs whose lives were desched, Have we not a work in the present to del O'yen, at ment bodd up the ody steems. Myds ready for couls that weald dwell is accord For now it appears as all high to the unities, OUR HOME: sealed, the MOONY of the Lord.

#### WOMEN AT WORK.

BY DR. J. H. HANAPORD

AT the present time there is a greater demand for women than for men, as laborers,—a modern innovation. Indeed no woman of ordimodern innovation. Indeed no woman of ordi-nary abilities need be without employment in nary anneas need so many branches of besiness open to her. It is true that some of these labors may seem menial, though just what the average housewife does in her own family, while it is mysterious that the same labor which we may do for ourselves is degrading when don for another.

The manufacturing establishments are n open to women to a greater extent than formerly, while all the professions are ably repre sented by them. But the most important of these to her, as is believed, is that of a teacher of the young, to which she is aimirably adapt-ed. Fortunately, meet of the schools of the ordinary grudes are now taught by women, who are manifestly doing a better work in them mitted, however, that the value of female teach we the most important impressions are a. Women, as a class, or real women apt to teach." She is patient, is in sympathy with the young, understands their needs their little sorrows, their tender minds, and by her affection can influence, control and guide It is especially fortugate that the younger

classes are generally in charge of women. It is believed that very tew, if any of the sterner sex can develop this class successfully, can secure their affections, or interest them sufficiently,leading them along, as it were, with a 'silk

When we remember that the first steps are by far the most important, the most easily to ken, the effect the most difficult to be obliter ared, we may appreciate the importance or nav-ing the best teachers in the Primary depart-ment, these being found, manifestly among Women teach the more suc by "object lessons," since they are the most capable in adapting themselves to the capacity the young in the selection of the appropriate objects and fit illustrations. The timid are more readily influenced by loving hearts, by the mother element. It is certain this moral nature may be mercifully affected by the influthey are young, helpless and confiding.

The Sabbath-school opens a fine field for the

de range of woman's influence, one in which the power of the true mother may be supplemented. The lirst impressions in this depart-ment of labor are made in the tender years of childhood, when the unsu engerly receives instruction, if clothed in a plens ant garb, such as a woman may easily furnish Woman's refinement, clear perceptions, and pleasing address admirably fit her for for this kind of matruction of the very young, while it is believed that rude boys, verging on manhood in stature, will be better controlled and taught by a dignified woman-one of good sense and experience—than by men.—Women at Work.

THE generality of men expend the early part of their lives in contributing to render the latter part miserable.

# "HANDS TO WORK AND HEARTS

ANDS to work, and hearts to pra That was a maxim tought by our tire! founder on the earth, and is it not as as co-car; now, to-day, as it was then? And how can us ainly not by standing still and waiting for the tides of life to turn, expecting something that will please our fancire, or yield the most cujormoset to self. It is not by sitting with our hands idly folded, and soring our brother or sister lifting the heavy loads of care, without rising to duty and rendering our assistance, thou failing to call into action the Golden rule. It is not by finding fault with another for not doing what we do not like to do, but what is our duty to do; nor by leaving the stern hattle of life for one or two to fight, and then exp a share of blessing in the victories won. Alt the new creation, true brethren and sisters in Christ, we must together toil for the upbuil of our homes, feeling that it is our house; we must together face the duties of life, lift the burdens, and lighten the cares, together seeking each other's comfort and happiness, thus secring the same blessing to o

In so doing, we will be living examples of that faith which we profess; and ours will be the inheritance of that Peace, which the world knows not of, because we have sown the seed, nearished the plant, and finally resp the hur vest of patient toil and labor in Zion's cause and our very lives will be the essence of praise to God.—Shuker Manifesto.

#### THE FAMILY

The family is like a book, The children are the leaves, The parente are the cover, That pretective bounty gives . That bundeth up the trust Oh! break it and lest all

Many years since I met with the above little gem of poetry and copied it. It so fastened itself upon my usud, as containing much trutt that the impressions remained with me. This likeness of a family to a book seen beautiful one, the parents representing the

cover as a protection to the first lair leaves.—
Then the thought of the leaves as blank, so es the parents with a responsibility fr which they cannot rid themselves and canno c overrated. It was send to one of old, "Take this skild and nurse it for me." May not ever parent take this as a command to themselve May not ever Does not this normag mean this writing of memories, this painting of pictures on those blank seaves that shall tell in beauty and strength forever? Has not God set the solitary in families for this very purpose? Love is in-deed a closp; if we let it, it will bind up this wonderful trust, but it must be cultivated in all

its richness, that these leaves may not be lost When the family is grown, let the part ines still be love; let the interest of each in the other be retained by frequent correspond by often coming together, by the remembrance of birthdays, and in every way possible, keeping

ed, and these leaves, written and painted nobly over, go to make up other books, let this same class of love be preserved in all its richness of golden headty. Then "love shall key each corer stone" of all our homes.

#### RECIPE FOR FINDING A WIFE

THE following from "A Single Ludy," we commend to the attention of our young ntleman readers: "More literary talk, and less opera and feet

horses. More industry, and less loating about public places. More study of the mysteries of some good trade or profession, and less of the mysteries of gambling houses and drinking-saloous. More respect to the parents at h and less attention to the flirting coquette. and tess attention to the mirring coulests. Less display of cames and eigens, that shocks the modesty of the Sair sex. More proof to ladies that they will find in a bushand a true and kind protector, and not an abuser. In a word, be a an that we dure trust."

## SERMON ON TEMPERANCE.

Phov. 23: 31, 32.

THE Bible exercises extreme caution against sin, from which we are to turn entirely

us. It is like dropping a spark into a p o mig-z ne. Eve wes tempted through the Dealers in the linner traffic understand the attractive in order to exert an almost resi co. There is death in the draught and he shunned as a plague. It may be only chantis a fearful revival of intemperance of late.-Young men are rushing blindly into its store The best is the drunkard's looking-glass in which his miserable his and miscrable and in plainly seen, and should be hung up in every mons place

I. The habitual use of ardent spin on one would craving appetite which harns, yet is never satisfied. It cries, "Give, give," and deems nothing too secred to be secrificed for it. Intemperance leads to poverty, not benest poverty, but the most disgraceful kind. On ly by experience can one realize the missry of the drunkard's wife, as she sees the cloud approaching, at first "no bigger than a man's hand," but which increases until she realizthe awful fact that she is a drankard's wife, and then prays for the bitter cup to pass from her. III Intemperance destroys health; dethrone reason and renders the victim afterly reckles It is a destroyer of life. It is a terri ble destroyer of life and may oftentimes be closely connected with some of our appalling

disasters! Its destructiveness is enhanced by it IV. It destroys morals, breaks down churac or: paralyzes the moral sensibilities and can jetim to glow us his wretchedness. Some of the brightest and noblest characters are brought to a total moral wreck. Men of all clauses and position are prostrated by its power. gambling, professity, obscepity, and such like

VI. It rains the soul. The Bible decrees that "no drunkard shall inherit the Kingdom of God." The victims are not found assid rofivonce which tend to elevate, but seek and the bite of the corporat, and sting of the to see so many of our young men trying the sad experiment that has led so many to destruc-Young man, look at the end and resolu

licener traffic is improval, and laws against it are a soul to eternal death, should suffer the exome penalty of the law.

The final success of the temp

though slow, is not hopeless, and those who would help the cause must be strong in the Lord, for only through God's blessing on -ar-nest endeavors, will the accursed evil be ended. —Religious Herald.

# Copies of the Day.

men of his stripe, held a convention at Ciuc sati Saturday and Sunday the 19th and 14th of September for the purpose of starting a national party opposed to the Bible, Sunday laws, and the ampression of obscesse publications. They passed a resolution of condolence with that had man Bennett whom President Hayes refused to surdon in understee to their petition is new recks ago. He is rightly in prison for sending shacene printed matter through the mails to corrupt the youth of the country, and now he corrupt the youth of the country, and now has the sympathy of these men. The Bible was declared to be an obscene book and unfit for circulation, and yet they praised the circulation

The communists came to the convention in numbers as to practically control its action pleased with the work of the convention. Very well, let the now return to her wallow! God has use for these men, we suppose. It may be to show the Church what the world would be

It cannot be said now. after this free exh ion of their nonsense, that we are not a free people nor that we are deaf by prejudice and will not hear the other side of these moral questions. The country has beard them and is questions. The country has heard them and is thoroughly disputed. There is no danger that it will remonate the parity and blened influ-ences of our Obriston religion to take up with this disputing programme which may be right-ly termid "therty run mast." Liberty to do wrong in a sputtons i berty.

#### forresnondence.

From Harleysville, Pa.

B (it) Abram H Cassel, widely known as the Church Antiquarino, has been laid low with the Typhool fever for several weezs. At this writing the tever is decreasing, but has not reached its crisis yet, consequently he is still in a critical condition. But as there are no unfavorable symptoms, hope for his recovery is at entertained. HANNAU CASSEL

#### From Old Virginia.

Oct. 8th, '79.

BROTHER B. F. Moomaw of Bottstourt Co. was with us the latter part of August and divered some able discourses, which were well

We have had the longest dry spell that we remember of at this season of the year. Farmers are slow seeding wheat on account of it. I. A. B. H.

#### ----From Wernersville, Pa

Dear Brethrea: HAVE received the B. AT W. and thank you for your kindness. The paper is passed around, and I hope that it may have the desired effect for which it is sent forth. I am so satur news, and my bodily infirmities will not admit taking a text and writing out a sermon, and to write up this Institution is also perhaps not profitable for your readers. I hope to be able to get out where the brethren hold meeting think my health is improving, and that I will not be required to remain here very long. This common sense system is surely the way to treat an invalid, and if the vitality can be awake in any way, it can surely by this system. Dr. publishes a Health journs should read it. Freternally,

# Mountain Park Home, Oct. fifth. '79.

From Sugar Ridge Church, O. Dear Brethreas

OUR quarterly church council was held on the 11th of October. Everything passed off pleasantly. The gentle messenger of prace ion, and a disposition prevails to reach out after the promises of the Gospel, that we may enter the promiser of the thought, that we may such the promisers of unclaimess. An election was held for one speaker and one denom. The lot full for one brother B. F. Shoths for uninister, and David Funk for deacon; brother Edward Rosenberger was also forwarded to the second degree of the ministry. Brethren J. P. Eberson and D. Brower were present. May those who have been called to duty go forward to fight the good light of faith. MARY V. ERES

#### The Next Annual Meeting

Cot. Roor, G. INGERSOIL and a number of an office of the stripe, held a convention at Clucilook it up. For illustration, at the Va. meeting three brothren in good faith set out to do the same work, that is to arrange with the B. & O R. R., and three sets of arrangements were made, only one of which held and two others were mishading in their nature as to limit time, &c. To avoid this I propose, if it is estis factory, to take this matter in hand and make terms with the various Rail-roads for the work-These arrangements are only valid when made by the General Ticket agents of the roads. Over the rouds to be used the general officers are at Philadelphia, Bultimore, Pittsborg, Chicago, St-Louis, &c. I am in all of these esties from time to time and think I can make better terms, and secure a more complete network of excursions by personal attention than can be done by some one writing, especially one unfamiliar with the work. Shall it be so done?

However Merry Eth List Por

From the Pigeon Creek Church, Ill.

OUR Love-Seast is past and it was a fee O love that will be long remembered. Near sixty members communed. Quite a number of heethren and sisters from adjoining congrega-tions were with us. Six ministering brethren were here. On Sunday the 5th, brother Daniel

Deardorff preached a nowerful sermon from 1st John, 5: 7, 8, after which we repaired to the had assembled to witness the solemn se Three precious souls were buried with Christ in haptom like unto his death, and we trust they arose to walk in newness of lafe. There are others, we think, that are not far from the kingdom. Many good impressions were made

upon the minds of the people.

Our dear brother C. S. Holsinger and family are now settled umong us and have already gained the high extrem of many outside, as well as in the church. May the Lord enable the brother by divine grace to stand upon the walls we are done enjoying the sweet foretastes o heaven below, we may enjuy heaven steels above where we shall be permitted to parisks of the great marriage supper of the Lamb wher

of the great maring. The Lord bimself shall serve.

HARRIET BUCK (84 300) 120 From Abilene, Kansas.

O UR feast was held on the 11th and 12th and straly it was one to be enjoyed and rememseeing three tools willing to coverant with the Lord by haptism in his appointed way. they remember their vow and live hel acceptable to his will. Brother George Moure will of God. Ministerial bely from abroad was brethren Samuel Rurigh ifom Peabody, and ved by letter, which makes seven by, letter and four by buptism since the Love-feart in May

LDER David Wolfe, of Liberty, this county he may repose for awhile in that peaceful silence and undisturbed sleep where no corrowing or

H. W. STORGER From Weeping Water, Neb.

I T is impossible for me to write to our many friends, so a letter in the B. Av W. may

fire for awhite We are happy to say that by the mercies of Although I was an entire stranger to all in th found the members there of like-prec way south through Lincoln, the State capital, to mear Bestrice, in Gage county, where the brethren had another feast. Here we met a large assembly of brethren and sisters from a number of different States. It was a feast long to be remembered by all present. We then s-paraled on Sunday afternoon with the thought that we would never all meet again. From hence I returned home after an absence of thirteen days, found the brothren and sisters generally well at home, but met considerable

JESSE Y, HECKLER.

From Slate Creek Church, Kansas.

Their Brethreus

O UR council on the 23rd, found the member in love and amon. It was unampies agreed to carry into effect the pre-meditar resolution to have a Love-best. The me ing was opened on the 1-t of October by Bro McCrea, followed by brother Troxel. O, how our hearts throbbed as the brothren were speak-ing of the death and sufferings of our dear Redcemer. We are sorry to say that we had nothing but home talent to offer but this exceeded our expectations. On the 2nd, Bro Troxel addressed us from the 4th chapter of Micais. We were told not to give smart mens nry, in short to fill the half bushel full and hav and built up, so may we ever be. and built up, so may we ever be. We have up-wards of thirty members here though widely scattered over the counties. We have four dea com and two speakers. Have had some fee additions by letter and buptism during the past

Wellington, and all communications intended to the writer and will receive prompt attention
Yours in hope of eternal life.

Ort, 9, 179,

To the Churches of Southern Indiana

BY request, I report the visit made by the They started on their mission July 19th, '79.

itude to the erest. Head of the Church by con-

it is too unusis. I bope the elders and minis-tors in charge of the different churches of the Southern District of Indiana will give this nat-death of our Lord.

From Lincoln Pa.

Dear Brethren:
OME time has clapsed since I communicated
to you, but by the help of the Muster I

at the meeting-house near Lincoln on the 28th and 28th of Oct, and in Ephrata Church on the 38th of Oct, and all May it be a sesson of the souther of this, nor do we think Him well pleased with it. We offer this because we the 20th and 31st. May it be a sesson of re-freshing to the soul; and that we all may be built up in the "meet holy faith." That we

not only be Christians in name but in

Eagle Creek Church Ohio

S I am alone this afternoon I feel like writ As I am alone this alternoon a tree rise had a sing something for your paper. I have had many trule and troubles during my short life. I am young in life and have had many tempta-And perhaps many more to undergo. But hope, by the belp of God, that we may cudure them patiently. If we live

faithful and bhedsent to the teachings of the word of God, he has promised us a home in braven where I have a companion and two children, who were near and dear by the ties of

while I was left to mourn their departure. any we all so live that we also seeke all so solve to other cital you love less better hata hence does that have gone before, where applications of the collection of the coll

Walkerton, Indiana,

rs of the Pine Creek District, St. Joseph Sores. Christians are not selfish. They Co., 102., met around the Commission, masses, jurious dust others sake the goodness trac. For exploit-safe to bushism. Delte starts were. This to your children not of the faints of attended to at once, and were glad to wide one. Between the contract of the commission of the commis

Bro, Josse Calvert, and other brethren, made ments also commanded on the hora's sould, while for it, so that it this can here should be our fit to be brighten and sixten went for his dividing all of the name. Very good order was observed harding service; for which we feel thankful. On Priday, bridler Calvett preached a very interothing discourse, after which one more, a Meth-olist lidls, cause out and was received by hap-tion. In the evening we were very highly en-

tertained by the above moved brother, also on Saturday at 10 A.M., and again in the even-Salurally at 10 A M, and again 16 the event physy acted the human. 147 merons ing. On Sanday, our meeting in course, was dark the west meeting house near North Likstry, title local praceller, "neat the level books where better less precised an analy, an instructive and affecting discourse to a very large | here we must have bank," said the learning that the less than the least proceedings of the least process of the least pro structive and affecting denomer to a very large them we must have that," and the herbring has and structive andmer. An unvalidation was giv— been in one or any unbounded forty Elikes on for any who wished to came and unite with with which to teach moral philosophy in his the church. Although none came forward, selond. Bilikey Wiley and the did not know for you've believe that there were those present anything like this in the history of the world. who, this cose of only were almost personaled to

May they not put off their return to God, until it be eternally too late, is the humble pray-MRS. DAVID CLEM.

Our Love-Feasts

THE time has again come when the meetings known as Love-teasts will be, and are being alfor a few suggestions to those who may be permitted to attend and again celebrate the

Southern District of Indiana will give thin outfeet their immediate attention, as the benthern

In one of most on their mesons abortly and
in the India of going the revealing point

or springer. Yours in brotherly love.

B. F. Kooza.

B. F. Kooza.

B. F. Kooza. more or Constrain the within, and because you cannot afford to stuy mway from the place where this life is best obtained. Do not let any small thing hinder you, and when there be sure to remember that each one partakes of it for

2. Where there are many members in attendno one becomes wearied. It can edify no one to be wearied over a tedious service. We sug-1) It you, but by the bely of the Nattr I provale becomes wearied. If one edity no one will try and give you is latit near the ryour to be wearied over a faithin near from the mental try and the medium to the Modern methods to the faith of the faith the faith of the faith of the Modern methods to Natt faithful faith of the faithful faithful

have been at Love-fensts where the double mode of feet washing

have been at Love-feasts where the double mode of fest washing was practiced, as many as tweaty bethren on the floor at once. The service then had more the appearance of a lecuse raising than of a church ordinance. 4 To the speakers we would say, Do not abuse and condenin other churches, for hove does not throw stones at anybody, and hesides you are not the judge of any man or of his

faith. Remember you are at a Love-Senst, and have the feast without the prefix. 5. Do not on any account forget the feelings

of the spectators, for with them your service will be respected, and they can not feel edited you be respected, and they can not feel edified in standing from four to six bears in one posi-tion, and then get a scolding for being messay. Be courteous to all men and at all times, but especially ab this time and place. 6. Do not as soon as the Feast is over, forget

what you have just done, and be us thoughtless and worldly as ever, but try at all times to show to others that you love Jeans better than the great white throne. Brethren, your for one and not feast much on love. Let this spirit be another, that we may all dire faithful until seen in all.

ad not feast much on rove. Let me, appro-sets in all.

f. The not think it is enough to enjoy these Epasts all for yourself, but talk to your neight it here and friends of the pleasure had whilst thus feasting, and myite them to come in, that they musy partake of it with you. If you are selfish in any way or in shything do not be selfish in CUDEDING to previous appointment, on the Sand of Ottoer, the beginning and sis-ts of the Pine Creek District, St. Joseph orte Of the Pine Creek District, St. Joseph overs. Of the Pine Creek District, St. Joseph

There was viewly large insidered, in direction than it is sufficient with the control of the large that the large through the adjoining exciption. We were gift all 0 to such the large through the majoring exciption, which is marked possible to mark with them mound the table of the whole have middler seen not benefit as in earlier mound of them in the lower large through the possible through the large thro

"Freely pe have received, freely give."

10. Do not forget the grand forst shore to

Brance Water calls of a school of three burst-fred statesfur in connection with the Methodist orisisten in Japan. It was desired to introduce unrul philosophyj — "What is moral philoso-phy?" acked the brathern. "Te is the science of doug right and of doing wrone," said the na-tive local prooflor, "said the best book of in-

STATISTICS have been prepared which show STATISTICS have been prepared which when that the growth of Roman Catholicius in Now England during the last thirty years has been large. The church now has air dioreces there, one archbeshop, 5 bishops, 500 priests, and the control of the contro 520 claurches, 81 chapels, 2 colleges, 30 neade 520 deprehet, St. chappeis, 2 colleges, 30 acade-mies, 107 parcehial schools, with 33,609 papile, and a Catholic population of 881,000. In thri-ty years three has been an increase of 4 dioces-es, 4 kishups, 524 priests, 525 churches and chapels. 29 acudemies, 107 perochini tehools, and 781,000 population. Protestant papers hold that these figures correspond nearly with the increase in foreign population, which during the thirty years, immigration and by birth from foreign-born parents has been about 893.

## Announcements.

Notices abould be brief, and written on paper separate from all other hashness

cl.

1. Loren Fall Ovek Church, Nathers Gr., 1ed., 4100 A. M.
(2), No. Rey toxic, Line Gr., 3 etc.
(2), No. Rey toxic, Line Gr., 3 etc.
(2), No. Gr. Waser Cherry, Bartler crossly Farm
(3), Primode, Marie Berlann, at 201. B.
(3), H. Weddhard Green, Septeman Co., Fl., etc. P., M.
(3), H. Weddhard Green, Septeman Co., Fl., etc. P., M.

## (Bonnel Success.

Malvern, III. - Two baptized in the Rock resk Church, III. A. L. GRATER.

Salme City, Ind .- Our Love-feast is um the things of the past. One was baptized, and also one ration-d. So you see we are progressing slowly. No ministerial help from abroad

Jacob Mixchet.

Mahomet, Ill.—Our meeting hare is a success. There have been eleven baptized and other upplicants. House nucked to its atmost capacity. Four of the new converts were from the New Lights. Will be at the District Meeting at Hudson, if I can close here.

D. B. Gisson.

Mirabile, Mo-We, of the Northern Missour Evangelism, have now lahored in the west end of our field. This morning we leave for the easterly part of the work. Baptized sevan in the Honey Creek Congregation, leaving others mourning His love more fully to know.
C. C. Roor, and G. A. Shamerrer.

Oct. 16th Ettieville, Me.-Wm. B. Sell preached one discourse south-east of Eagleville, Harrison Cx. on Oct, 13th, and haptized one. The Lord has richly blessed our labors thus far, and still thank God and take courage. The Lore-feast thank God and take courage. The Love-feast in the Gentry congregation Gentry Co., Mo. was a pleasant one. Our Evangelists were pres-One haptized. We think good has been done both to saint and sinner

Pagers, Iowa.-One more haptized in the Coon River Church, Oct. 12th. Bro. M. Dear-dorff and I just closed a few meetings in Adair es west of Panora). Much interest cling manifested. Last night one young man professed to believe on the Lord Jeans Christ. We took him the same hour of Jeans Christ. We not be the night and baptized him. We all rejoice the night and baptized him. We all rejoice J. D. HAUGHYELES. We all rejoiced,

Rose Bill Ind -- flor church is in a healthy roadition. On the 11th inst., we had council meeting. Held choice for two deacons; the lot fell on brethren Daniel Butterbaugh and Gabriol Utlery. Jacob Frantz and Samuel Left-rone were advanced from the first to the second degree of the ministry. At our council meet-ing five were received into the fold. Give God A. ROWLAND

Lowell, Mich .- Our Love-feast is now in the past. Had a good meeting and good order.— Bro. D. N. Workman from Ashland, Ohio, was with us, and preached fourteen sermons during his stay. He first meeting was on the eve. of the Sad, and the last on the 12th. During our We have reason to rejoice; our son-in-done of our daughters were among the

George Long

ing ten days, and during the time twenty-two were admitted into the church by baptism. Hope they may be useful ornaments in society, and pillars in the church of Christ. May the Lord enable his ministers to go on with holdness in decloring his everlasting brith, and not show to disclore the whole coun-sel of God, regardless of the smiles and frowns SILAS HOOVES.

Windeld Kinn.—Our Leves fould is usuang the things of the life and proposerity of the Church things of the met. We expected Eller J. He hardston Jesus and to his displays, which takes to be with as two or Frest, but we were disapposated. He v. H. Krowt a, young mishelst Chieffich, thanks, and the specimen of practices of the bestella to be displayed. We have been a believed by the contract of the proposeries of the bestella to be desirable and the specimen practices of the bestella to the best of the bestella to be desirable to be desir had from a distance. Notwithstanding our disappointment, we had a good meeting. Forty-three members communod and were much built up in the faith. The church is progresshaving the the good comes to be a second of the second of

#### Tust Out !

OUR Ahmanac-48 pages. Contains sketch of the life of Etler Peter Neud, historical sketch of brethren in Musmi Valley, Obsand statistical matter; also a list of Brethro e at the rate of 87 00 a hundred

From Dunkirk, Ohio

O'N the 14th list, brother ?. J. Brother is of Congress, Ohio, came to us and preach of so the Town Hall until the 20th inst. Had here and attentive audiences. Though no im-mediate accessions, yet we believe the truth will have its desired effect. Brother Brown is an able expounder of the Gospel, and seemed to

awaken great interest among the citizens of our rillage. Be left immediately for his field of labor in Indiana. S. T. Bossenman.

Report.

W.E. the Missionary Board of the Southern District of Iowa, make our first report: Mt. Etna Church, Adams Co. . . . . Cr. 83 55 English River Church, Keokuk Co. . Cr. 6.61

We humbly ask those brothren that were ted in the different churches as solicitors to send in their contributions, as we have delay sking this report on their account. small like to have such church sand one vote for an Evangelist. We also desire that each chur in this District designate where they think issumary labor would do the most good.

Send all contributions to J. B. Beard, Treas.

Dear brethren, do you feel that you have done your duty towards sending the Gospel to the poor? There are many who are starving for the Bread of Life all for the want of some one to administer to their wants. If we would ow our mites together to support an Evangelist and send one out that is ble to declare and defend the the doctrine of ...e Gospel and the Brethren, to sow the good seed in its purity —to gather those into the fold who are now in a lost condition, that they may enjoy the same blessings that we enjoy, would we not do a great work? Certainly. We should all consider this move, and if we think just and right we

should give liberally.

A. F. Thomas,
J. B. Brash,
J. M. Manspillo,

Missionary Board.

From California,

L Primitive Christian, Prayresite Christian, and Gaugh Pracelor, a notice of our Camp Meeting for Sept. 28th, 1879. The three last named papers responded to our request, (for which we thenk them), in the first manned pr per we have not been able to see any notice of our meeting. Now we cannot tell whether it was a failure on the part of our postal not reaching the office, or a delicacy on the part of the editors to insert it, seeing there has been so many conflicting stories gone up to the Brother hood from California, The Stein and Ray dehate is not very interesting to us, from the Berlin, Fa.—According to previous arrange fact that a large per cust of our community ments, Bro. Adams and myself were called to fixed better on light, firstly semantistic than bade service or energies to the Trust Marketines. In the service of meetings in the Trust Marketines. The trust, which direct the smitel from the booss, Berlin Congregation, Continued his meeting the nday, and during the films treesly-service throughout the meeting the nday, and during the films treesly-service throughout the processing the meeting the meeting the service of the process of the processing the meeting that the meeting the meeting the meeting that the meeting the meeting the meeting the meeting that the meeting that the meeting the meeting that the meeting of kensel crossed the Red Sea, the antherest oc-counts were so conflicting inbut the place, that Mr. McGurvey took his Bible out of his pocket and soon settled the point by He authority. Just so, my brethiers, there could be noth! g worse for the life and prosperity of the Church

the churches. Jesus raid to this distiplies, "We printed lift word and proved the Gospal," and the a plasmo or practices of the Jesush or Contribute Autrents.

Limitation Autrents which the first algay, are comparable glowed in parce, harmony and fore. I would stress the contribution of the contribution of the contribution of the contribution of the contribution and the contribution of the contribution of the consultant number of the contribution of the consultant number of the contribution of the consultant numbers, the confidence of the contribution of the consultant numbers, and the contribution of the contribution of the consultant numbers of the contribution of the contrib

Ballen Asleep.

beh Co., Ind., Orber 14, '79, Bro. Josephus Ledie, aged 20 years, 5 months and 18 days.

INTITYERS.—In the Antieton Congrega-tem, Franklin Co., Pa., October 9th, brother Jarob Z. stuyers, aged 13 years, 110 seouths

think missel few meetings at the Amsterdam appointment. He loved the church, and we vices were conducted by brothren Offer and BAKER .- On the 8th, elater Mary Baker, aged

63 years and cleven months.

Her obesin nume was Hess, and she was the wife of friend Daniel Baker. She was an exem-plary member for many years. She was an exem-ted in the name of the Lord. She passed away in strong faith and blessed hope. Funeral sar-

mon from 1 Cor. 15: 54. STOVER.-On the 13th, brother John E. Sto

ver, aged 67 years, 9 months and 18 days. Brother John dwelt in the village of Quines and has been in a sickly condition since Jau-nary lost, when he contracted a cold which was likely the first touch of the fatal destroyerdeath. He was realous in the dectrine of the Church, and we believe he rests in Jesus. He selected his funeral text from Titus 2: 13, and brother J. F. Otlar preached the discourse.

In the death of our sister and two brethren, the Autistan congregation, has sustained a very considerable loss. Within the brief space of a week three members of the church, well ad vanced in years, have been severed from the church on earth and numbered, we warmly hope, with the Church above. It is joyful to Christ; but though we sorrow over their de parture, it is great joy to see them live sel denying lives and at last, "due in the Lard." The rentiment of a men of God long ago v The syntiment of a men of feed long ago "Let me die the death of the righteous." this be ours too, and live accordingly, that w may have on high un "aternal life." D. B. MENTERS

(Gospel Prencher, please copy.) STOVER .- In the Indian Creek Congre

All who knew her could testify, if necessary. that she lived a pious, devoted and saintly life. There can be no doubt but that she is at rest the realms of glory. The faneral occasion was improved by the beethren.

WOLFE -- Near Liberty, Adams Co., Ills, Sept 13, '79, Eld. David Wolfe He was born in Umou Co., Illinois, December 3rd, 1813; moved to thus county with his father, Etd. Geo Wolfe, when quite young; was haptized in May 1856, served as deacon, about three years, and served to his Master's cause until the hand of ntiliction labels him cross. He had been utilicted monity a re-ful critizen, and the family a kind hu-hand. Occasion improved by Washington Wilhams, minister of the Congregational H. W. STRICKLER.

the Abileue Church EIKENBERRY.-In MARK BERRY.—In the Advance Gurren, Kansan, subset Sunit C., wife of bruther Har-rev Eikenberry, and eldest daughter of Bro. Humphrey Talkelas, Oct 3rd, 79, agrd 29, years, 7 mouths and 8 days. Funeral services by brethren John Humburger and George

It has been but one short year since our sis ter came among us. She won the love and confidence of all she met. She attended her parents through a long spell of sickness, and when they were about recovering, she contracted the disease which ended her life. The hand of afflection has been but beavily on brother oralletion has been hot hearily on brother Tableshi's hunty, being lost adoption a few works persons in facilities. May still up that the still that the still the still the still the still that the still th

Co., Hinney, Sey. 17th, '70, ester Sarah E., daughter of brother William G., and sixter

Maria Cook, agrai 30 years, 2 months and 22 days. Dresse, doneys. She was laved by all who knew her, and will She was faved by all who know her, and will be groatly and related as the family and by all who know her. She mittled with the church several pears ago and when doubt came the dust trusting in the Savine whom the layed so well. Formend services by the writer to a very large congregation of people from New 14: 13.

BIRCH -In Dankirk, Cho, on the Sth and. Mr. Win Birch, aged 79 years and 26 days.
Funeral distunce by the writer in the U. B.
Church. Theme, the "Mortal change,"based

ROSE.—Near Williamstown, Ohio, on the 7th inst, Mrs. Elizabeth, wile of Mr. L. B. Rose, aged 42 years, 6 months and 11 days. Funsrad discourse by the writer on the "Frailty of man," based on 39th Psalm, 9th verse. S. T. Bosskeman.

KIESTER.—Near Grangerülls, Steinbenson Oc, III., October 11th, 70, siter Elizabeth Kiester, agd eil 19-cars, 10 months and 7 days, learing dishlaves, gean-chuldren and many friends to moorn her deputties. She expressed hereld prepared, soaly and willing the depart and so with already beaus faither the stagent and so with already beaus faither the stagent and so with already so was faither the stagent and so with already so was faither the stagent and so with already so was faither than the stagent and with a second so with the stagent and with a second so with the writer ALLEN BOYFE.

MOORE -In Butler Co , Iowa, Sept. 15, 1879, friend Jonathan E. Moore, of Carrell Co., Ind., at the home of his son, brother Blisha Moore, aged 69 years, 2 mouths and 19 days. He was burned on the 16th in the Brethren's cometery. The funeral services were held in the Brethren's meeting-house on the 21st. The occasion was improved by the writer from Rev. J. F. EHENDERRY.

19: 18. J. F. ESHLYBEREY.
ROCKAFELLAR.—Near Manhattan, Keokule Co., Iowa, April 3rd, 79, Charlotte, wife of Henry Rockafellar, agol 64 years, 8 months and 14 days.

and 14 days.

JORDAK—Near Webster, Lixtie, wife of J.

H. Jordan, and daugitter of the above, aged
36 years, 7 months and 3 days. Aire at the
same place, Martha, infinit daughter of friend
Joseph and histie Martin, aged 2 years, 4
months and 21 days. A. Worrs. months and 91 days.

KBEVER—In the West Pine Creek Congregation, Michigan, Sessae, infant daughter of
John P. and Sarah E Keerer, aged 1 year
and 10 months. Funeral service by Bro.
Caleb Fogle.

J E D, Suont.

Danish Mission Report

Yellow Creek Church, Ind......82.00 
 R. F. Monbray, Va.
 50.

 North Manchester Church, Ind.
 2,00.

 Phebe Brower, Ind.
 1,00.
 Maquoketa Church, Iowa..... Upp r Canamega Caurch, Pa... Keslin Leonard, Iowa..... Ogan's Cook Courch, Ind.... Nettle Creek Church, Ind.... Rome Church, Ind...... Indian Creek Church, Iowa C. P. ROWLAND, Treasu Lunark, III., Oct. 20th, 1879. (P. C. please copg.) Danish Poor Fund. 

Lauark, Ill., Oct. 16th, 1879. P. C. Please Copy

C P. ROWLAND, Tremurer

Indian Creek Church, Iowa.

J. P. Lerew, Pa.

W. U. R. R. TIME TABLE

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." -- LUKE 2: 10.

Vol. IV.

#### Lanark, Ill., November 3, 1879.

No. 45.

GENERAL AGENTS

THE BRETHREN AT WORK TRACT SOCIETY.

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Patelly Richgion.

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Lako, Neb.—Mary Graball — M. Merris, Jil.-W.
C. Tecter; Echoes from Data—D. B. Mentres, Eronyu Paux From levell Co. Kan A. W. Austra: Prom Salem, Occross, David Brown

STEIN AND RAY DEBATE

Prop. 2d. Buptist churches possess the bi-

D. B. BAY. Affirms. J. W. STHIN, Denies.

J. W. Strin's stary necessive.

\[
\text{frend's personal allusion, his attack up on the Brethren, his appeal to \( his \) belief
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guarent and defeat. My first argument to show that Baptist surches are deficient in the Bibbs Characteric

ties of the churches of Christ 18, that the work caunot be peculiar to any church in whose conduct the works of the flesh have legal license. is no light in them." Isa. 8: know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7: 16. Among the "works of the flesh," Paul expressly mentions "hatred, variance, a tions, wrath, strife." &c. Gal. 5: 20. When ever Baptists engage in war on any account, or under any circumstauces, they because these clures "They that do each things shall not in herit the kingdom of God," Gal. 5; 20. Notice 1. Those who inherit the kinedom of

God are regenerated John 3: 3-7 who cannot enter the kingdom of God on ac count of doing these things, are nurcovernted sent, and therefore Baptist churches are not truly regenerated. Read Rom. 8: 6 7, 9, 13, 14; Gal. 6: 8. How then can they be churches of Christ? They need the sepresing and tranforming power of divine truth and the Holy

That repentance and faith quality for theis tinn baption is not desputed. If however I shall show that the repentance and faith of Baptist churches are not thorough, my friend's 1st and 3d gromments will prove failures, this brings

ive Ary 2, which is based upon the con- accurity, and leads them to hate and kill men sideration that the Baptist standard of repentence is superficial, not involving the hatred strutter, is in darkness even until now." I Jone and absolutement of certain sine which the

for owns threelf, but hall perform anto the Lord thine oather but I may nath you, aware to the large of the state of the large of the l great imperatives. Christ says, "Every onthat heareth these sayings of mane, and dooth three not, shall be lakewed unto a toolish man real was the fall of it." Madt 7: 26-37.

one who built upon the small. They luck the true foundation. 2. Bantot churches have not ven of their own brethren which they have hed in war, Tibe still have then consent, hatred and injury even to an enemy, Matk. 5: 38-45; but Baptists have hated and slain those whom Christ loved and for whom he died. The tide of human passion and reproring its nin, need to regard and be converted that their sins muy be blotted out. How can they be other than apostate churches

My Negatire drg. 3, is that the faith on which Buptlet churches suspend their hopes of cternal sivisticia, appears to be destitute of several es-

I. Bible faith "overcomes the world," I John applied in scripture to God only. Read Matt. 23: 8 They conform to the world.-

(2) in all its extravagant fashjons. Their subers, like other worldly people, are adoru-2: 9, 10; 1 Pct. 3: 3, 5. Such was the cause of of the apostate church is, that she "wis arrayed in purple, and scarlet color, and decked with gold and precious stones and ponds ' Rev. 17:

(3) Buntist faith conforms to the world in its worldly, oath-bound institutions, with all their harried death-penalties that shrink from the gaze of the public eye and civil justice These conformities evidently proceed from heart attachment to them. If these things were not so their bearts, they would not engage their lives. John says, "If any man love the world, the love of the Father is not in him." I John 2: 15. Notice. 1. Bable taits purifies the laster trom these things. 2. The Baptist standand of faith does not purify the heart from them destitute of the Bible elements of living, saving my of water by the word. Eph. 5: 25, 26, Bap-

Control of the contro

"He that suith he is in the light and hateth his and abbandances of certain man which is soften and any love only and harding soften and soften and soften and soften and soften and only kill each other in war, but resent percentage of the oaths with which they continue sonal insult by law and violence. See 1 Cor. 6:

> other with a holy kist." Rosp. 16: 12 See also, 1 Cor. 16: 20: 2 Cor. 18: 12: 1 Thes. 5: 20. Peter says gre-t ye one mother with a kies' of charite." I Peter 5 140 We have a section 1 Peter 5/14/ We liave a practicil exemplification of this in Acts 20: S7. There are plain New Testament communicaments. John says: !"This is the love of God, that we keep his commandments, and his command-ments are not grievous." 1 John 5: 3. Notice. The commandments of God are not grievous, but delightful to those who love lam. (John 14: 21, 23, 24.) 2. The commands to observ.

> love God. How then can they be churches without the deeds of the law, we believe and teach, but his conclusion that man as therefore of gospel obedience, I reject as foreign to the primite, sophistical and dati-scriptural. Bee James 1: 32-25; Mark 16: 16; Acts 3: 38; Jas. 3: 14-24; John 8: 31; 1: 42, 48. Whutever Christ may have done for the woman or dying beyond the strict provisions of his great co sion, and he who, as the professed executor of the divine will, does so, must meet the re-

My friend, reasoning from his own avoyer pardoned before faith, as they are before baptism I. He notices that apiritual life, &c., is conditioned upon repentance and faith. 2: He main taxes that saving repeatance and faith are be fore baptism. 3 He concludes that spiritual his and pardon are before baptiam. To show

sponsibility and expose himself to peril. Rend

his method to the test by another application He says: "Reportance reaches into sporton changes the mind and heart and reaches into life, is prior to faith (See Ray's 1st negative.) Therefore according to his position introduced into spiritual life and purchased are or to faith in Christ. Thus it will be observed that the mothod by which he rejects baptism in order to remission, also rejects faith in Christ is order to spiritual life. Such are the fatal consequences of fighting against the plain word

My fourth argument to show that Baptist pect the Bible design of christian baptism. his aux. Acts 22: 16 Baptists teach that sine cannot be washed away in Laptims (b) Paul 3. Thurstore the Baptist standard of facts is says Christ cleaned the church with the worktime. We advantaged a best of the operations of the control of the

out haptism have put him on. (a) Peter says, "Baptism doth also now save us." I l'eter 3: 21 Baptists truch that baptism does not save us (f) Peter says, "Report and be bapt and overs one of you in the name of Jesus Carist for the in order to) the remission of sink" Acts 2: 38 in order to) the remission of any. Acts 2: 48. Baptista instead of instructing penitum, efforts each object of the state of the same are alto the object of the patient, instruct thom to report in where remission but he baptized because their sine are

remitted. Their method of changing this scriping, "This is my blood of the New Testament which is shed for muny for (eix in order to) the remission of ans " (Matt 26: 28), say it is shed because their sine are strendy remitted. Thus the position of the Buptist church entire is tanges the sencered the word of God. Baptists great commission. He suid, "He that believe the and is buptized shall be saved." Mark 16: 16 The Baptizts proclaim that he who believes and who thus reverse the very constitution of the

#### WALKING ADVERTISEMENTS.

gospel he churches of Christ?

N meet of our city one will are upon the thern. Why is this? Because the dealers have wares than the usual poster. A man is more likely to be impressed by a moving udvertisement than by one that is pasted to the feno-It is so in matters of religion. The "Irang istles"-the man whose every-day life a v placarded with advertisements of Christias to be known and read of all men -is the one who will the most commend his Master and the graces which ne has to dispense. There is, howbis goods for the sale purpose of profit to hom-

Benjamin Franklin, writing to Thomas Paine

our most distinguished authors. For among us it is not necessay, as among the Hottontots that a youth, to be raised into the company of men, should prove his manhood by benting bie

The above excellent advice aboutd be taken by all those who sneer at Christianity, who are doing their best to discredit the Belds, and over In proportion to the progress of Christianity ducation, civilization, and the elevation of mankind, advances. Until infidels have some

thing better to offer, they should cease their attucks upon the Bable, and the principles that depend upon it. Let them show themselves many, rather than "besting their mothe

George Moller, of Brostol, England, whose life of faith and successful conduct of an orphanage, feeding and educating impulsels and even thousand, without asking any one bu-God for aid, have made bim we'l known in all lands, is again visiting this country with his wife

Flight is the beginning of deleat.

#### TAKE ME TO THE GOLDEN SHORE

BY J. W. SOUTHWOOD

I P on earth I treasure wisdom, Which is not of worldly lore; When I die, wilt thou, dear Jeans, Take me to the golden sh

When with loving friends I'm talking. Or the pleasant days of vores If death's summons should surprise me, Take me to the golden shore.

When I've fought my earthly battle, And have laid in heaven my store: Then, dear Savior, take me over,— Take not to the golden shore

When I'm crossing death's cold river And my life's on earth no more, Then, dear Jesus, loving Savior,

Take me to the golden shore. When my spirit leaves this hody Grant that it on wings shall sour, To thyself in realms of gloryc-

Take me to the golden shore May I ask of thre, dear Savior When my course on earth is o'er, That thou will in tender mercy, Take me to the colden shows

#### SHIPWRECK AT EZION.GABER

RIBLE-studeots know what is meant by my captioo. Jehosaphat and Ahaz ich are not the only joint speculator who undertook more than they could ac complish. 2 Chr. 20: 35-37, Among these daring spirits who work laborious ly in the docks only for disaster and wreck, I think may be safely racked the author of "Is Sin Hereditary?" in No. 41, current volume. I deem it not at all strange" that he should "face all the theological learning of this advanced age," but am astounded that he makes a vaugt of it, and intimates the superiori ty of his intellectual acumen and theological deductions. There is nothing great or remarkable in putting ourselves in opposition to others. Offecer than oth erwise it indicates lack of true greatness of either mind or heart. A pigmy can shake his fist at a giant. Simply to "face" the theological goliaths "of this advaned age," is a cheap sort of fame. The lesson of 1 Kings 20: 11, is as salutary to day as nearly three thousand years The Beobadads are not all dead.

ideatly not looked very deep into the subject he so self-complacently handles, er awful the depth may seem to him. His conceptions and style are only a little turbid, and because this hides the bottom from view, he faucies his plummet rests on the crystal floor of truth. His "thorough analysis of all the facts" is palpably one-sided, and far from sounding a single fact to the bottom. His speculations are conspicuously superficial. I fully "understand his po without an elaborate presentation, and think it weak enough to fall to pieces at the first touch of the wand of truth. His caricature of Adam is a libel on the Creator. A puny mortal should shrink from promulgating or cherishing such ideas of a being "made in the image of God," fresh from the Fount of Eternal Life and Absolute Perfection. But he can get no footing for his "posi tion" in relation to the nature of sin without first degrading God and man, by representing the chef d'œuvre of Jeand "week," and on hovah as "poor" this account ready to "fall at the very first temptation that presented itself."

a proposition, had better pause and pour universal fact and self-evident proposi and fibre, soul and spirit, readers human the shell than it runs about and uses its der a long while before he announces too inspire, I challenge any and all to propagation so disgustingly beastly, and hill in picking up hits of food. Whence

but he has "thoroughly analyzed all the of the problem. There is not the shadow of truth in the assertion that Adam's moral imbecility was the cause of his apostasy, and I challenge the production of evidence from revelation, or the moral history of man, to support it The power of man to defy God, and be a God to himself in will and object, is the vertebral element of human nature and the mystery of the primal lapse. The opposite is purely gratuitous, a make shift to serve a theological dilemma "The serpeut implanted" no "falsehood." 'He presented a false alternative uttered Omnipotence, as the image or duplication of Deity in him had reference to their mutual relation to "good and evil." Turs fixes the sin where all humao ex perience testifies-in the consciousness violated moral integrity; or in sacred definition, the koowledge of evil as a personal fact. So strong is human nature, even in its ruins, that the combined ride our moral rectitude against our will. in the case of the first offenders, else the set had not been sin. To swallow a fatal dose of prussic acid unwittingly is not suicide. Whatever impression Adam and Eve had was wholly on the side of right and victory. This is corroborated yielding to wrong despite the immanence of Dety to prove invulnerable to the severest moral siege of all the legions of could not otherwise, unless we ascribe to them the mental and moral state of the apostksy before they apostatized. Adam knew the truth, meetally and mor not be impressed with the false notion that the opposite of the Divine mandate was also true. The impression was no false, but normal, deepening his sense of right, leaving him without excuse. This is THE HISTORY OF SIX IN EVERY SOUL, consciousness of power to rout the devil and his angels, is the inalienable property of moral being, "I would but ye would not," is the verdict of the Almighty, and the response of the rational universe. He claims to have reached "the bot Luke 13: 34. Where there is reason. om" of the mystery of sig. He has evwill, and conscience, there are the peculiar attributes of Deity, and ample power to resist and master all the maligo powers of darkness. To speak of such a creature as "weak" in the sphere where sin alone can have genesis, shows any thing but a "thorough analysis of all the facts." "Years of hard mental labor" have not clarified our essayist's vision as regards the essential nature of sin, the necessary transmissibility of its MOR AL ORGANIC DETERIORATION

man's supernatural endowments,

What he says about "Aubrids." and "scions," and "the serpent's pollen," is so glaringly, irrelevant, and so wildly em lematic that it is a waste of ink to en large upon it. There is no analogy in the whole realm of nature that hears the faiotest testimooy to the essential nature philosophy and make the moral element only a higher phase of nature; while all forms of existence in the vast domain of being below man, unite in vindicating

a single law in science, or a single element in religion that severs effect and cause in the genesis of human life, holding the organic conditions affected by sio in the generator in abeyance while the all-comprehending, hody and soultaxing act of reproduction is consummat ed. No man who has the least regard for his reputation as a philosophic thinker will venture to actagonize the fact, prin ciple, or results of this unity. A child has a moral CONSTITUTION ORBIVER BY GENERATIVE INHERITANCE, IPPERES ably demonstrating that the immaterial a black lie, and Adam knew it, and constituent in the parental personality might have resisted with the triumph of is actually involved in generation. To deny this would bring our sanity in doubt To admit it brings a principle into play which utterly annihilates the immaculate theory even without argument. Cao such a parental contribution occur apart from the moral status, or organic condition of the soul? The idea is preposter ous. One minute's soher reflection will establish io the most ordinary mind the powers of earth and hell cannot over, absolutely exiomatic character of this truth. The moral element of a child There was no "PALSE impression" made must be accounted for. There is but one alternative; it comes either by deriva tion, or by evolution. The former is the death-blow of the theory I am review ing, and the latter is undiluted Darwin-

m. The writer may grasp either hore of the dilemma that allows him the least by the concomitant sense of guilt in humiliating retreat. His denial of the essentiality and radically deteriorating character of sia, enfeebling the higher constitution, readering propagation im-Apolyon. They had the sense of God possible in a sinless element, is a repuand truth as they had of existence, and diation of the intuitive, inevitable inference of common sense, and the deductions of all sound philosophy. His ase-rtione, assumptions, and inferences, are really amazing. He contends with all ally, and that kept him free. He could the carnestness of an attorney, and all were community, and nor the organic the confidence of an apostic, for the most man." Indeed! And can it be possi marvelous effects without the shadow of ble that a person who pretends to stand a cause. In my inmost soul I am griev- on the topmost round of analytic inducdissect him so searchingly. I pity him lations of his own propositions and aswith tears. It is my constant aim to sumptions! We cannot place the point spare his feelings, and direct my holts of a needle on any part of the material

> error, and not with character por con REPTION OF SPIRIT, DETERIORATION and duct. But he seems so vitally ideotified with the hobby he bestrides, that it is cedent and sequence, cause and effect, of not easy to put him hars de combat with. Divine ordination. To divorce the maout bruises and fractures and disloca tions. But in sober truth I have no desire to wound him, only to riddle his thelogical vagaries. Such a bundle of error in so small a compass, outraging is it therefore devoid of constituents as reason and neiversal consciousness, I have seldom seen.

I was dumb-founded with amazement that a man who makes such extraordioary claims to profundity, and proclaims 'meotal labors' and "thorough analy sis" as vouchers of his accurate philosophical attainments, can aver, as the "conviction of" mature thought, that a "child is born susceptible of impressions, but not impressed," and that "cuvironnents really form our wature." Mark: form our nature!" Of all irrational. self stultifying assertions that have come under my observation, I have met pope of sin, nuless we adopt the materialistic in my solitude for taxing my poor, suffering body and brain to refute it. But as it is in some quarters a popular here the organic unity of parent and offspring be born without being impressed with hen can hatch a brood without commuin every element of their complex organ the moral quality of its subordionte cre nicating her instructe—her momen same. With all the confidence which a gior, 10 bone and mancle, brain, nerve assure. No sooper is the chick out of The author who starts out with such sms. With all the confidence which a ator, to bone and muscle, brain, nerve asture-

point to a single principle to philosophy, juffaitely lower than brutish, by with holding the superior nature of the pa reatal factors, that nothing but the m dense ignorance or inveterate projudice can welcome it as truth. If such au interior divorce takes place, no persoo was ever conscious of it. The reverse is io variably the fact. That it is effected by direct Divige interposition, admits not of a thought. God never wrought a mir scle in behalf of fornication and adultery. Every thing after its kind. "Maniu the image of God." Adam begat a sou in his own likeness, after his image," A FALLEN ORIGINAL, and an UNFALLEN INIGE! Is there a spark of reason in such an iden? The order of identity is Divine and immutable. It is as efficient to-day as in the Week of Creation. No amount of theoretical tinkering and caviling can derange it. "Years of hard mental labor and thorough analysis of all the facts," caunot after it one iota. 'Environments' may be incitements to action, means or occasions of developemeat, but to affirm that they "REALLY FORM OUR NATURE," is bald Tyndallism. Just think of "INHALING EVIL," which "REALLY COMPOSES OUR INDIVIDUALI TY"! Was the atmosphere of Heaveo loaded with moral malaria, the inhalation of which infected the angels and deposed them from their "first estate." metamorphosed them into devils? The single fact that all sin is morally identical, and that it originated in the Celestial Empire, among a spiritual order of heings, in a sphere where "ENVIRON-MENTS" could not possibly exist to incite to sio without clearly transferring all responsibility of evil to God, should for ever explode in every sane mind the God-and-man-dishonoring theory under

consideration. "Adam's INTELLECTUAL FACULTIES ed at the necessity that compels me to tion is so blind to the repeated annihiuly against his absurd and pernicious structure in which the corrupted facultheory. I am dealing with a theologic tres are not inwoven. Sin, DEATH; con DECAY of MATTER. These are the noteterial and immaterial in the issues of sin is to fly squarely io the face of Divine revelation. Is spirit no entity? Because oot organic to the coarse, corporeal seose real as those that compose our fl-sh and

bones? It is essentially VITAL. It has FUNCTIONS, and UNITY OF PURPOSE. It IS A SPIRITUAL MECHANISM. It IS OROAN ic. If its communion is sin, as our author admits, and sin is the cause of death as inspiration declares, the higher and lower organisms cannot stand vitally and logically apart as the theory of the writer requires. A school-child with the crudest conception of reason can grasp this proposition. What is the logical sequeocc of his statement?. A plain, incootrovertible demonstration of the point more utterly devoid of truth. I blush he controverts, unless he avows himself a disciple of Darwin, Tyadal, Huxley, and Co. Has INTELLECT nothing to do with propagation? Does man generate sy, and may corrupt the unwary reader.

I must notice it. That a child should even the bruces are more Godlike? No

this faculty in the first hoor of separatexistence if there he such a gulf between the two departments of organic life But man is to be denied even the digni ty of a brute in the solemn and mom tons ordinance of generation! In blank opposition to such an absurdity, it is both a scientific and self evident fact that man propagates wholly under the superin tendence of intellect, and CANNOT OTH wise. He can no more reproduce him self without mind to guide and volition to determine the act, than he can be a man without these attributes. If then The INTELLECTUAL FACULTIES ARE COR HUPTED, and generation is organically and necessarily hased on intellectual impalses, how can a corrupted cause issue in an untainted effect?" The characte and extent of the transmitted corruption are not under discussion. The fact itself is denied by the theory I am reviewing "All the facts" belonging to the prolem require a different and more ough analysis" than a purely carnal the ory of human genesis can give them.

We have the promise of gratitude to any one who will explicate the enigma but not isolated. The material and Of "RUNNING SIN AND BEATH THROUGH THE LOINS OF ADAM, without running life and immortality through the loins of nature, and as such at transfers itself sem Christ." And this from the same pen which in the same paragraph announces the fundamental truth that we are endowed with innate "capability of choos ing and refusing." It requires a superwould be as rank materialism as Darwin ever announced. This capability is orgauic and innate, or it is the sheerest myth. Any person who can with the same penful of ink aver his belief in moral freedom in relation to good and evil, and at the same time represent "sin and death," "life and immortality," as responsible elements of moral being, ran ning through the loins of poru federal heads of the pace, is so atterly unrelia ble in his postulates, arguments and conclusions, that great caution and large ahatements are necessary in whatever be propounds or develops relative to the re of philosophical research. Running eternal life through the loins of Christ on principles of natural generation! Such a conception could never be born in the mind who has "thoroughly analyzed all the facts." Setting the two Adams side by side in the matter of generations as di verse as the origin of both! One is "of the earth, earthy; the other the Lord from Heaven." Just as though it were a matter of course that our relations to Adam and Christ are the same. Just as though flesh-birth and Spirit-birth were identical. As though both were organ ically inclusive of the race. And this is the ripe philosophy of one who has made such a "thorough analysis of all the facts" as to justify him to "face all the theolo gical learning of this advanced age!" The governmental and judicial rupture bas been rectified by Christ for the whole world. 2 Cor. 5: 19, 1 John 2: 2. But the provisional is not the actual,-it runs through the loins of Christ into not a single soul as a matter of course, as in the case of Adam. The immediate personal work of Christ in His vicarious en pacity is Godward. The individual ap plication of His work is through the agency of the Holy Ghost and the coworking of the human will. At this point begins the parallel of running oposite facts through opposte loins.

e-rtainly as organic connection with our but plainly not on principles that neces state universal salvation, as \*ny most uncultured mind can see. ulate birth theory unambiguously ignores the great fundamental truth of the Bible that Christ died for the race and that the race NEEDED such an Atone ment, and was put into new relations by it. According to this dogma Christ's death in itself effected absolutely noth ing. Mark, I am not referring to any requote use made of His death by th Holy Spirit, but to its immediate result as a reconciliation of a lost race and a Holy Sovereign. Not only is His death emptied of all its peculiar significance, but His infancy and childhood are obviously supererogatory. We need no theory. All children are saved because God Himselt was a child, and that from the stern necessity of the case. There is no schism in human nature. It is a unit Neither half is reproductive. The soul

toally. A personal illustration of the tenets I am controverting would be fatal to faith and holiness. The unwarped, reflecting mind can have little respect for a Go sensuous or incorporeal constitution to who has so related the subjective and give existence to such "capshility." It objective as to make the latter the pivot does not apring into being under the of moral evil. This places sin in the spur of objective incitements. This rigid catenation of necessary causation as truly as any other natural phenome on. It is, in plain terms, by logical ne ceasity, a specious phase of materialism

is sexed, and moral nature is generative

spiritual are the conjoint factors of human

specious and acceptable to a certain class because it dilutes sin, and diminishes moral responsibility. "All the facts' call for a fresh "analysis." and it doe not require "years of hard mental labor to arrive at the anerring deductions of the universal consciousness in regard to the essential nature of sin, the fundamental conditions of its personal origin and the inevitable transmission of its or ganic consequences in the generative in stitute. All that is necessary is unperverted common sense, and the acceptance of plain facts without patting them to the strain of a false philosophy.

#### A VETERAN'S REMARKS

AT the Silver Creek feast, October 23rd, our aged Brother David Rit tenhouse was prevailed upon to speak to the congregation. He assented; and it cause they have mingled their own ma-terial with God's material. "Perilous being perhaps the last sermon some of us shall ever hear from him; by request we give a synopsis of it, hoping that the reader may also gather some substantial food for the soul. He said: "I look for ward to the time when I shall lay down this earthly tabernacle, and be clothed with an immortal body. It is necessar for us when we expect to go to dwell at a certain place to enquire something about that place; so we who expect to go to that heavenly Canaan should en-quire about it—should know something shout it. Where are we going? Some of as ask. "Where will we all he sights vears from now?" O well, says one why ask such a question? Because we are all concerned in it; we are all hast ening to the tomb, and the question is, are we prepared for that place?

"Other foundation can no man lay than that which is laid." Jesus Christ is that foundation. There is no salvation Organic connection with Deity is a in any other name, for none other name, him with something meanly like the gen-larged a line between Damascus and Bey personal, voluntary, mutual, transaction, is given from heaven whereby we may aline, and then sends him to the people rout.

and brings eternal life through Christ as be saved. This is the Christian's theme, to have them to accept it. He or will be if he has tasted of the heaven primal sposstor brings sin and death; ly gift and been made partakers of the divine nature; if we have washed on robes and made them white in the blood of the Lamb. O who can show the pic ture of the separation from God in that day when Christ Jesus shall judge the world in righteousness! Then the sin ner will ery and want to change his con

duct, his life, but it will be too late. We are all builders for eternity. who have come out on the side of the Lord Jesus are going to raise a super structure that will be for our eternal good if we use the proper material; while others who are careless will raise a build ing of their own material-a building which will be destroyed, and great will be the destruction thereof. We have some mighty men in the world, some noble men, but few of them ever tarn to serve the true and living God. True many of them do much to moralize the world; they do some good, but they are not on the true and genuine foundation Jesus is the author of eternal salvation to all them who obey him. Now if any man has built on this foundation, he is not ignorant of it; he knows it. a comfort to the Christian! He knows what he has built, and where he has bmilt

I shall soon leave you; soon shall leave this world; and I go sway know ing that Jesus first loved us. We know that over yonder a book will be open ad and another book and the book of remembrance shall be read, and we shall learn that our names are written in the book of life. Three books are mentioned; and he who has not his name in the one book, the book of life, shall be out

Brethren, we have many privileges we have better opportunities than many others. We live in an age when persecution is unknown among us. What will God require of us? More perhaps than of any ther people on the face of the earth. We are not oppressed by wicked rulers, but have their protection: hence if we do not build upon the true foundation-for it alone will standmust suffer the terrible consequences. If any one wants to build wood, has or stubble on that foundation he can do it. but it will be burned up; if any wishes to build gold, silver, precious stone be may; these will endure. Seeing and knowing these things, if we do not build right, it is our own fault. How many thousands will be disappointed in that great day. Many will suffer loss be

times," says Paul "shall come," and I think we are pretty well into them. Some say the present translation of the Bible is not good, that there are many errors in it. This does not trouble me. God will not judge me by a corrupt law; be will not judge any or us by a law which he has not given; but this law was given by the Holy Spirit through holy men of old. The heathen have a law unto themselves, by which they may know what is right and what is wrong. But the word of God stand eth sure, and by this word we can obtain life eternal. Upon it the child of God must build, and upon none other. He must put away all surfeiting and drunkenness, and come out of the world

and be separate from sinners.

mighty men to do this, the wise men of his world. This false doctrine they try to palm off for the true, the genuine. Beware! Build on the true foundation. I believe in progressive religion, but not in the progressive christian. [The progressive christian is the result of the progressive religion, hence not a matter of faith. The aged brother is correct. Ens.]

But I must soon leave you, death is not far off. When we think it is far away, we are not much concerned, but when it draws near, we think much about it. Let us, then progress in the divine life; let us all be faithful. Let us be aroused and double our diligence. crown of life awaiteth all who will keep what the Lord has committed to them

Brother Rittenhouse is nearly eighty years old, and has for many years labor-ed efficiently in his Master's cause. His plain and simple manners endear him to many hearts; and his oft repeated warnings have been the stay of many hearts. We are glad that we have such menmen who are zealous in their utterances We admire truth accompanied by the spirit of Jesus. M. M. E.

#### FAMILY RELIGION.

THERE is not a small army of real Christians, who, though bushand and wife are believers, yet both are not joined in one mind; one goes to this denomination, the other to that; and thus the house is divided, and the children are either left to go where they please, or perhaps some go to one place with the father, and others go with the mother, and thus a spirit of discord and strife is engendered, and religion, as it is called, is despised by the children Such children generally grow up worldly people, and when the little home restraint. there is or has been any, is removed, and the children go into the world, they are soon swallowed up in the vortex of sin, and the parents are left to mourn over their mistakes. But alas, it is then too late to undo the past. Such people often ascribe their sor-

rows to the sovereignty of the divine will. One of these said to me a short time since, "I can't make my children Christians; if they are to be saved they will be saved; and if not-well, it's no use to trouble about it. Religion is very well in its place. But we can't live up-on religiou." I replied, "Your religion I would not give a penny an acre for; it neither brings blessing to you nor to yours." I added, "I believe the most terrible in the hand of God upon discbedient parents, is their children. What you are to God will be proved very often by what your children are to you."

Some of the Mennonites who emigrat ed from Russia to South America are returning disappointed to their old homes; 542 have recently reached Antwerp, and 1,500 more are soon to follow.

#### It is reported from Damasens that the

Jews in that city have petitioned Mid hat Pasha, who is Governor General in Syria, to promote the constuction of a railway from Jaffa to Jerusalem, in order to make less difficult the pilgrima ges of religous Jews to the He The devil lays a deep scheme to catch God's children. He gets some one in their object since Midhat Pasha is at pretend to dig deep and then furnishes present engaged in projecting the mak-



BRETHREN AT WORK, Laurry, Carrell Co., 181, LANARR, ILL., . . NOVEMBER 3, 1979,

Bastings Basicon has been holding success-d meetings at Hagerstown, Ind. He expects roon to return to his home at Ashland, Ohio.

The Roman Catholics spend \$600,000 a ye among the negroes in the South How mu do the Brathren spend among them? Or is their religion worth so much as the Roman GENERAL GRANT left Virginia City, Nevada

Is any country entitled to the credit of brid The United States slore

We were obliged to have some repo done to the houles of our engine last week just

than seventy-five of the whole number are non

Each worker may secure a valuable book for himselt or friend. We do not wish to be nagrateful to futbful and efficient agents, hence year make them offers as will enable them

Titis week our clork sends statements to a'l parties whose accounts are not soughe. statement tells when the account is due, how much it is &c. Most of these are old accounts which we hoped would be settled before now, at least they should have been. We would like for each one getting statement to give if prompt stention, even if it is only a few cents. We shall continue to send out statements regplacks until accounts are all artified

WRIVER'S WORKS FOR THE YOUNG, is edited by G. S. Wexwer, and published by S. R. Wells and Co., 737 Broadway, New York. This book embraces "Hopes and Helps for the young of "Ways of life or the right way and the areas way." It contains 627 pages, is well printed on nice turbed paper. It treats on the following subjects: Meditation, The Dangers of impulse, Formation of character, Choice of avo-cation, and Parseverance. Health, Temper-ance. Amusements, Music, Charatty of Lon-guage, Caltivation of the intellect, Cultivation going, contrastood or the interior, Contrastood of the moral sentiments, Cultivation of the affections, Coartabin, Marriaga, Girlinood, Boasty, Dress, Fushkon, Education, Physical and intellectual davelopment, Moral and Social culture, Employment, Home. The relations and attieved to young women to young usen; Religious Da

a meanise the disciples of Christ were called Saints in apociolic times. "2 Because it is also finders of our con-ectation to field and or our con-ectation to field and or right and holy profession." S. Brossee it is not used by any clothest profession and there is nothing sectorian in it.

Baothes Gasson's meetings in Bro. John Burnbart's congregation were nery interesting. System were baptized and one more applicant. Bro. Gibson also informs us that the tracts we sent him, serves him to a good parpose. Bro. Burnhurt and he distributed quite a number, and reaped the fruit as they went. Brethren, send in your donations, so that we can supply the R

"Tax National Bureau of Statistics says all e church property in the United States is worth §354,000,000, while every year \$700,000, men drink just twice as much as they pray. And there is not saything particularly value-

ble in that either Only not nearly half the and story is told. Drink costs \$700,000,000 marly, while over two centuries have been spent to accumulating \$350,000,000 of church property.

THE Inter Occur (Duly) of 30th alt. takes with is appropriated in that way surely it ing the ladder of propriety to become a harbs- long been hidden from all but the priests and

WHEN the Emperor of Germany discovered that purpose be given to the poor. tions by individuals and societies, originally intended for gifts to grace his marriage festive ties, he turned over to those left destitute by

Is it not very grave impudence in man to How any man or body of men can dire to die tate to the great Jehovah how he should rule, by his children, is more than we can explain. it possible for us to behave that persons guilty of such barefaced impudence expect to meet God face to face? Als, if there shall be any class on earth who will cry for mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, will it not be these arrogant and impudent on

Smooth not our cultivated (?) ladies trait contact with the public? Not u day but on on the part of finely dressed women, who spread lotted them in public conveyances, uttarly ob-livious of the rights of others. Even this very week, in a crowded church, a hundred ladis-could be seen standing, when a little (light on have made room for every one. There is more smen to the prayers, and booking duggers at some unfortunate who attempts to rest his nea-, and yours only br "somatter sovereighte. edge and Calture. The Actual We often preach to children the beauty of poand Possible. This book may be had by ad-tenses; but the "sister sour docusins and audia" accessing the publishers or thus office. Price, 2 (2) 0.

compensation, unless, indeed, their fearful fate

THE columns of the BRETHREN AT WORK but not to investigate or discuss the propie who believs or maintain them. The columns of the Bunninger AT Work are open to expose deception; but not the people who are in error and deceived. The colamns of the BRETHELN AT WORK are open to whatever wil make the country, the church, the school, the man, or child. The columns of the Barrager TAUTH, AND NOTHING BUT THE TRUTH flections upon any person or people, if noticed, will invariably be rejected:

#### REFORMERS AND THE INFALLI-BLE WORD OF TRUTH

M ARTIN Lather and his herore associ amid mighty opposition, restored the Bi-ble to the mass of mankind in A. D. 1534, and mation was caught up by many and suresi papelly mutil rival political interests checked its hond of union, seen become a matter of speen hold and fearless to tear away the bars which held the Sacred Word from the eyes and carof the multitude. Darkness was penetrated by light; error was driven from supreme control and right assumed a position in the hearts of

But Luther and his associates permitted themselves to be turned aside from the case ale of faith and practice. Works of superer ogation, pecance, indulgences, and men-made ceremonies of the Roman Church drove the reformers to the "faith slone" theory. With this as a boris they disputed with one another until brotherly affection was almost wholly oblitera ted. Speculations in regard to Platonism and the "mysteries of Egyptian theology" became now the board of union and them an apple of

discord. But the Bible was free.

Going into the island of Britan, where the developed, we see the beggariy elements of car mal forms and opinions of men developing the "Sprit-shone" theory under the foster-cars of George Fox. So disgusting were the ceremonies of Roman Catholicism that when me sought to throw them off and become free and natramizated, they invariably settled down on influences was little better than the frying par from which they had just excaped. Indeed religious matters were so mixed that Lord Chall This was the condition of things less than century after the Bible was not tree by Martin Luther. Had Luther with his great holdnesand intrepidity rested his plea on the infallible Word only, and had this been taken up by he associates and remaded that ashout the theu known religious world, a mighty work would have been done for Christianity. lu thus res soning we do not wish to be understood as no deresting the grand work of the reformers They did much for mankind, but had they ind on strictly following the infullible Word

As a church mane, the Proposite Christian | Ture body of young Barr, who ascended an | 1st Platemus and mysbearn begat Yidah acres the name Volanti, and gives as reasons the limit blief hillow—"The Path finder"—with a lower. Come forms and ceremonics evolved [M. Wire, in low benegation of the abover. Come forms and ceremonics evolved [M. Wire, in low benegation of the abover. Disch in Path and the path of Christian and the Westminster Crest profused a founded Amount of the second of the late of the bold the Westminster Greek profused a familied were until 1 fe has good the way of units of the second from the fetters of our. But the Bible was his quated, and the way open for others to accept if as their only guide to sternal joy and peace Being tired of new and old oreed, and ful-

ing to reshize from the various referms around these, that holiness of character set forth in the Word of God, a few humble, unpretention souls resolved, in the beginning of the 18th century to accept the Boble as their only intructor in matters of eternal salvation. They knew that the improvement of no creed outside the New Testament, could ever become the kais of Christian union and restore to the world therefore agreed, by the groce of God to devote their lives to the restoration of primitive Christumity, believing that its experierity and exceeding simplicity would commend steelf to all sober and reflecting minds. And it is not at all improbable that in their palgrimage they metothers who also litted their voices for the Bible only, yet were all the while preaching the 'opin-The class is still numerous. The Bible and laid hare mesus, the Bible with the opinious of with his Bible alone; another has a little unihis. This only moddles matters. The little band who tearlessly cut loose from

all Sectamonism made the Buble their solo fext

Oracles. Were ceremonies, indicative of them faith and obedience, needed? The infulfible to restore pennitive Corretnment among the prothese. Persecuted and forsaken, even by those whose plea was the Bible, they fled to America same basis. Here hearts were found ready to receive it. That which is found in the Go-nel profinced faith and obedience, and ever soill Sometimes the principles of the Gospel and on opinions are found at variance with each other and the question, whether the principles shall yield to the opinions or the opinions be a fixed to the prayciples, must be decided. Here hanges the desdiny of many. Opinions are dear to them; and rather than bury them beneath the mighty millstone of trath, they re

One Brethron who were forement in the grand reformatory increments of the last cen tury could believe and did behave that the divinely inspired Word of God is the only genn ins authority for every act of worship and obsdience to God. They regarded it as being adopted to the subightenment of benighted minds, and the government of the elect. That they sought advice of our another as to the boliness of character, is not doubted by us; but this counsel was without penulty, was not forced upon each other. Each was left free to secent or triest at riscours, but so great was hear regard for each other, so extensively was brotherly affection cultivated among them, that all good connect was readily adopted. There were none to charge them with being "lonis," or as burden-hinders, for they had learned to be subject to one another. They found this prin ciple in 1 Peter 5: 5.

ject the andying principles of the infallible Word and peviele.

"All Scripture is given by inspiration of God."-2 Tim. 3: 16. This settles the question where the Scripture is from and how it came it is not declared that it came by angels, nor by insuration of angels, nor yet of mes, but by inspiration of God. This ought forever to much more might have been accomplished etile the question of its origin and the mon

tling among between. The e are all agreed. It is only among autobrees that the question apprograms. They are troubled about its origin, words. It is by inopiration, and not by in-pi ration only but by respiration of Gad around it, above it, and beneath it

Further, it is expressly stated what it is for It is profitable for electrine. Sense say, "Be careful about preaching doctrine here: the propie are tired of doctrane, and want something the chief priests, scribes, and olders were very tired of Christ's doctrine and wanted swarthing elec: "The people were autom-shed at his doc-trine" (Matt. 7: 28). And when Peter and John healed the iame mm at the temple and thus stirred up the wrath of the rulers who called a council and tried the aposites, in their abovior, said, "Ded we not structly consumd you that ye should not teach to his name? not behold ye have lifted Jerusalem with your doo trine" (Acts 5: 28). The chief priests did no like the doctrine, and the fashionable priests of this ups are no more inclined to receive it than were the Jewish prants. Still the Scripture is

Can a man be so rected by the drainely spired Word? God says he ran. It is not channel by the specific that a man should, may or might be corrected by some other everd, or confersion, but by the infullible Word. To the Do we the a accept it as our only cule of fath and practice? Will as henceforth unfelly rewail of the mighty and eternal Father? If a

# RAILROAD ARRANGEMENTS

W E call attention to brother Howard Mil-We suggested to brother Miller that he atlend is a fact that when so many undertake the such things are very ampleasant. Bro. Miller better in the and, and avoid the publication of much matter similar in character. The arrange ments will be such as to accommodate about all who wish to attend. Those coming on th fill a car, or ears, will be put through, ac dealt without change of curs. M. M. E

#### OUR RARE OFFER RECALLED.

N No. 43 we published our "Rare Offer Since then we have held a friendly correspondence with our Brethren of Huntingdon
Pa.; and as they have been publishing the Report for several years, they feel that we should not now "go in" and give it away. Perhaps not hould not, therefore recall our "Rare Offer, We are very sorry that m our haste we sceme to have exercised too sunch desire to accommo date our renders, and hope that they will non exercise considerable charity for our real in their behalf. We do not wish to injure the busi ness of our Brethren, but hope that, they with us may ever presper in the good work of the Lord When Bro. Oninter was with us we endead

ored, before our offer was published, to make me arrangements with him concerning the Report and our papers, but he could not see his way clear to make the desired arrangements Since then we have arranged to publish the Since then we have arranged to publish the Report, and as our Brethrud do not see tha jus-tice and propriety of giving away the Report, we recall our ofer. It will, however he pub-lished promptly, and sent out immediately after the meeting. Will our agents please note this and set accordingly?

#### PROM PALESTINE.

SUMBER EXIL-

From Jerusalem to Nablus.

mules to the west of the main road leadto that road before we received Bethel. Thence we rode to a spring called Robber's Fountain, about 15 miles north of Jerusalem, where found our tents pitched for the night The road lies nearly on the water-shed between the slopes which despend to the Jordan and those which descend to the Mediterranean, but there is no continuous dividing ridge for it to follow, and it constantly crosses the head of the Wadies, which descend, first one way and then the other. It is, therefore, quite an nueven road, and very rough. Traces of an ancient paved road are occasionally seen.

cient Sheeben; but on the way we made a de-Shrioh, and by its correspondence to what is said of Skritch in the Scriptures.

The town, which was never a large one, was legalt on a hill of moderate hight. In front of it, to the south, hes a heautiful plain, surround d by lefty bills. On the east and west are long, which has been artificially leveled. Its cut on both sides, but chiefly on the upper, in auding the level. It is about five feet wider ansating the level. At h about no level was a found in the wells of Abraham at Beer-tong way, like that of the tahermarks, is from

west to cost, and it is the only level space on the resty surface of the bill. These facts leave plied with unter, and a raching stream from ds no alternative but to one-close that here is exposes spring irrigates the plain immediately the site of the tabernacle, during the long penorsh of it. The inhabitants of the land would Shiloh. A discovery like this, first made, I think, by Capt. Wilson, is one of those mani-Seated evidences of the truth of the Old Testament history, with which the Holy Land abounds, and which are the more convincing This identification was gratifying to me for

macher reason. In the account of Eh's death hy the wayside and by the gate, watching for news from the battle; yet the messenger is rep rescuted as coming into the city and telling the news to the people, while Bil learns nothing of it till he hears the ontery of the people, and inquires what this means. Then it is said, that the man "come io" hastily and told Eli. This has been romewhat a puzzle to me, but now it is clearly explained. Bli was sitting, not all the gate of the city, but at that of the taberna

cle, and by the wayside which led to it. The messenger, coming from the south, the direction in which the battle was fought, came into the city first, and when Eli, henring the trimult demanded the meaning of it, the man came in where the tabernacle stood and told the fatal

Riding on from Shiloh, we passed no object of special interest, until we came to Jacob's Well. We approached it through the plain of Morels, now called, Makhneb, the same plain over which Jesus walked on the day in which

"brang wearred with his journey," he sat on the well, and coversed with the Samariton woman. This plain is eight or nine miles long and about two miles wide. It lies nearly north and south. Its western side is bounded by Mt. Gerizim and Mt. Ebs). Between these two moun tains lies a valley about half a mile in width at a right angle to the plain, and Jacob's well is al the major made by the conflorm ratio of these for the New Texture at it is called Sychut, now As a teasurement with the workers such of the lapin. The last, a rote shows supposed, the video of As a teasurement was only before a wear start in department on any better or written as the supposed of the video of As a teasurement of the video of t

built over the well, and water was drawn from name, Nablus, in an Arabic corruption of this, it through an opening in the floor of the church R is a well built town, afretching along the fine of the church R is a well built town, afretching along the near its eastern end. This church is now in foot of Mt. Gerizim and standing about half ruins, its foundation walls and the underground way across the valley toward Mt. Ebal. It has chamilter whose arched collings supported the a population of 13,000, and is a place of con stone floor of the church, alone remaining. In siderable business importance. The most reone of these chambers the well is now found, markable part of the population is the remu-

stones, to reach its mouth. The mouth of the well was arched over like a cistern by the builddrs of the church, and a circular opening twen. nacle. Every year at the appointed time, they ty inches in diameter was left at the top of the uch. This opening is now closed by a wedge accrifice the parchal lamb. I wisted the special shaped rock which we were not able to remove, where the sacrifice is offered, and picked up But we found, beneath a pile of stones a little to one side, a break in the arch, and we succeeded in uncovering this, so sate get a prop into that Mt. Gerizim is the center of the world and this well. The well is seven and one half feet in diameter, and is walled with good angeousy, very much like that of Abraham's wells at Betraheba. When Dr. Robinson measured it in 1838, it was 105 feet deep; but in 1870, when But the old man answered, "It seems so, but it On the next day we role to Nakin, the an-ceus Sheebens; inct on the way we made a de-ceus Sheebens; inct on the way we made a deed the hottom at sixty-six feet. This change is this walking by faith and not by night.

coused by the practice, universal among the thousands who writ it somulty, of throwloit accounts for the fact that the well is now for Not was wise to stop up the mouth with stones and pain a check to this practice; and we have M. Ebersole, 5.00

were careful to replace the slongs as we found such a spot, to find it so different from what it was. The folly of building a church over this

was when Jesus sat upon it, is amazing. But m Nubins, that the Greeks are about to rebuild that below they begin some assemble man will buy the property and restore the well's mouth to its original appearance; the model for which

seem never to have needed a well here, sad non that it is dry they do not miss it. Why, then the great labor and expense of digging it only on the supportion that it was dug by Joook. He bought a piece of land, that be might be independent of the neighborneg tribes in regard to posturage, and in order to be equally independent in regard to water, he was compelled to dag a well on his own land. Had he

not been a stranger in the land, the thought could not have occurred to ham. The very exintence of the well, then, is proof of the serip tural tradition that Jacob dug it. About six handred yards north of Jacob's well is the touch of Joseph. The tomb itself is in the shape of a modern grave, built of feet long, three feet largh, and three feet wide

stones and covered, with plaster. It is seven It is sorrounded by a stone wall twenty-five fect square and ten feet high, rebuilt, socordng to the inscription on a murble slab let into the wall, by a Mr. Rogers, British Consol at Danuscus, in 1868. The tomb is also modern, and was evidently built by the Mohammedans, for it has the shape that nuiformly seen in Mo hammedan gravoyards. But this modern work is only a reconstruction of the more ancient, and as Joseph was certainly buried in this immediate vicinity, I can readily believe that the

omb marks his burnal place. After examining these two sateresting ob jects at the mouth of the valley of Nubive, we rode along the valley, with Mt. Genzim on our left, and Mt. Ebal on our right, until we passed the town, and found our tents pitched at the upper end of it. We were now heads one of the most sucient cities in all the land. It was called Syebem in the days of Ahraham, and Sheekem in the later Old |Testament history.

and you have to classify the west is now touts.

of 130 Samaritans, decreadants of the original broken arch and over a rough heap of fallen stock, who maintain a syungogue, and still keep up the observance of three great Messic festivals, the Passover, the Peutreest, and the tuberascend Mt. Gerizim in solomu procession, and some charred pieces of the hones of the offer made there this year. The Samuritans believe the highest mountain in the world. Lieut Conder talking with the high priest on this latter point, told him just to look across to Mt. Ebol, and he could see that even it was higher J. W. McGARVEY

#### TRACT PUND

J. C. Lehmun, 5.00

#### GENERAL FUND.

# Our Rible Class.

Will some one plane explain Math. 12, 407
sends as follows: "For an Josius was three di
and three nights in the whale's helly; southall
on, of man he three days nod three nights in
and the eaght."

If he FAREA

and your Gol." Will be please explain Roon, 16-Will Bro, R. H. Miller please explain Roon, 16-17, 18. "For the kingdom of God, in not next and drink; but figiteopaness, and porce, simil Joy in the Gloy Ghott. "For be that in these things reveals Gloss is a seceptable to God, and approved of macri, P. M. COMMELL.

Wall some one please explain Jer. 12: 5. It reads as follows: "If there has an with the feetment and they have wenned thee, then how cause the contend with horses, and it in the hand of prace, wherein then trusteds, they avaired then then

Contributed from the contribut

## Home and Family.

LIFE'S WEST WINDOW. to stand a life's west window, And think of the days that are gone

As we watch from the western can As we watch from our warm, Reviewing our happy youth, We mourn for its wantshed promise

We slead at life's west windows,

We should all life west wholever, And term not neally every, To worsh our children's force. The mounties of specifying day. But our son must rel, our laps grow dumb, And to look from our windows our children Still looking from life's west windows,

And we know we would not again Look forth from the enstern bather, And live over all life's pale. Anogh life's'realsght be brilliand, its minet is serest, ince it brings looged-for rest to our wonry feek.

#### NEVER

Never exaggerate. Never betray coulidence

Never leave home with unkind words Never laugh at the misfortunes of other Never give a present hoping for one in re-

Never speak much of your own performan Never lend an article you have borrowed unless you have permission to do so over forget that if you are faithful in a few

things, you may be raler over many. Never exhibit too great familiarity with a ew acquaintances you may give offence Never fail to offer the hest and ensiest sent in

the room to an invalid, an elderly person, or a Never send your guest, who is accustomed to

a warm room, off to a cold, damp, spare hed to

#### WHAT A MOTHER CAN DO THE late Hon. Thomas H. Benton, for this

ty years a United States Senator, said: My mother asked me never to use tohncoo, and I never touched it from that time to the present day; she asked me not to game, and I have not, and I cannot tell who is winning or who is losing in games that can be played. She admonished me, too, against hard drinking; and to whatever usefulness I may attain in life, I attribute it to having complied with her pions and correct wishes. When I was seven years of and correct wishes. When I was seven years o age the asked me not to drink, and then I made resolution of total absti ence; and that I have adhered to it through all the time, I owe to my

#### TALK TO THE CHILDREN.

HILDREN hunger prepetually for new ideas. They will learn with pleasure from the lips of parents what they deem more drudger to study in books; and even if they have the minimization to be deprived of many education. the mistorium to be deprived of many educa-tional advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company they enter, dull, silent, and uninteresting at home among their chil-dren. If they have not meetal activity and manufactures autilistic, both mental stores sufficient for both, let them se what they have for their own bouseholds. A silent home is a dull place for young people— a place from which they will escape if they can How much useful intermetion, and what un-conscious, but excellent mental training, is in lively, social argument. Cultivate to the ut-most the art of conversation at home.—Methadist Recorder

> HOME BY J. P. EDERSON,

WHAT a world of thought is expressed in W the word Home! It does not only con-vey the idea that it is the place where we get our meals, sleep, and where we labor, but the thought goes beyond this and presents itself to as as the center of earthly affection, aroun

qualities which tend to make it a Home in ev ry sense of the word. We endeavor to make our hom

to render them comfortable and convenient but we will seen have to leave them to other and take up our abode with those who has gone before us. But to the Christian the thought his no terror, when his confidence is stayed on the comforting words of Jesus. "I are to prepare a place for you, that where I am yo may be also." A home beyond the Jordan o death for the redeemed of all ages, of which it deske for the recent, and the seen, nor ear heard neither bath it entered into the heart of man the things which God hath prepared for then that love him."

#### RELY ON YOURSELF

T is related of Stephen Girard, that he had a sworte clerk, and he always said "he in ded to do well by Ben Lippencott" S when Ben got to be twenty-one he expected to hear something of his tuture prospects, and perhaps have a helping hand in starting him perhaps have a holping hand in starting him in the world. But the old fox carefully avoided the subject. Ben mustered courage. "I suppose I am now free, sir," said he, "and I thought) I am now free, sir," said he, "maf I thought's would say something to you as to my course. What do you think I had better do?" "Yes, yes, I know you are," said the old millionare, "and my advice is that you go and learn the cooper's trade." This application of ice nearly free. Here froze Ben out, but recovering his equilibria he said if Mr. Girard was in sarmest he would do so. "I am in earnest." And Ben forthwith sought the bust cooper in Spring Garden, be-came an apprentice, and in due time could make as goods barrel as the best. He appeanced to Mr. Girard that he had graduated, and was ready to set up business. The old man seemed gratified, and immediately ordered three of the best barrels he could turn out. Ben did hu prettiest, and wheeled them up to the old man's

counting room. Mr. Girard pronounced them first-rate and demanded the price. "One dollar each," said Ben, "is as low as I can live by." "Cheap emough, make out your bill." The bill was made out, and Mr. Girard settled it with a check for \$20,000, which he accompa-nied with this little moral to the story: "There take that, and invest it is the best possible man-ner, and if you are unfortunate and lose it, you

will have a good trade to fall back upon which will afford you a good living.

## NATURE'S HARPSTRINGS.

"Walk through the woods, joyansly thrilled By the wild concert of oriential sounds. . In God's great estbolicali"

Nature is full of wonderous harmonies. cchoes are heard far and mear, while her sweet strains kindle in our hearts responsive joy. Let us sing the beauteous Spring, the gloriou Summer, and the golden Autumn. Through out these seasons in their harmonious rounds

we hear voices tuned to gladness and rong. One being now intuitively bests with rapture and praise amid these innumerable harpstrings in Nature's own great orchestra. In the vernal season, smid bods and leave and flowers, out in the midst of the forest soli itudes, in the green messions or by the mur-

muring streams, how sweet the harmonies from the overflowing metodies off the feathered throng! In the leafy, shady retreats of Summer land, how the outbursting strains from grove and brook, and myriad leaf-tongues swell the glid refrain into joyous ecstacies, till the fields and woodlands with the heavens above us, in thrilling minstrelsies, flood the hills and plain thrilling minstrebles, flood the hills and plainst. So too in Autumn, when on every hand is seen beauty and plenty, what unbounded an-thous go up to field from the vast Selds of earth! Hear the wonderous echoes of joy from the great organ of Nature, that rive and fall in one rast harmony of sound on the high head-lands, down upon the occur above, and in the giowing forests of the fiding year. What hymns so glorious and full of glad hallelujate as these great "harvest homes" of our favored

Hark? It is God's own grand chorus that reeps symphoniously over every field, by a ream and in every woodland. stream and in every woodstane, "the own new temple," ere man worshipped in sametures reared by hands. How sweet, joyous, and exul-nast indeed, these strange yet welcome barp-strange of Nature. Then a sweet, tranquil silence succeeds like the cadence of pealm, when

"Only the others rise mile I hear With the wild resport hymn, And beastically clear, The robin's plointive song!"

# Copies of the Man.

Par Sultan has discumed a reserve force of

Turne are 200 tons of standard silver dolls ored in the Treasury at Washington. THERE are fears of great distress among the

THE Evaugelical Mennonites expel all mempers who have insured their lives, and two oun sters have been disciplined of late for this

SINCE 1849, new translations of the Bible tare been made in 216 languages. In com-cures a switten language had to be formed tor the purpose. In Madagascar a company of

rs has been sitting for over ten years

HERE are a few interesting points for the young man who thinks he can't work for less than four dollars a day and board to cut out and paste on the back of the Saratoga trunk he will probably check for Alaska or s tunt sen-port town as soon as be reflects upon the state of things in the civilized world. The following is the report of the different United States Consurs in the old world, and shows a startling comparison with trade moon own country: "Wages in the United States are double those in Belgium, Denmark, France and England; three times those in Germany, Italy and France, and tour times that of the Netherlan That prices of the necessaries of life are lower in the United States than in Europe. A laborer in the United States, were he satisfied with the scauty fare of the European, can pure like food for less money than in Europe. French working people with far less wages, are happier than the working people of Gre un, who receive the highest wages in Europe on account of the stendiness and economical traits of the former. That more misery results from strikes, drinking, socialism, and commun ism in England and Germany than from sil the other causes combined." This is good news to the temperate, steady American, be he labor or artisan. The man who is always out of a b, and grumbling because his family are st ring, is the same flighty fellow who thinks his labor worth about 50 per cent more than that of anyhody class, and the quicker he settles down with the times the better it will be for all parties concerned. It isn't so much what a man earns as to what he saves at the pressu

#### SPELLING REFORM.

AN ADDRESS DELIVERED BY E. O. VAILE, OF THE CHICAGO HIGH SCHOOL, BEFORE THE TRACHERS' INSTITUTE OF STEPHENSON COUNTY, HA.

ADIES AND GENTLEMEN: In presenting the matter of Spelling Reform to you to night I must ask you for the moment to lay aside all the knowledge of English spelling which you have acquired, and to imagine your self little children again, just beginning the tollsome ascent of the hill of knowledge. By practice and repetition we become account the absorbitics and monsistencies of on illing, and we fail to recognize what a pre costerous thing it is. It is only when we put surselves at the starting point again and loc along the road we have gone that we see wha a difficult task has been required of us; hos we have been compelled to labor without an necessity or profit: how our remon has been dwarfed because we have been forbidden to us it, and how we have been punished or mortifier if perchance our reason did lead us astray, and perhaps to spell according to commidm sens rather than the spelling book.

Suppose, now, you are a little hoy and have just learned that p-i-t-y spells pity. How much spelling ditty? Not at all. If a sensible child you follow your instinct and feeling o nalogy you will say d-i-t-y and must be work Now comes the word city. Shall you spell it like pity or like ditty? Sometimes you thin one way and sometimes the other, and ar n laughed at, until finally city with one settles down in your mind as a mere matter of memory, and not at all as a matter of reason. You are allowed to say do-le for dole, and ould like to follow common sense and asy bode for bowl. But no. There you must throw away your common sease again. It will lead you wrong. You learn touch, and like or

satelligent boy you say mouth for much, sad here you are put down in discrete; and all because you dured to use your intelligence You learn propel with one it but we must not ollow the auxlogy when spelling foretell and gazelle; nor may those two be alike. But one must end in II and the other to He

Foe is all right; but not so with mor for no, nor knee for know. The more common sense you have, the worse for you in learning to pril; and if you happen to have but little of that precious article about you to-day, I have no doubt but that it is due to the violent way n which you were compelled to throw it aside when learning to spell your mother tongue. Look at a few more of these words which ye aboved over when in the first or second reader

One. but not oneder (wonder) dwo Dry. de (die) Sperch. speek Schism. schink (sink) whitch (which) Sconrge, ourge (urge) Dirge, marge (merge) Breeze obsezo (obsesse) rongue (rung) Opaque, taque (take) Wright, Height. reight (rite) Aple. smaisle (smile) Laugh, baugh (balf) Through dough (due)

Enough, stough (stuff) etc And so I might go on for a long time, using only the more common words, which we are taught in the first four years of school life. I am not indulging in exaggeration. You co take any spelling book and find these inconsistencies by the dozen on every page.

If myrrh be wir, why not syrrh sir? If through be three, why not tough too? If bough be boon, why not cough com? It noses why not bouse for boys? If colonel be kernel why not infolonel for infernal? If neighbor

It has been mathematically demonstrated that the word "scissors" can be spelled in 596,580 different modes, and have analogies to authorize each spelling. For instance "schmsyrrhee" is judged by the representations of its sounds

#### Correspondence. Three things write we cate yee, that your jey may be full -John.

From Greasy Creek, Va.

OUR Love front presed off pleasantly, a Love feat indeed. The largest rowd ever known at our church. Eld. B. F. Moonsaw of Rassucke, and D. C. of Moutgomery, were with us, besides a number of numbers of our war county. One taptized, Eld. B. F. Moons of the county and the preched a few days. Two more aptiz d and two applicants. We regret that our brother could not stay louger. Quite interest manifested. C. D. Hyllyn.

WE had a very cojoyable feast. Brother John Wise of Bond Co., was with us and preached the word of God with great power. Other ministers were present, but brother Wise was the main speaker. Although there were no additions to the church, there were many good impressions made upon the minds of some good-meaning people, who have expressed their willingness to obey the Gospel in its primitive purity. About one hundred and seventy were reated around the table of the Lord. As I am and looked upon the young people before me making sport of the examples of their Redeemer. and of us because we obeyed them, I thought how great were the trials of the young soldiers of the cross, and how great our enjoyment is we only prove faithful-to the end,

Meeting continued over Sunday. On Sunday evening brother Wise delivered a discourse on Christian baptism, which we think is beyond successful dispute or contradiction. He explained some of the various objections action of haptism, the unity of the God-hand and the meaning of sprinkling, pouring and in-mersion, and compared them to the word hap-tize. Men may scoff at the saints of God here in this world, but there is a time coming when they will remember their folli W. H. MILLER

#### From Willow Springs Knappe

WE had a frest of love. Saints were a to rejoice and sinners to weep. Wires mie hanny to see their husbands go down into the flowing stream and be harred in holy bantism. Three have been added since my bet report, and we think there are quite a number almost ready to come. We had quite a number of ministers with us. About these hundred communed and some could not get to the table tion could not all got in the house. May God

> E W Front From Plymouth, Ind.

UR feast of love is past. We commenced meeting on the 17th of October. Brother Isaac Billhimer was with us and labored fath fully. On the 20th brother John Metzg-reame and on the evening of the 21st, brother John Barnhart came to assist us. We held a choice for two speakers, and the let fell on two of our visiting brothren, Jacob Seiders and Auron H. visiting brathren, Jacob Sciders and Auron II. Kreighbaum. Five brethren were called to the deacon's effice. May they prove faithful to their culling is my prayer. In the evening we gathered around the tables to comm-morate the sufferings and death of our aderable Redeemer. The house was nearly full of members. We had splendid order. Four were added to the church by baptism. JOHN KNISLEY

The D-bate

N reading the debate between Stein and Ray, our mind often wandered out after these men to know them personally, and we some-

Having read the description of the person of Christ; how characteristic he was in all humility and meckness while among men, and know ing that he wanted his anostles and ministers in this respect, we pictured these men before us in this light, and while we think the former corresponds pretty well, we must say we had to sk the latter would not hear more s to the Church of Christ than a war officer and we telt sorry for this. But a man who holds forth to be a "preacher of righteonsuess" and to proclaim the Gospel as it is in Christ, and usesuch language of derison and meckery, must surely be in gross ignorance of his position or else is a full hypocrite. We may be wrong in our impressions, but this is the conclusion we Lincoln. Pu.

Notes of Travel.

Dear Brethren:—
A FTER a long authorization of a pleasant trip
and for the ever-cherahed manna for the and for the ever cheeven. morning of the 26th of September, to attend the Love-least in Neovho county, near Parsons We arrived at brother Solney Hodgden's the same evening, and after enjoying a good night's rest went to piace of meeting, at brother Joseph Garber's, where quite a number had already assembled. Brother A. J. Hixen favored us with a very able discourse which was relished by all present. In the evening met to comrate the sufferings and death of our Lord and Master. What a refreshing sesson this is our weary souls when brethren and siste King Jesus, who is the

foremore we met in the tent for Children's Meeting, conducted by brother Eshowed, and also in the eveningthree baptized during the meeting. While dering along the streets of Pearl and of our dear sister who was lately soutched from our side During this meeting we had the pleasure of During this weeking we had the pleasure of forming the acquaintains of brother and sistes Eshelman, brother A. J. Hixon, and many oth are whom we shall long remember. From these we went to Bourloin county to the com-munion. On our return we had the pleasure of hearing brother Eshelman speak on the subject of happiness. It is very pleasant to meet our dear brethren and sasters, but the parting hour soon comes. Yours in the hope of eternal life Many Hear

From Labette Church, Neb.

() UR Love-feast was held on the 11th and 12th of October four miles north of the Indian Territory, at the home of our esteemed triend Harrison Rackels. We had an enjoyable worson, and one that will be long remembered. This was the first meeting of the kind ever held in this part of the country. Brethren Robert Elgorounb and Murtin Neber, from Grawford Co. Kansus, and David Bare from Noble Co. Co. Kansa, and Mario Balle from raws.
Indiana, were pre-ent and held forth the work
with power. During the evening services there
was good order and attention. There are thur ers good order and attention. ty-five members in this aburch, and we desire incore prayers of the Brotherhood in on behalf and ministers to come and preach for would do well to settle here. Any information will be promptly asswered by writing to me and three-cent stamp. My address is

enclosing a three-cease Allamont, Labette Co., Kansis.
C. H. Kingery. From DeWitt, Mo

TEP us live as we profess, and try and so how close we can live to our Savior and be Church. Let us be on our gazzed how we raise our children, and not put on them what would not wear ourselves,

family prayer and show them that we intend to do what is right, and not try to teach them what we don't live up to ourselves. Children are close observers, and very room see our mixtakes. God has given these little children into our care and we should be true to the sacred trust committed to us. We need divine grace to help us to discharge our duty faithfully. May God help us all to do what is right, and at last, when we are done teaching and laboring her in this world, he so happy as to meet among the blood-washed throng in the beautiful land es made an imaginary picture of them to our

Marta F Review

From Silver Lake Neb

FFER our greetings of love and good will to the saints in Christ Jesus throughout be Brotherhood, I desire to say that we, the soluted brethren and siders in Alams county, Nebraska, held our little communion meeting at Selver Lake, and we feel to thank Him who releth the heavens above and the earth b for his tender mercies and loving k On the 9th just, brother James M. Bailey and ife arrived from Jewell Co., Kappas, bruneing with them brother Wagoner of Red Cloud. Nebraska, and the spacious tent nuder which smeet songs of Zion to the praise and glory of God. On Friday, Eld. Allen Ives and Bro H P. Brinkworth trom Burr Oak, brethren D and Montgomery of the Limestone church and brother B. F. Stump and funtly nrived. We were much gratified to have our dear broth-ren assist in declaring God's truth and we fell

greatly to rejoice for our happy privileges The meeting opined on Friday evening. On Saturday morning Bro. Brinkworth addressed as from Rom. 8: 1.—Fruits of the spirit. In the afternoon we met for examination services. the brethren leading our thoughts to the importunes of a due preparation for the sole ercises of the evening hour and prove our selves worthy to particke of the szered embleres Dear brethren and sisters, how carelal should we be of our conduct for topgoe cannot ex-press the weight of sorrow, the haptism of sufterings, the agony and bloody awent that our Savior endured prior to his shamoful deuth upon the cross for you and me. About twenty-live members surrounded the table of the Lord. Our hearts burned with love toward those who were spectators, for we desire to see all practice

Supper at the end of the world when Jesus will be present and serve us May God enable us to look unto him as our pattern. Services Souday morning and aftern a dear young so-ter presented herself for hap tism. Then we repaired to the placed waters of the little Blue, where, smidst the shades of the vening, she was calmly buried beneath the iquid wave. May she be a tright and shimin ight and at last meet, her Savier, in the hom of the blast. Others were almost persunded. trntls, and may we be enabled to scare

word and be willing to go where he lends.
We leader our hear-felt thanks to the dear
We leader our hear-felt thanks to the dear
THURBANY, Aug. 23th—This beautiful
borded in the good cause, and to the kind friends at the lower meeting-house—Welty's. We

From Mt. Morrie Diois

A S it is always gratifying to the members a family to learn of the enjoyment of a rellers in local churches-members of the of Christ-part of the great spiritual er, and since our Love-feast meeting co-sed off so pleasantly, we thought it would teresting to the dear ones in Christ who could not be with us to read a sketch of the proceedings.—Hence the following:

The day being the 32nd inst. we met at 10:00 A M in the Silver Creek house of worship, a large commodicus building 5 miles north of attendance, by some estimated that 500 were present in the evening. I believe twenty-one ministers were present from Northern, Ill., and

Eld. S. M. Forney of Southern Ill., also Eld. J. Quinter, editor P. C & P. from Huntingdon Pa, who led in discourse in the forencon.

We made the following deduction: L. True, evangelical jaith gives ch

must not only possess faith, but faith must also 11. Faith means the system of truth. prehends all the Christian virtues. We believe that all bearers who have been begotten by the spinit or don, felt that we needed new access ions of strength from day to day under the niffuence of divine grose, in order to become core faithful, and rise to a higher degree of

perfection in the BIVING LAFR. Met again after dinner, when Eld. Hills addressed us on "PREACH THE WORD." He ex-deavourd to elucidate the fact that the "Wor of God" transcended everything else. That it underlies the groundwork of creation, redemp tion, ALL coop, and therefore it should be preached instead of the doctrines of human receds, because our salvation is not predicated upon the opinions of men, but upon the "wour

In the evening Elds, S. M. Forney and Onix ter tailed on self-examination to the edification of all. Bro. Hillery tailed plainly on the sub-ject of feet-washing, and we hope some be-clooded mud was convinced that "occupy" was

Brief remarks on the supper by brethrer Quinter, Stem and Hillery, when it was remark-ed that Love-feasts in the Primitive Church ere not discontinued until in the fourth contury, at which time they became so corrented being changed into leaste of hilarity that the thurch abaudoned them as the leaver of two evils, instead of correcting the error as it should have done Hence the corrupted state of mod-ern christendom. Good order prevailed during the services-about 550 communicants. We hope the spectators will not soon forget the iling solemnity

evaring sommity. Next day met at 9:30 n. m., and truly good ine and been kept till the close of the feast,— be 1st chapter of 2nd Peter was releated and read by Eld. E. Forney, after which the folling brethren spoke respectively.—Elds. David Rittenhouse, Daniel Deardorff, M. M. Eshel-man, L. Hillery and John Emmert.

e Lord b essed all of them with a thoughts and heavenly wisdom flowed from bu man lips while they warned sinners and admon-ished helievers. We hope the followers of the bleeding Lumb of Calvary left the house of prayor and praise feeling encouraged to continue in the right. Dear brethren and sisters, let u pray for one another, agonize for sur my we never forget Gethremane, Gabatica ato holgotha-but strive to be faithful to the end when we shall receive the immortal crown in reservation for us at God's right band. It will not be long until all of us shall "ones over the

Yours in Christ, W. C. Terter.

Echoes from the East.

who so willingly leat a helping hand. May the anticipated a joyful loveleast occasion. How blessings of heaven follow as all and bring as we love to see the herbiren and sisters from facand near coming in from all directions! There are the occasions that should, most of all, bring us down very humble at the foot of the cross and inspire as with renewed vows to our Lord and Master. Brother Edward Miller of Hag retown opened the meeting, when brother Adam Pyle, hishop of Back Creek Church, preached a discourse upon Heb. 4: L. Brother David Kous-ley of Lower Combertand bore testimony to the try to a not stated that people are very realy to scrept invitations as appear on notices of pic-nics and so on, but when they are invited to the Gospel feast of spiritual things they are care-

The claims of the Gospel were presed bome to all both in the discourse and the testimeny. In the afternoon brother Ephraim Sto-ner addressed us from Rev. 3:4. He insisted upon honesty among our brothren in this evil upon necessy among our terrares in this evid day, and/gave out an earnest caution against the prevalent aim of dishousity in busines deal-ings. He also urged trutholness as another virtue of our Christianity. He and that a say-ing med to be correct of some men that "their word was an good as their bond," and we were exhorted to attain to such a desirable a of public recognition. After a short intermission the neurl self-

examination service was held. The Gospel propriety of the sisters' head covering was explained. We often wooder that there should be any susters who have not advanced in grace so for as to understand the necessity of this "pow-er" on their heads. The brother said the harifi-is the natural covering, the bounet is the artifical or weather evening, but the plain, white cap has a spiritual eignificance which every sister will be happy to comprehend. It was said self-examination should be done daily. To commune unworthily was condemned apostle, and no one desires to commune unworthily, hence strict self-examination is necessary.
We may see others in fault and lose sight of urselves. Hence, self-examination is hat we may appear worthy guests of the Lord's

The Love-frast followed "when the even was come." The meeting was very enjoyable and will long be remembered.

Sunday, Sept. 28th-We attended services at

our town useding-house this evening. Brother Jacob F. Oller addressed us from Rom 8:14 "As many as are led by the spirit of God, they are the sons of God." True Christians are the sons of God. A true Christian is a true follower of Christ, walking in all His commandments and ordinances as laid out in the writings of the New Testament. They are born again, created new creatures in Christ, adopted into God's family on earth,—self is in subjection, Christ is master, the Christian is servant and follows the Master. The sons of God on earth are they who by the spirit of God are led into all trath. May the labor not be in vain, but Zion built up and souls saved.

Sunday Oct. 5th.—The discourse we beard this morning was on Mal. 4: 2. The text was this morning was on Mal. 4:2. The text was written by a prophet's pen ahoat 400 years better Carist. The prophet had Christ in mind as he "Re that should come" to redeem. Now we look upon Christ as He that did come and fulfilled the prophecy. Hence He is the Christ of prophecy and of hatory. The Sun is the greatest natural luminary, hence Christ is com-

pared to a San of light. The San sends its light apon the earth; so does He. The Sun warms us with its heat; so does He with His love. The first idel murshipper did homoge to the Sun of Nature; the true worshippers adore the Sun of Rightcoursess. The beauty and glory of the morning sun was compared to the untold beauty and the naveiled glory of the Sun of Righteourness. Christ's love for us was compared to the Sun's attraction for the earth. May His love be reciprocated in u

GROOMS S'ess

Sunday, O.t. 12th.—Busher Oller spoke from the 37th verse of the 34th chapter of Matthew. Reference was andle to Nosh Sith, exprisince, chridience and ministry. Application was made to our these, the hindrance to regigion, modern infialelity, and the certainty of Christ's som-ing again. May Be find us looking for Pin when Be cometh. What a pity that Be should come and find many of us sleeping over our duties! "Watch and pray," was the Master's watchword to his primitive disciples, and this should be ours to-day. He may appear in the clouds of Heaven any day, and time shall be no longer for the faithful dead and living. May we reign with Bim.

We Wannesboro, Po

### (haspel Success.

And they that be wise shall shine as in heightness of the ilrusament; and they that to many to rightensamen, as the sters forever a her.—Dan, 1213.

Lowell, Mich.-The uncotings at this closed with nine additions by baptism. Fr here I went to Manhattan, Iown, where had bee additions and two applicants. The meetings were closed when the interest was good, and with wreping eyes they begged us to stay longer. Bro. A. M. Dickey and self are sow on our way to Waterloo, Iowa, to att the communion there.

An Appeal For Help

WHEN we read the pages of the B. AT W. we see many letters of encouragement. where the brethren have been preaching, of Love-feasts, the different missions, &c. Here is and help till it? I am the only minister in Colthat can't be filled, and people starving for the Bread of Lile. Who will come and cettle here Bread of Lip. Who will come and cettle here and peach and at the came time procure a good bone? Butler county is forty miles from here are thirteen members and one deacon. They have good hard and cheap railroads, &c. For further information address brother Eli Ar-

Our feest'is post and it was truly a feast of love. We had no helpfrom abroad;—a crowd-ed tent 30x40, and the best order I ever saw. Brethren wishing to come West cannot better themselves as we have good land, good markets themselves as we asyo goal themselves as the second and living out what you proach. Who will come and fill this mission? Come on. Any wishing Purple Case, Dedge Co., Neb. (Printitive Chrisitan please copy.)

maghit, Summit, Butler county, Nebraska.

From Icwell Co., Kan.

BRETHREN AT WORK"-what aglorious D name it has! and such a good cause to be engaged in the work of the Moster! But ne engaged in the work of the Master! But are made to work, improving the talents that the Lord has cotrusted us? or have we our tel-ents baried? I fear too many of us buried our talents, and perhaps helped others to bury their.

There being no meeting of the Brethren to-day, I went to hear the "Church of God," as they call themselves. Their minister told us week's number were two baptized after meeting in that faith he were on his breast a gold bodge, that of a

We seed once in four weeks for preaching. We have no prayer meeting nor Bible Class. Oh how I long to be with the brettern that forght' not the assembling of themselves together, as the manner of some is, that I may bear the word explained every first day of the together and do one another good by way of encouragement. I pray that success may eroun your efforts. A. W. AUSTIN.

From Salem, Oregon,

Dear Brethrea

A CCORDING to previous arrangements with the Brethren in Southern Oregon, my Sister Sarah Root, of Coos Co., Oregon and I, started from my residence the 26th of August; stopped with the brothess in Albaoy, veyed us to the brethren in Jackson County, at which place we arrived on Sunday morning of the 31st, in time to attend meeting same

We remained in the neighborhood ten days. Had eleven meetings; communion meeting the 6th at which time and place we organized the church more fully, by calling two brethren to the dearen office. Brother G. W. Hoxie, of Applegate, Jackson County, is their minister. Hope and pray that the good Lord will bless and protect the members of this church, celled the Bogus River Gurch, and that the minister

to the unite. The levelures are low in must be not every mine scattered.

Applicance of the scattered is a second of the scattered is not a spiral acuta re-sist the insplicational, with two other means better raised to our company, and were to be the scattered in the same of the best. Such the same of the scattered is the scattered in the scat meeting in Applegate, at the Mussoari School-house. All this territory belongs to the Rogue

During our stay we were very kindly receiv ed and well treated by the brethren and oth Had pleasant meetings,-attention and order

On Monday the 15th we started on or On Monday the 10cm, we consider Church, Constor the brethren in the Coquille Church, Constor County. This church is situated on the west side of the coast range of mountain, about sixty

We arrived at Brother Harvey Luellen's, in Coos County, on Saturday morning, Sept. 20, where we remained with the brethren about eight days Had quite a number of meetings On Friday, the 26th, had our first District Meeting for Oregon. Business passed off very on meeting the 27th, at which time and place there were two brothren elected to the of fice of dencon. There were about fifty-five

Better order and attention I never saw. were added to the church by haptism. Elder David Barklow, Elder Peter Overholser, Samuel Barklow, J. H. Reberts, and John Root, are the resident injusters here. They have a

nembership of near seventy We had a very pleasant time, generally with the brethren bere with a good feeling. We were kindly received and well entertained. On Monday the 29th, we started for he

On Monday the 20th, we started for house, arriving at Rossburg the first of October. Here we parted with Brother G W. Holis and heather and Sister Vanhoum. Wife and I bourded the train Oct. 2nd, and arrived house the same day. Found all well; and test to thank the Lard for the bissing we empred, and we thank the brethren for their kindness towards we. We tested to the same thank the brethren for their kindness towards. ns. We trareled by rall about 300 miles, by private correyance about 340. Hope the breth-reu in the Atlantic States will think of us and pray for us. David Buowen.

# Fallen Anleep.

TROTSMAN.—In Elkhart, Iowa, Oct. 23rd, of consumption. Brother David Trotsman, aged about 56 years. Funeral discourse Amos 4: 12, "Prepare to meet thy God. L. W. Goughnon

HARADER.—In the Muple Grove Church, Norton County, Kansas, October 19, 1879 Sister Barbara Ellen, wife of Brother Indu L. Harader, aged 23 years, 8 months, and 16

Sister Harnder was daughter of Brother obey the Lord in all his requirements. She was sick bee days; and never was heard to man mur during her sufferings. She beaves a kinbusband and worthy brother, and two little children, youngest ten days old. Funeral by the brethren, from Isnish 40: 6, 7, 8. N. C. Workman.

MOHLER.-In the Askland Church, Ashland County, Ohio, October 22ud, Brother Levi Mobiler, aged 71 years, 3 months, and 5 days. Funeral services by the writer and George Worst. ISAA: KILHEFKER.

MILLER,- In the Sugar Creek Church, Al lea County, Ohio, Oct. 12th, Sister Sally Miller, consort of Brother Jacob Miller, aged 64 years loss two days. Funeral by the brethren, from Rev. 14: 13.

treatment, from Revi. 12: 15.
The subject of this motice was much devoted to the cause of Christ, and said, in a dying hear, "What a blessed thing it is to die a Christian." She leaves a family of sons and daughters to moura the loss of an affectionate

MilliER .- In the sam church, October 24th all Light.—In the sam church, Orbober 24th, Broiber Aorahau Miller, som of Brother John G. Muler, aged 28 years, 3 months, and 29 days. Funezal by the hreshren, from 1 Pet. 1: 24, 25. The unbject of this notice leaves as affection-ate companion and two children to mount the to of a kind and bumble futher.

cornectly coutend for the faith once delivered Boks, Funghists, Tracks, sta, for falls at the Office. Any Religious or Bistorical work to print scat on receip-of publisher's retail price. In sending for books alway, goes led The name of the book. 2nd. The name of the surbor. 3nd The oblerance of the publishers:

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WE insert the following native for favors reorived from the C. B. & Q. road, and express a hope that we may ever be able to reciprocate such privileges, for by this means we were enabled to preach the Gospel to the loved ones in Kacsas and Missouri.

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W. U. R. R. TIME TABLE

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Lung 2: 10.

Vol. IV.

Lanark, Ill., November 10, 1879.

No. 46.

GENERAL ,IGENTS

THE BRETHREN AT WORK

TRACT SOCIETY.

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Element Paon-From North Manchester, Ind. David Youace; Report of Funds -J dm Umpler From Maria, Pa.-Lottre Lettinger; From Low er; umberlond, Pa.-J. B. Garbor; "Misrepresent

STEIN AND RAY DEBATE Prop. 2d. Baptist churches possess the Bi ble characteristics which entitle them to

regarded as churches of Jesus Christ. D. B. Ray, Affirms W. STRIN. Denies

RAY'S 2D APPIRMATIVE. M. Stein's "negative" opens by charging us with an "attack upon the Brethren" and 'def at"! Not true. His "first argument" is the charge, without proof, that "Baptist charches are not truly regenerated;" because they have "legal license" to fulfill the lusts of ficeb, according to "Gal. 5: 20." Horrible! Paul

Now the works of the flesh are manifest which are these; adultery, fornication, uncleanness, luciviousness, idolatry, witchcraft, hatred, ce, emulations, wrath, strife, seditions beresies, envymes, murders, drankenness, revellings, and such like

Was Mr. Stein, while a Baptist, guilty of all these crimes? Baptist churches do not "en-gage in war on any account," with carnal weapons. He knows better. His "Negative Arg. 2," is the unfounded charge that "Baptist churches have not repented of" their "ouths." This charge of profane swearing is not true The individual command to "swear not at all" does not prohibit the legal 'oath for confirmation," in a court of pastice. (Heb. 6: 16.) Jesus himself, when on trial, refused to answer tall be was put on oath. The high priest said unto

I adjure thee by the living God that then tell us whether thou art the Christ, the Son of Jesus saith unto him, Thou hast said,"

Mr. S admits that haptism is a "solemn outh His coarnes about war and kissing have been discussed and will come up in another place. He also perreris our argument on "re-peatano-into life." While in must of order procedes faith with the heart, it is also true that rependance receives into locart both as well as True repentance and faith are correlative they cannot exist separately. Faith and spirit moved. He did not done to tone's our aroun

ments based upon the testimony of the proplets upon the testimony of Jesus, and upon the testimony of the spostles. His 'fourth argument' charges that "Baptist urches" deny cartan Bible phrases cone re

The charge is not true; we only deny the Romish interpretation that teacher bapteons stration. These passees were fully exami Stein surrendered, so far us to admit that r but the "recesserated" use to be hantized. One must be baptaged as a child of God, or as a child Will he go back to the doctrine of his church, that a child of Suran ought to be

haptered to make him a child of God? will be We must haptrze one without sparitual life; or we must baptize him after regener-Answer, yes, or no; must we implize a child of God? yes, please do answer, must we baptise a child of the devil to make him a child

of God? say, yes or no. Do, do, no.
Our first Baptist characteristic demands Spiritual regeneration-the new birth-and spiritual life, as essential to baptism and church

This developes the great fundamental his demarcation between the churches of Christ and those of acti-christ. The Romich, with other anti-christian churches, holds that the unregenerate children of Satan should be bap uzed and received into the church for salvation On the other hand, Baptists with one voice con tend that none except the children of God should be received to bactom and church men sership. Our friend's church, on this point, tands with anti-christ. In support of this characteristic, we introduce our

Arg. 3d. That this pencliarity is sustained secause love to God in expential to baptism and church membership. No one can be scriptural ly baptized till be loves God. Jesus said: ye love me, keep my commandments." John 14: 15. None should dure to attempt to keep the command to be baptized till he has the love of God in his heart This our friend dore not deny. The curse of God rests upon those tha "love not the Lord Jesus Christ." Ist. Cor 16 22: but "Love is the fulfilling of the law." Rom 13: 10. (a) This stands as our first proof under Arg. 3d. As we were totally unable to meet the demands of the law, Jesus fulfilled the law

for us; and when the enmity of our hearts is slain and the "love of God is shed abroad in on hearts by the Holy Spirit" (Rom. 5: 5), th Christ becomes "the end of the law for right ousness to every one that believeth." Rom 0:4. It is evident that every lover of God baving fulfilled the law, is justified. 1st. Ev-

ery one must love God prior to baptism and church membership. 2d. But every one that loves God is justified. 2d. Therefore, every one must be justified prior to baptism and church membership. And as none are justified prior to spiritual regeneration, therefore, regeneration must, in the divine order, precede haptism sad church membership.

(b) John says: "We know that we have po ed from death unto life, because we love the brethren. He that leveth not his brother shed th in death." John 3: 14 Every one that toyeth him that begut, loveth him also that is begotten of him." John 5:1. Every one that loves God, the Falker, 'eves the children of God. tan p.mi.

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with the church, but "because we love the brethran" 1st. Every one must lave the brothren prior to haption and church membership. 2 But every one that loves the brethren has pass must pass from death unto life prior to baptism

and church member-hip. This settles the Bup-tist ductrine that spritted his most precish buptism, as the Bible doctrine. (c) Jenus of the "Wherefore I say unto thee, her sins, which

tre many, are foreigen; for the loved raugh; but o whom little is forgiven, the same leveth little." Luke 7: 47 Hore the Sarjor makes lose the evid

sincfo-gio-n. 1. Every one must love God sator to baptions and church member-hip. 2. But every one that loves God has his sine for given. 3. Therefore, every one must have his ins forgiven prior to baptism and church membership. And as those who have their sins forgiven have been "represented," therefore the Baptist doctrine that regeneration precedes b tism and church membership, is sustained by the Bible. (d) John says: Beloved, let us love one another; for love is

of God; and every one that loveth is born or God, and knoweth God. He that loveth not, knoweth not God; for God's love." I John 4:

Yes! "Every one that loveth is born of God, and knowsth God." Does our friend deay? 1. Evety one must love God prior to haptism and

thurch membership. 2. Hut every one that loves God "is born of God and knoweth God." Therefore, every one must be born of God and know God prior to baptism and church

Mr. Stein will try to dodge this by perverting

the scripture that says: "For this is the love of God, that we keep his commandments." keeping the external con God manufested; but the "love of God must be shed shroad in our hearts" first. Our Arg 4th is drawn from the pattern of the tem

ple, which was a type of the church. This ": the house of God, which is the church of th living God, the piller and ground of the truth 1 Tim. 3: 15. The materials of the temple were ting because they were previ-

saly prepared. Read; 'And the house, when it was in building

was built of stone, made ready before it was rought thither, so that there was peither hamner, nor ax, nor any tool of iron heard in the house while it was in building." I Kings 6: 7. So in the "spiritual house," none except "livey stones" are to be put into the building. Pe-

"Ye also, as lively stones, are built up a spirtual house, an holy priesthood, to offer up spirtual sacrifices, acceptable to God by Jesus

But our friend's church would have tones—children of the devil—put into the case to make them the children of God? Paul says: "Now if any man build upon th apadation, gold, silver, pretions stones. wood may, stubble; every man's work shall be made numifest: for the day shall declare it, became it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

But our friend's church would have the "wood bay, and stubble" built in, boping thereby to srepare the material by putting in the house!

Shall we put gonts into the told to make sheep of them? This is too absurd. This funlamental Baptist characteristic-that demands regeneration-the new buth-sad spiritual life as essential to baptism and church membership, is sustained by a host of witnesses. Baptists stand against the auti-christian world upon this point. We predict that Mr. Stein will

#### WHERE AND WHAT.

BY C. H. BALCRAPOLE

Universalist propounds the following overy: "Where will the righteous be rewanted, and solut will they inherit?" There is a hidden trap in this question with

ch it is hoped some fresh vindication for the no hell doctrine may be caught. But it is only an inevitable gan for the entanglement and over throw of the error it is sought to holster, It is self-evident that the quarist has no true

conception of the real import of his proposition. The thought prohably never entered his mind that in the employment of the words "righteous," 'reward," and "inheritance," he has given up very westige of sound argument in layor of his pet heresy. Roward signifies tidelity to a postive standard of obligation, and merit as o uncted therewith; while inheritance signifies grace. Righteousness is the foundation of both An unrighteous man connot be rewarded with good, neither can be personally inherit even the provisions of infinite Mercy. Both are as impossible as being predominantly good and evil at the same time. If the querist will elaborate this truth, both as to the distinction and unity of its two fuctors, with reference to the world to come, it will not leave him a shred of fact or

principle in support of a Heaven for the ungodly. Let him give his own proposition an hon-est, philosophical investigation, and the inevitable conclusion will necessitate a future Hell, as absolutely as a future Heaven. The single word rightness, as descriptive of a part of the buman family, implies a different animus and finale as to the rest.

His query defeats itself. Are the righteons rewarded at all, as sucn, and have they any eritance prculiur to them? Here is a drestic pill which will thoroughly scrape his moral almentaries before it is "cast out into the draught." If he answers in the regulire, he is guilty of impeaching the Davine character, falsifying the Divine record, and destroying all distinction between right and wrong. Any child of the least ressoning capacity can see the force of this logic. If he answers in the affirmative he edmits an opposite class which is excluded from that inheritance. Grasp what hora of the dilemms he will, his heresy is gored to death Either alternative strips him as nude as of arent against the existences of foture tor ment, as a fish is nude of wool, or a cheep of

Here is the radical answer to his onerv Righteoneness is its own researd in this world and in the next. Righteouspess is the eternal law of God's own being, and they who share it with Him, will share its fruits partly here fully youder. The same is true of sin. The ourighteous can no more enter or enjoy the inheritance of the God-configured, than the Deicade, as such, can be joint-heir with Jenus on principles of equity. The doctrine of ignoring the law of character in the future world, is an out rage to common sense, and a stigma on christi-

Here is Christ's own answer to the others and what "Where I am, TREET shall my SER-VANT be also." John 12: 26. What of those who are not servents, as to locality? "He that preresent shall indeser ALL THINGS." Rev.

21: 7. Overcome what? Sin of course. Then to that is dominated by it as deburred from Heaven by the absolute law of moral being Hell and domination for the wicked is a more processity to which God Hunself most, do even esting homege. Universalism is the Devil's stroke of heresy. It makes the Bible a on and God an Infinite Idiot.

The sacred tears of those who never or eclm weep about matters of this life nobly at-

test the truth and power of the Christian religion. With such tears, however, joy is combin

# ADDRESS TO A SINNER.

SW TAR V. MECKLER.

O'HOULD you wish to be a Christian, And as such to lave and sie: You must search the holy Scriptures. And you'll find a Sarior nigh.

Should you read the sacred pages, And betimes begin to pray; You must take your cross up daily. And pursue the narrow way.

Should you wish your sins forgiven, By the promise of the Lord; You must then embrace the gospel, And obey the Savior's word

Should you feel so heavy-laden With the barden of your sins,
That they rise up and condeun you

O, embrace the Savior's means! Should you feel your condemuation

O, repent, believe the gospel, Yes, believe and be taptized. Should you then obtain a blessing When your sins have been torgiven; You can then proceed rejoicing, And pursue the way to beaven

Should you wish to be a soldier In the army of the Lord, You must then take up your arm Take the sword, which is his word

Should you see some ugly giant Use the weapons of your warfare Persevere to watch and pray-

Should you wish to gum admittance, To the chining courts above, You must enter by the door-wa Up the highway paved with love ald you wish to see the Savior. And to sam his great reward

You must square your whole behavior Should you then continue faithful In your calling to the end; You con then go nome rejoicing Having Jesus for your friend

OBJECT OF EDUCATION

# BY PROF. W. E. LOCKARD

HAVING thus, in a general, and im

perfect way, determined what ed ucation is or should be, and shown that teachers, generally, have failed to attain to a comprehension of its true meaning; let us apply another test to the efficien-cy of our schools. With the light we have, it seems to us that the only excuse or reason for the existence of any educa-

tion at all, is utility. This suggestion will, no doubt, expose us to relicule. Mawkishly sentimental people may turn up their noses and charge us with a want of culture, with being gross and earthly-minded, with never rising to the consideration of the wants of our spiritual and aesthetic on

ture. Very well, he it so This is the Age of Machinery, the Age of Industry. Everything is made subservient to the accumulation of wealth

Time was when ort was the goddess at whose shrine were offered the obla tions of the finest minds of the age. The energies of generations of art loving peo ple were concentrated to produce a mas terpiece in painting, statuary or archi tecture, while the people lived in wretch ed hovels, steeped to ignorance, filth and

to Jerusalem, with the booes of hun- is doing something useful. dreds of thousands of men, women, and

children. left its impress for evil on ages tollow ing. But its blind devotion to creeds, at once irrational and absurd, produced a reaction in the minds of shicking men, which led to the age of philosophy. In this age men began critically to examine the whole system of faith, and, dis covering its various imperfections, con cluded that where the parts were so de fective the whole system must be un worthy of credit in an advanced age of society. It is among philosophers that such a revolution commences, and it is among them that it is carried out and completed; but the results of their researches penetrate all clasers, and, finding their way from the summit to the base of society, reach finally the mass, where, sapping and ruining all convic-

produce a total want of faith. This produced the era of skepticism when instead of believing too much, men began to believe nothing. Wild chin took possession of men's minds, and vice, anarchy and bloodshed were the natural result. It was reserved for the Age of Machinery, the age of utility, to strike the happy medium, to sever the bonds of superstition that held the nations in their hideous costs, on the one hand, and to throttle a senseless skepticism, on the other; to evolve from the misdirected zeal, the fettered aspirations, the benight ed miods of the dark ages, a higher civilization, a oobler conception of duty, uniting men and nations in a closer brotherhood, and so building up the kingdom of Christ;-for they serve God who love their fellow-m

But how, do you ask, does all th prove that utility is the foundation of all sducation? We will see. As loog as men lived in an ideal atmosphere; as long as they would fight for an idea, the truth or falsity of which could have no possi ble bearing on the welfare of humanity: as long as they directed their efforts to fathom the unfathomable, to know the uoknowable,-just so long was society in a state of chronic unrest. One theory would arise only to be supplanted by

another. Like a huge pendulum, socie ty oscillated from one extremity of its arc to the other, at every swing sweep ing millions into bloody graves. But when men began to follow their natural instincts, when it began to be consider ed more praiseworthy to care for than to erneify the body, to enjoy rather than to despise the bounties of Providence, when each one began to pursue his own true and substantial happiness, then it was that wants began to multiply. After increased wants followed increased production. But human bands wer too slow and too feeble to keep pace with the demand, and the Elements were proved ioto service. From speculative philosophy and an ascetic contemplation of the hollowness and worthless life, meo's minds were turned to higher and better things. They began to in Production increased. Trade

Then sgain, history shows us states of winds filled the flapping sails of comsociety where whole nations, from the merce. Iodustry became the tutelary goddess. Her hum husbed the cries of their refreshing showers, and the whole the old man on the verge of life, have the inquisition, extinguished hate, best continent would become one wast soli swords into ploughshares and spears in-to pruning hooks. The cloistered monk, preserve the salubrity of the climate-This era produced a reingues has to pruning nodes. The closterest monk, preserve the saintarity of the efficient action which, raising the symbols of the pale scholar, the man of high degree (Excitainty) above. Cristianty itself, and him of low ettle—we see them all the trajel down of the water, and so one prining more the relies of mints and the striving for a common road, a substantial log life and beauty to spring up on or prizing more the refrest of same similar of soil. The light of divinity shines few side. Here again we see that utility equil-ther of Christ, than the virtues of good. The light of divinity shines few side. Here again we see that utility equil-the one, and the perfections of the old through the workman's face, and why? I sthe great principle that governs in the

er, strewed the roads from central Europe He is fulfilling the law of his being. He | material, and, by inference in the imma

The age of utility has been, so far, substantially, one of peace, of progress, of This was the Religious Age, and it fraternal love. The useful, then, is the highest object to be sought for here God has made nothing that is not useful. although in many cases their uses have not been discovered. Every plant has its virtue. Every weed that grows has its purpose to subserve. As everything was made for use we may conclude that utility is the first, and, perhaps, sole res son for the existence of any plant or animal or world or system or universe True, God has superadded beauty most things in nature, and perhaps to all things, if we could only see their beauty. But beauty, apart from utility, is an illusion. We do not gaze with emotions of delight upon unmeaning pictures, although their colors may be blended in the most perfect barmony. We do not listen with any very pleasur able emotions to musical chords when tions and the whole system of truth, they disconnected from their setting in the

The colors may be exquisitely blended, the chords may be in perfect hard ny, but if they are disconnected from their proper use, they fail to satisfy. The ocean is beautiful during a calm. In a storm it is sublime. When the winds blow and the hillows roll the spe sees the roar of the elements and thicks only of the grandeur of the scene. white caps chasing each other in frolic some glee, the breaking of the billows ipon the shore, the rear of the breakers. the anjesty and resistless power of the waves, fill him with admiration and wonder and awe; but he does not think then, of the great purpose of the elemen tal war that is constantly and forever ing on.

He does not consider that were it not for the lightning and the winds and the waves, the great deep would become one vast ocean of pollution and death; that no living thing could be found in its depths; that it would become one charnel house, a loathsome scene of float ing putrefaction. A sickening sense of desolaton and decay and death would weigh down the spirit. There would be no beauty there—for there would be ex-

istence without a purpose. If we look at the tiniest rivulet that trickles down the mountain side, or at the beautiful stream gently flowing through its valley, or at the mighty riv er flowing on in majesty and power un-til its waters are swallowed up by the ocean, we see that all their lives are of beauty. From source to mouth their course is always serpentine, winding in and out, here and there, always in grace ful curves. And while we are delight ed with their grace and beauty, and feel like thanking God that he has made all things so bright and fair. There is a deeper purpose in the windings of the rivers than the mere gratification of our sense of the beautiful. If the stream ran straight to the rivers and the rivers ran straight to the sea their channels would be furrowed deep beneath the surface of the earth; their sources would be drained; their waters become shallow vegetation in their valleys would die the clouds would cease to pour down

terial world

The mathematic glories of the skirs. In number, weight, and measure, all ordnined. Though splended all, so splender road of use:

The great economist adjusting all With prodent pomp, insemificently wise,"

#### IMMORTALITY,

BY L. CONCLASE

THE Jews believed that the soul is immortal. Christ and his apostles did not correct the error, if such it real ly was. Christ's purpose was to select a people for his name. It is therefore necessary to form character in order to be entitled to a blessed immortality. Speculative theology has led off many intelligent believers who depend more upon their own powerful (1) iotellects than upon the grace of God to enable them to see the truth as manifested by Christ. The Bible is a remarkable book out of which the followers of Christ can derive much comfort; while to the soldier of the cross it is a two edged blade to be used as a weapon of defense. It is so sharp that it can be used even for self destruction.

The writer has observed much and his experience has been varied and sad. having been led from one theologic speculation to another, just as a faithful, hard working mechanic cao be led from his legitimate business into some vision ary speculative enterprise. The first question usually asked, "Is the soul immortal?" Next, "Was the kingdom es tablished on the day of Pentecost"? Last, Is mamersion valid baptism without a correct faith in these things"? Everything is done to work up the imagina-tion, and that accomplished, the investi-

gator becomes an easy victim. Lately one of those religious fanatics was led to believe it his duty to kill his little daughter as an offering. One man who came out from amongst the brethren some years ago, would use the word "Duokard" in a derisive manner. A lit tle further on he would call them the Dunks," and floally the "Damb Dunks;" and all because he could not convert hem to his way of thinking. who have no veneration for their ow parents have still less for their Creator, and enougt therefore worship him is spirit and in truth. And this may account for the fact that so many who have embraced materialistic doctrines are now petrified in the cold abyss of infidelity. The monks of Saiot Bernard send wine

of spirits with their trained dogs to perishing travelers in the snow bound Alps. In like maoner has the BRUTHREN AT Work saved at least one from a congeal ing grave.

# INFIDELITY.

HAVE often wondered within myself whether the infidel is truly sin cere in his assertions. If he is, he surely Why is it that he demand such overwhelming proof of those who believe in inspiration, while he himself apports his belief with such puny, shal-

The gist of his argument in favor of afidelity is about this: That there are o many who profess Christianity and lo not show any different fruit from those who do not profess. Is this sound logic! Suppose the great firm of Rothschild give to every citizen of the United States one hundred dollars on condition that be a thing of the past. they send to them their name, post office, and husiness occupation. Now a numher of persons would send their names only, would they be very likely to get latest fashion, I must conclude that their the hundred dollars? Would this any evidence that there is no Rothschild? or that he never made the offer? This od in humility and a part in superfluity is the same kind of logic precisely. Now those who send their names only do not comply with the conditions named; and unto these may be likened those professors who have a name in the church but do not comply with the conditions of a true Christian. They are not benefits by their shallow profession only; there

It is a fact to be lamented that there are so many professors that do not adorn their profession with that piety and seal that is essential to that holy and glorious religion of the blessed Son of God. and by this formish an excuse, weak though it be, for the infidel to make use of in deaving inspiration.

fore show no fruit

Again, our public school system is acknowledged by the majority of our citi zens to be a good thing. Now there are some who do not avail themselves of its benefits, find fault to the system, &c Is this any evidence that the public schools of the United States are a fraud? Now these are like those who have access to gospel of Christ, but do not accept it; such as the infidel and bardened sinner, generally. They refuse it, not because it is not good and genuine; but because it does not suit their peculiar whims and odd notions. Do those careresting upon them concerning infidelity We believe they have just to the same pro portion as the infidel gleans from the life and daily walk of those careless professors. lathesame proportion do we believe they will be held accountable at the bar of God in the day of judgment. These are they who "cincify to themselves the Son of God afresh, and put him to an open shame." We are to be shining lights. Thus showing to the world that we have been with Christ. I think ev ery one would be much benefited if he would often read the epistle of Jude Also the second chapter of second Peter

#### DRESS

BY WART C. PATEOU

WHILE we hear much said upon the subject of dress, a few remarks may not be amiss from one acquainted with the writings upon the same, yet holding no extreme view. That our first parents were clothed in humility after their expulsion from the garden of Edea all would reasonably believe, and think that the present style of dress is not all in semblance as theirs were, none will deny. And the fact that the present enable attire for the ladies is encumbrous, need only attestation on their part, without any previous bias from any source. Admitting then the truth of these statements, what a valua ble acquisition would the fashion of plain and modest attire bring to the greater portion of our community at large?

While I am inclined to believe that this would be an advantage to all con cerned, I also believe it would be ap preciated by the many fathers and moth ers of our land, and the true moral worth of any person would not be estimated by the amount of superfluous dress worn, but rather by the walk, conversation, and daily demeaner of the one in view. cometh by hearing, and hearing by the general scheece, by which, all authors Theoreticability of the above needs only word of God." Rom. 10: 17. "The gos- are led, in setting and arranging tunes

I have often wondered at the advocate of plainness, dressing themselves in he coming style, and their children in the streauousaess emanates from impure motives, for how could a part be cloth and both retain the same principle. Does the fountain, (the heart) send forth both sweet water and bitter? Assuredly 1 Then I ask, why is it? and where is the consistency.

### DESIRING TO LOVE.

( VELSEW SELEKED VII)

O LOVE divine, how sweet thou art! When shall I find my willing heart, All taken up by thee? I thirst, and faint, and die to prove The greatness of redesming love,-The love of Christ to me.

onger his love than death or hell; Its riches are unscarchable;

The length, and wreadth, and height, God only knows the love of God-Oh that it now were shed abroad

In this poor stony heart! For lone I sigh, for love I puse: This only portion, Lord be min Be mine this better part. Oh that I could forever sit With Mary at the Master's feet!

Be this my happy choice My only cure, delight, and bliss My joy, my heaven on earth, be this-To hear the bridegroom's voice

On that, with humbled Peter, I Could weep, believe, and thrice reply, My fathfulness to prove!

Ok that I could with favored John. The dear Redeemer's breast! From care, and mn, and sorrow free My everlasting rest

Thy only love do I require-Nothing in earth beneath desire Nothing in heaven above; Let earth and heaven and all things go-five me thy only love to know,

#### "WHY DO YOU DUNKARDS PREACH THE LITERAL WORD SO MUCH?"

THIS question has often been asked I will endeavor to answer it. can give no better reason than this: Because we are commanded to "preach the word." "I charge thee, therefore be-

fore God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: Another reason is, our divine Master taught it by precept and example. Mark the word because it is "perfect of

2: 2. The apostles sent to preach by Christ, preached the word. We preach ing the soul." "The word of God is quick and powerful, sharper tuan any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a disheart." Heb. 4: 12. The apostle says, "let the word of Christ dwell in you richly, in all wisdom." Col. 3: 16. "Faith

to every one that believeth." Rom. 1: time, harmony, and melody, &c. Web-16. It is through the word of God we ster says, "singing is the act of utternog are changed, and sanctified, not one word, but "every word that proceedeth out of the mouth of God." 'Now ye are clean ate melody in the heart, as the apostle through the word which I have spoken would have us do. Singing in its pure unto you." John 15: 3. "Sanctify them through the truth, thy word is truth. We are regenerated through the word. Having been regenerated not from cor-

raptible, but incorruptible seed, through the living and enduring word of God."
(Wilson's Translation.) "The words that I speak unto you they are spirit and they are life." John 6: 63. We want to preach something that will do the soul good, when the shores of mortality are lost in obliviou's gloom; something more enduring than the fleeting breath; hence we "preach the word," and it bath been declared, "though beaven and earth pass

away, my words shall not pass away Matt. 24: 35; Mark 13: 13; Luke 21 Our Master says, "search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me. John 5: 39. "Seek ve out of the book

of the Lord, and read." Ion. 34: 16. One of old hath declared, "Thy word have I hid in mine heart, that I might not sin against thee." Pag. 119: 11 When the gospel is so pure, so per-

fect, why preach anything else? It is all the man of God desires to preach not part but all of it. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for cor rection, for instruction in righteous that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. "The law of the Lord is perfect, converting the soul;" "The testimony of the Lord is sure, making wise the simple." "The statutes of the Lord are right, rejoicing the heart." "The commandment of the Lord is pure, enlightening the eyes. The judgments of the Lord are true. and righteous altogether." Psalms 19: 7, 8, 9. This is why our ministers preach the literal word. Brethren let us "earnestly contend for the faith once delivered to the saints." "Preach the word."

#### CONGREGATIONAL SINGING. OF REVEY GARRED

MHAT singing is a part of divine wor ship, is generally admitted by all

Christian worshipers, and that psalms, hymns, and spiritual songs are admitted, and recommended by the Bible, is also I true. We have a variety of testimous throughout the Bible of holy men, and Christians generally, worshiping God by singing. But to comment on the neces sity or propriety of singing is uonecessa.

ry, all will admit.

We desire to direct our feeble remarks mainly on a cultivation of this branch of worship practiced by the Christian. The Bible gives no mode of singing, as to high or low, long or short, loud or But Paul says, "I will sing with the spirit, and I will sing with the understanding also." And in Ephesians 5:19, he says, "Speaking to yourselves in psalms, and hymus, and spiritual songs, singing and making melody in your heart to the Lord." This is the sum and substance of the mode and man ner of singing as found in the Scriptures Then as a matter of course, we are left to learn the art or science of singing a given, and gotten up by men world. And there seems to be but one

were to send over to America an offer to a trial to ensure success; and the vexed pel is the power of God, unto salvation They all regard, pitch, length, power, musical sounds by the voice." motive, "sweetly moving accents, flowing numbers has a benigu, winning and powerful infinence over the human mind." There is a power in singing that we can scarcely express; and othing in all congregational worship that is more calculated to unite, to equal ize, to kuit hearts together in reveren to the great I AM, than good singing. All can unite in this, saint and sinner. The unconverted singing without understanding does not prohibit the conver ed to sing in understanding, or with the understanding.

The Almighty has placed that vocal organ in men and women. It is for them to improve that; it requires time and cultivation. We have something in the fourteenth chapter of Revelation which implies something of learning to sing-And no man could learn that song, but the hundred and forty and four thousand." We must learn to sing. Many have found it difficult and gave up in despair; the gift not being so natural with them as with some others. It becomes Christiau parents to take an interest in teaching their children to sing. It is not a day's, a week's, or month's work, but it is a life's work. thank my father to-day for the salvice when but a boy, that I should buy a note book and learn to sing, as he could not sign and therefore did not wish his children to neglect that im-portant branch. Yet I must say to all my brethren and friends, that with all the labor and toil in that 'direction, we are still very deficient; but having a natural inclination for music, and feel ing the necessity and propriety of us all in general to press on, improve the time.

Young friends, brethren and sisters, and all, make good singing a specialty among yourselves, take advantage of all the opportunities you have. When in company you cannot improve your time any better than by singing. It is a very difficult thing for a person to lead a tun in a congregation properly when the congregation itself will carry the tune in a drawling, irksome manner. reader, bear with your weak writer in his manner of expressing himself. If all old and young would take the proper interest, and help us in this direction the work would move on much easier, and with more edification. Our aim is not to encourage any thing new or fast. Wa are commanded to "let our moderation be known to all men.

Therefore let us take advantage of our Christian privileges, not only in singing, but all other duties we ove to the Lord, so we may be ready and prepared to help to sing the soug of Moses and the Lan

WHEN a Christian missionary had labored some time at Balasore, a young Brahmio, named Jugunnatha, embraced he Gospel. Soon after, the brother of a native magistrate said to him, "Do you believe this from the heart?" Jugunoatha replied, "Yes." "Well," said the other, "we are watching; you are making an experiment; if you live a holy life, we shall know that this ground is true which Padre-saleh has been preaching for three or four years; but we have our doubts, and cannot believe; none of the Ooriga till now have embraced this religion; if you bear good fruit, reany will follow your example."

#### The Brethren at Work. PURLISHED WEEKLY.

M. M. ISHELMAN, S. J. HARRISON EDITORS I W STEIN

The Editors will be responsible only for the ral tone of the paper, and the insertion of an The incremen art Wone will be sent to address in the United States or Canada for oper amount. For the leading characteristic the name, as well as terms to agents see eight

BRETHREN AT WORK, Lonark, Carroll Co., 141.

NOVEMBER 10, 1879. LANGUE HA.

SEE "Misrepresented" on last page FORTY New students at Mt. Morris College

ONLY four more numbers of the BRETE AT WORK and the volume for 1879 will have In Bro. W. C. Teeter's report of the Silver

Creek Fout he was made to say 550 where he Bao, David Brower, Salem, Oregon, inform-us that he expects to take a trip to Washing-ton and Idaho Territories.

In No. 45, under "Reformers and the Infab-ble Word of Truth," "American clergy"

ould be Armenian clergy. THE committee of arrangements will meet in Lanark on the 17th inst, to make further pr arations for the next Ocnerol Conference. Ma ny are anticipating a glorious meeting on next Penlec et. May their carnest desires be fully

realized. ra Eshelman began a series of meeting in the Hodson, Ill. church Oct. 20th, and owing to sickness was compelled to leave the field the 6th of Nov. Five had been baptized and there were three applicants for baptism. Bro. D. B m was sept for and will continue the

meetings. By reference to proceedings of D. M. o Southern Blinous, it will be seen that the Breth-ren have taken measures looking to a House for the poor and for orphans. If the Southerr District of Illinois should bring such an institution into existence they will rear an imperishable monument to their name. that the Brethren may prove to the world that their hearts are open very wide to the poor or actions, is the real, true, Gospel sympathy. May

\$3.50 to \$4.60 per week. Students can attend Mt Morris College 48 weeks, the school year for 125.00, while just the boarding here would cost from \$150 to \$200. It would then cost from \$25 to \$75 less to attend college than to stay here and 40 mothing, and boarding is no higher here either than in most other Young men and ledics should be careful how they spend their Winters else they have to pent of neglected opportunities when it is for

#### OUT IN THE FIELD.

NO the Christian, the green partures of Ga are delightful. The downcast soul, the hurdened heart and wearied mind find save et under the foliage of God's great tree of life. Affection I is to the cares of this world will congral; mind left to the deceitfulness a riches will rust; and the soul left to person od terbulation will sink into darkness and In order that we be not left to lean upon our own strength, we went to the Silver Cre Fast on the 22nd of Oct., where we had the naure of meeting many who have "obtained like precious faith through the knowledge our Lord Jesus Chrest." We would like t nome some of them, but the space is too men ger la usme a l, and as we have not been set as a respector of persons, but in defense of the Gropel, we forbear. It was a teast indeed

The soul that went away there hungry must b-

cell set with thorns, and brambles, and fiesh-

description of the meeting, hence I turn cles-

After the meeting quite a number visited the from places out-ode the District were cordially ing several classes recite. The work seems to be progressing finely, and so far as we could learn good satisfaction was being given. heard no grambling; however this does prove that there is none; and we hope that

there is not a single student who would so far Cornet his duty as to complain when so seach is being done for his comfort, convenience, an nstruction. It cannot be expected that the clear aunlight will always near its residendent hours into every mock of the heart, or that even the dull heavy moon will shine as we ould wish it, for the durk storms and tem nests of life must come for our good. The mighty oak is only made stronger by the fierce blasts of wind. The earth around its rootlets, the teeders of its massive body and tender bods are becamed by the mighty air currents. So the storms of life prouse our energies and try ne

Happy are they that cudure. About four P. M. of the 23rd, brother J. C. Lahman took us in his conveyance to his p ant home at Franklin Grove, Lee Co. Bro. L. is surrounded by a dear family of children,

who with a kind, tender father, were, not lone since hereft of the influences, the counsels and support of a tender mother. O how mother is massed! Bro. L. yet deeply feels his loss; and as we look at those bright young people we think of their sching hearts. We think of their reflections on the past; how their sorrow wells up and tears start from the eyes when

they think of the mother who lies in death's cold embrace. Ah! they remember all her littledeeds of kindness. They remember bur words of sympathy; they think of her patience, her love, motherly devotion to them. heart is too full for further m-ditation. bless the orphans and lead them to the Savior's told; and may shundant grace be given our dear brother for his stay, his support, and for

his anlaons labore Mot with the dear brothren and sisters and friends in public worship on the evening of the Bro. Levi Raffensperger and Danie Derdorff are the house-keepers here, and

asisted in the ministry by brethren Levi Trosthe J. C. Labonau and Samuel Labonau. They are building their third meeting-house which is located near the town of Franklin Grove. It is 40x70 feet; good basement. The floor of the audience room is inclined, and the place for ministers slightly raised no that both hearers and -peakers may occupy advantage We think they have manifested a good degree of common sense in the arrangement of their house, and hope many souls may be gathered into the temple of the Lord there

#### THE DISTRICT MEETING OF SOUTHERN ILLINOIS

# OUR last was written at Franklin Grove, Ill. We met the born of God in public wor-ship near Ashton, on Sunday, 10 A. M., and

P. M. The people at these meetings manisted very great respect, and both old and young gave abundant evidence of having been well taught, for they behaved as well as any

On the way to Hadson, the place app for the district meeting, we were joined by Bro Bacch Eby, who accompanied us to meet the sciples of Jesus at Hud-on. Arrived in ti vening services, and was made joyful in heart by meeting many with whom we had be fore met and worshipped. Preathers were very numerous; and we presume it was good that is was so, for they, too, love to be hearers one sionally. Bro. A. S. Leer was prevailed upor to lend in preaching; and, though he was suffering from a very sore eye, he was still able to see clearly with a "single eye" to the edifica

tion of the bady.

By 7 A. M. of the 28th, the delegates had a senabled, and they proceeded to ballot for the necessary officers. Bro. John Wise was chosen Moderator, Daniel Vanissan, Writing Clerk and A. S. Lear, Reeding Clerk. At 8 o'clock the meeting was opened for business, by sing-ing and prayer on the part of Bro. Enough Eby. pots, and riches. Another has given a faithful Acts 15 was read, after which the officers els re announced. The Moderator stated the labiest of the mostless; and members present

Mt. Morris school and had the pleasure of hear-invited to partuinate in the deliberations of the

The delegate from the Mall Creek Church presented a paper stating that Bro Dapiel Vaninean had been chosen to take change of that church, and de-ored that the D. M ratify their

action. The council heartily endorsed their Delegates from the Maconpin Creek Church resented a plan for doing m Another paper was presented from the Pleasnot Hill Church The former ambraces Solition tors and Evangelists under the control of a Mi-sion Board chosen by delegates to Do Meeting. The inter called upon the D. M. to declars all anymistors of the second degree in the District, evangelists to fill all calls within their bounds, and that their respective church es pay all expenses. After considerable distris-sion, the Macoupin Creek plan was taken up by sections and dehated. Articles three and live were smended and the whole sdepted smid one of approbation. Adjourned for reexpres

freshments. APTERNOON SESSION

Mct at 1 P. M. Some time was spent in omnleting the list of Solicitors. During the recess the following named brothern were ele ne Board of Missions: John Beechly, John Brubaker, John E. Studebaker, John Neher, and A. D. Stutzman

Paper from Sugar Creek Church relative to the negative based on Matt. 18: 15, 16, 17, wa presented. The object was to ascertain the sentiment of the assembly on the practice of ask ing applicants for haptism whether they are ng to hear the offended in case they should he the off-nder. On account of indefinitenes the query was returned to the church with the answer that no brother should deviate from the peral rale of the church.

The Okay Church wished to know whether any branch of the "one body" could permit six ters to wear any other plain covering in time of worship, instead of a plant cap. The answer

was in the negative The Milmine Church desired information rel ative to the place where a transgressing memher should be tried. The case was peculiar and would recours too much space to give in detail. Decided that he should be tried in the

church where he now resides. The Cerro Gordo Church requested D. M. to ask Anoual Meeting to return to the place of rigin all queries that grow out of financial dir ficulties, believing that such can be settled much better at home. Seet to A. M. It was pretty generally conceded that such queries better never be sent to Annual Meeting on the first place and then the responsible parties will make greater efforts to adjust the difficulties

Petitions from some church to Annual Meeting, asking that Conference convene Priday before Pentecost, instead of Tuesday Some good remons were given for the desired change, but the conneil deferred the question until next year

The Woodford Church presented a paper relstyre to object coable matter sent out in som of our periodicals; and urged the adoption of measures to prevent one gereon from stopping the work of Annual Masting. It desires a r edy for such as hinder the proceedings of Conference, and calls for a Committee to maintai the integrity of the church where disorder pre Sent to the Standing Committee.

The Vermillion Church called for a commit ten to settle difficulties. The meeting declared its mability to comply with the request, and referred the church to the usual course in suc matters, call in elders to assist, and if no set ment can be hot, then go to Annual Meet ng for a committee

The Urbaua church sent up the following Will the District Meeting of the Souther District of Illinois take steps for providing a cylum for crybans of their decea sed brethre and sisters, and also for their infirm?" The conneil discussed this at great length, and man and homeless. The following answer was give a: "The above received a favorable reception sy this meeting, and we therefore entrust th usiness into the hands of the following breth sen: John Mateger, John Wise, John Bern hurt, David Troxel, J. R. Goh, T. D. Lyon, and

From the Hudson Church; "Does the Gone-

permit sisters to pray and prophesy publicly? This was one of the most important queries b fore the meeting, and was discussed for some time with considerable interest. The Bible was in demand then. Verse after verse was called up, and the Scriptures searched for testimony

sch one sude wored to produce the most con vincing arguments, and it has been a long time since we witnessed such an instructive dis sion. The Spirit of Christ was manufested by all, and shough the views were widely different yet brotherly affection was apparent in all It happened in this as in many other important

matters, the views were too far spart to permit in affirmative answer, hence was deterred indefinitely. Adjourned until the morrow. WESNESDAY, OCT. 2

convened at 8 A. M. Prayer by Bro. John Metager, after which the roll call of churches was completed. It was found that during the year two congregations had been formed out of the Bushuell Church, and that they are now known as the Camp Creek Church and the Spring Ron Church. There are now twenty-seven churches in Southern Illinois, a number of them large and prosperous.

Report of Evangelists was next in order Bro. John Metager reported twenty-three ad ditions to the church. His expenses were should \$39. Bro. Daniel Vaniman presched ninetytwo discourses and spent ninety days in the field. Baptized thirty-two. Expenses \$28.75 Bro. Jas. R. Gish preached seventy disc and baptized seven. Owing to sickness, Bro

Joseph Hendricks was unable to do much eva gelistic work, hence reported no additions. The whole number haptized by the Evangelists sinc at District Meeting, in sixty-two. Erranses \$102.57. We wish to cheeve that the Breth ren of Southern Illinois are not afreid to tel what the Lord did by their hand. Acts 15: 12, We recommend those Scriptures to "the fearful." The Treasurer then reported, which report

was accepted and placed on record. Election of members of Stunding Committee and Dele gate to A. M. was next in order. Bro. John Wise was classen on Standing Committe and Daniel Vanimus, Delegate to A. M. We ca not pass by in silence the method of the Breth ren in Southern Illinois in their elections. All their elections are open. Each delegate writes his choice on a slip of white paper, and these tickets are thrown into a hat. The reading clerk then reads each ballot and the writing clerk keeps talley. When the last ballot is read, the Clerk samounces the votes that each have ceived-all open and motody hurt. There is one real satisfaction in this; and we cann forbear commending the Brethren for their wisdom in conducting elections. The member

of Stending Committee was chosen in the same manuer. And why should be not be? Before the meeting closed, several brethren addressed the meeting on the work and spi of the District Meeting. This was truly a joy-tul time. It recomded us of the Danish Mision meetings in Northern Himois a few years ago. O how the tender hearts throb in uniso with each other! Of all the Conferences we ever attended, this was the best. Not a barsh word, not a single manifestation of bitt during the meeting. The Spirit of Christ was

apparent in all who spoke; and we bless God that we were there. Such meetings are an hor or to the church and a blessme to mankond. The next District Meeting will be held in the Big Creek Church, Richland Co. May many blessings crown the efforts of our dear extract Rothern of Southern Illinois

# PRINCETON REVIEW

THIS is a religious bi-monthly, published at No. 37 Park Row, New York, It we mish A No. 37 Park Row, New York. It is, with-cut doubt, one of the most echolarly journals in the world. The following subjects by the men whose names are affixed to them is a sufficient guaranty of its worth.

The Conscience as a witness for Christ.—W. D. Kilber; The Mon-tary Conferences of 1867 and 1878—F. A. Walker; Morol Government. —B. F. Cocker; Political Ett-et of the Declarof faith in Continental Eur. ps. -J. W. Draper: The Day at Cusares Philipps. -B. Weis-; The Pulpit and Skeptical Culture -S. Robinson The Surrender of Fugitives from Justice. -J Cooley; The Philosophy of Casasity. -J. H

Stirling; Causes of Consusercial Depression -T. MARCH

ligion and State.-T. Lewis; The Gen and Migrations of Plants - Dawson; The Pul-pit and Popular Sketicism - P. Brooks; Sentimental and Practical Politics.—E. A. Freeman Thrins.—E. De Prassense; Final Cause, M. Je act and Prof. Newcomb — McCosh; Continent tal Painting at Paris in 1878.—P. Gilbert; Pre-millenarianes..—R. M. Patter-oe; The Islands of the Pacific —Sir J Vogel. MAY

Religious Condition of the France of To day E. De Pressense; Evolution and the Appure Religious Condition of the France of To day.

—E. De Presseney, Evolution and the Apparetion of Animal forms.—Dawsen; A Personal
Resurrection and Modera Science.—E. A.
Washburne; Goffs, Three-fold Revelation of
Himself.—C. A. Row; The Drift of Europe,
Christian and Secal.—J. P. Thompton; Science.

encand Revelation.—A. P. Peahody; Griner; its encomal Revelation.—A. P. Pethody Crine: its Cause and Care.—E. C. Wines; American Art: Its Progress and Prospects.—J. F. Wer; The Miracle of Crestion.—J. H. Mellyame; Dispat-ed Scripture Localities.—P. Schaff; England and her Colonies.—J. A. Froude.

#### JULY.

Exploration as Verifying Revelation .- J. L. Porter; God's Inducriminate Proposals of Mer-cy — R. L. Dabney; Classics and Colleges.—B. L. Gildereleeve; The Materialist Revival.—L. S. Beale; The Son of Man.—J. J. Van Ootersee; Recent Changes in Jurisprodence and Apolo-govers -F. Wharton; Methods of Home Evangelization .-- W. G. Blakie; Kant and his For-tunes in England .-- J. P. Mahaffy; Christmasty under the Roman Empire .-The Prophets and Prophecy

SEPTEMBER. The Problem of the Human Will.—H. Cal-derwood; Art as an Interpreter of History.—H. Coppes Taxation of the Loguer Traffic.—R. C. Pitmon; Science and a Future State.—B. Stuart: J. S. Mill and the Destruction of Theisus

The Foundations of Chance - J. Venn; Fasth - Mark Hopkins; The Political Dutlook in France. R. L. Stanton; The Cost of a Lander Gentry. A. Arnold; The Angle-Catholic Move Lord Bishop

#### NOVEMBER

National Moralsty.-E. A. Freeman; The Rights and Duties of Science.-Dawson; Phyrights and Daties of Science.—Dawon; Pho-bosophy as Scientia Scientinaum.—R. Flint The European Equilibrium.—T. D. Woodsey. Copyrights and Palentia.—L. Levit, Man Sei-sia Nature.—J. Le Conte; Dathes of Higher to wards Lower Rues.—O. Rawlinson; Edip-of the Son.—S. Newcomb; The Recent Solaascupee.—Young: A Criticism of the Critic-Pathosophy, in reply to Prof. Mahaffy.—Mc Cosh: Paysiological Metaphysics.—Porter. Two dollars a your Two dollars a year, or 35 cents a copy.

#### OTESTIONS ON THE COVERING

NUMBER of letters were exchanged it A twen Sester Lear and a brother on the sub-ject of the covering mentioned in 1 Cor. 11: 1-11 Below we give the brother's queries and Sister

1. If a man would permit his hair to grow as long as nature would make it, would it be :

I would say, yes. But as a men ought not to cover his head, foresmuch as he is the image and glory of God, he ought not permit his bair to grow long.

2. If a women neemit her hair to even us long as nature will make it, would it be a cover

ry of the man, she ought to wear this natural covering as a token of her respect for man, her natural head.

3. When one thing is substituted for anoth er, what words in the English express it? I suppose you mean by the "one thing" that "is substituted for another," that the bair is substituted for another or special cover This cannot be, my dear brother, as the bair was given first, hence could not be put in the room of another or special covering. The bais is nature's protection. If suffered to grow long as at should on woman's head, it is then a cov ering. There are two scords used in the original and for the two coverings. Kalupto applied to the special covering, means to spread over, to conceal. The other Paribition from Pari and Bello applied to the natural correlay and mean to cast around, to envelop, as with a veil. The long hair of woman if left unconfined would carry out this idea beautifully. 4. In 1 Cor. 11: 13 what constitutes the cor-

ing a woman aboutd have? The Kalupto, or special covering.

5. In 1 Cor. 11: 14, is the hair a covering? Long hair would be a Paribilion, or mat vering, but as man is the image and glory of God, designed by his Creator as his crowning work on earth, it would be a shaue, a disgrac for him to wear his hair long, thus having a natural covering, for by this he would show that he acknowledged a natural superior. This a ould be effeminate; it would show that he did not appreciate his high, his exalted, and his respansible position. That he was not willing to stand forth in the dignity of his nature and

take his proper place. 6. When one thing is substitutes for snoth r, what words in Ruglish express it? I suppose you allude to the word "instead" in verse 15. "nustead of a veil." The definition thich Webster gives of the word instead, in "in the place or room." Instead is Wilson's translation. The meaning of for, the common endering, is, because, by remon that, for that,

editating the reason for any thing. Wilson's translation is evidently w Greek word translated "instead of," is ante Laddell and Scott give the following renderings of "anti": over against, opposits, before, squinst, set against, put for, in opposition to, qual to, corre-ponding, counter. Put for, the rendering that has the least idea of substitution in st. Again we would answer, the hair is not substituted for the special covering. How could that be? The hair was the fir covering given, it had nothing to supercede, nothing to take the place of. The hair was

not substituted for the special covering for the mir. Each has its own design What is your authority for a special cover-

My authority is founded upon 1 Cor. 11: 5 But every woman praying or prophesying with ber head uncovered disgraces her head; for it is just the same as if she were shaven." If you will permit I will bere paraphrase a little. orth verse Paul tells the man that if he rrays, or prophesses having his head covered be tishonors his head, which is Christ. Man has o other bend, mether spiritually nortemporally than Christ. Woman has no other spiral bend, but she has another temporal head which

Now if it would be a shame, a dish ork of disrespect toward her matural head to have her har out short or sharen, it would be no less such a mark of disrespect toward her piritual Head to appear in his presence without her special covering. "It is just the same as if she were shaven." It is just us disgrace ul in a spiritual sense to be without the sacind covering, as it in a natural sense to be withont the natural covering. We know that the anostle does not allude to the bair in yerse 5 by the word he uses, analytalando, translated acoyered. It is disgratuful to pray or prophsy without this Kalupto on her l 8. If a woman's hour were short, would a

usider it a vert, Perubulaion I would consider it a covering, but not a Pe alajon. Peribalaion means to hang loose

to envelop, and those ladies, who have such beautiful, general veils should highly appreiate nature's rich gift. 9. If a woman have long hair and p

ophosy, would she be wited?-1 Cor. 11: 13. She certainly would be vailed, that is would have the Peribalaion, but not the covering the stie aliades to 10 verse 13th. The word dustan. Paul appeals to their same of procty and says, "Judge for yourselves, is it becoming for a woman to pray to God unveiled without the Kalapto on?" Indeed, my dear brother, I wish all the Scriptures were as clear my mind as that part under consideration.

10. If a man should keep a but or special tificial covering on his head while he prays onld that be a drograce?-1 Cor. 11: 14. In the first place I do not consider the hat a overing. It is worn for protection, and not s a covering. It is worn just as any other

ticle of clothing is worn, to give comfort and protection to the body. But it would indeed e a marker for a man to wear on his head a Kalupto whom he prayed or prophesied, or in deed at any other time

11. Did not women well themselves prior to

We answer, they did. See Gen. 24: 65; Ruth

3: 15. And the ladies of the Drient still keep up this succent custom. To take away the veil of a morried woman was one of the erestest lignities that she could receive, because it de prived her of the badge which distinguished and dignified her in that character, and betok ened ber ulliance to her husband, and her interest in his affections. Hence the spouse so tonbingly complains, "They took my veil fr What the veil betokened to the wome of the old dispensation (respecting their inter st in their bushand's affection, and their dignity as being allied to men in the solemn man riage covenant), the Kalapto, or special cover-

ing is to the Christian woman respecting her mion with Christ her spiritual head, and her nterest in his affections 12. Does woman sustain the same relation to

to man, that man does to Christ .- 1 Cor. 11, 3 In a temporal sense she does. That is, man oman's natural head. Man has no matura head but Christ. But they both have the same spiritual head. Nature and revelation always agree. Nature has made woman the weaker

el. She s more trail, more delicate in b organism, more sensitive, more refined in her nature than man, consequently he is well fitted for the more ragged, sterner duties. He is well fitted to battle with the world to sustain its conflicts, to brave its storms, and consequently to shield and protect woman, who, because o her fruity, her sensitive shrinking nature, needs a strong arm to shield her from danger, manly wisdom to direct ber. Noture has given to man an independent, feorless, bold neture, to noman a dependent, chinging nature. Man is to be the support, the protector of woman, and so far as he possibly can to shield her from the atorms of life. Woman as to be the glory of man. In his retirement, in his seclarion she is to be his comfort and has soluce, with he sweet words of sympathy, with her patience her love also is to 100 from his love the above

of care, the cloud that accomplated during his contact with the world, she is to soothe has chafed and troubled spirit, and thus pro him a retired haven, where he can regale him self, and thus be prepared for a trash ancounter with the outside world.

The above positions are just the postions that Paul has respectively assigned to man, and woman. Paul agrees with nature. 13. Why should woman have power on he

ead breause of the angels?-1 Cor. 11: 10. Paul commences this verse with therefor showing that what he here says is drawn from what he had stated in the preceding verse What then is the previous statement? "For man also was not created for the woman, but the woman for the man." The preposition tor has several meanings. Its most general sens indicates, the auteredent cause or occasion job an action. Thus is the sense in which it is a ance with Joshua's example; so I took a posinere. Women was not the cause of man's ere ation, but man was the cause of woman's crea tion. This shows a imperiority, a prece tribes, climbed halt way up the slope of Mt. a creation. Man was not ereated as a help Gerizina; and Bro. Earl, to represent the other unde for woman, but woman as a helo-mate for man. Toerefore, for this cause, the women I read, and they were to pronounce the ame ought to have power, or the token of power on after each curse or blessing. Bro. Taylor heard me distinctly, and I could hear his response, her head, because of the angels, because of thos orn stering spirits, that minister for them, wh hall be herrs of salvation. That these holy beings may witness her submission to beaven

arrangement, and thus give her their aid. 14. If may thing is a covering for a woman's ed, would it be a covering for a man's hear It would. "But man indeed ought not be over his bear, forasmuch as he is the image

and glory of God." A man coght not (to be covered). Katakalupterthai. 15 In a cap a veil? It is in all intents and perposes a Kalunto. It

swers the purpose of the covering whi Paul admonishes Christian women to wear. would not be a substitute for a Turkish was which covelops the cuture person, face and all, Paul only wants the head cover \_\_\_\_

Recent D. N. Workman, of Ashland, Obio ings at Waterloo, luws Seven were handized

Tun expense or the Indian war is memormous that every India: kated in buttle is said to cost the powers at \$20,000 00 besides valuable lives .- Dr. Schuff

FROM PALESTINE NUMBER XXX.

From Jerusalem to Nabius.

O'N resching Nablus, I called on Bro. El Ka-rey, a Baptust missionary who is located there, and the only Haptust missionary in Pai-estine. I had a letter of introduction to bim, given me by a Baptist prescher from London whom I met at Naples. He received up very cordially, explained to us his missionary labors, and being a native of the place, though educated in England, he was full of local information for which we were in search. We especially wanted to learn the best way to reach Econ, the locality of which was definitely fixed by Lieut Conder, but which our dragoung had never visited. He gave as the desired information, and the next morning, leaving our tent pitched at Nablue, we made an excursion to

Our route took us buck through the valley of

Nablus, and we resolved that while passing be-

in the still morning air, we would try the ex-

tween the two mountains of Ehol and Gree

that interesting spot.

periment of reading the blessings and curses. It will be remembered by the reader, that in compliance with directions given before the death of Moses, Joshua assembled all of the people on these two mountiens, stationing six tribes on one, and six opposite to them on the other, and that he stood between and read to them all the blessings and curses of the law. See Deut. 27: 28; and Joshua 8: 30-35. It has been arred by some skeptice that it was impossible for Joshua to read to as to be heard by six thousand persons. It is a sufficient answer to show, that while Joshua read, the Levites were directed to repest the words "with a load voice" (Deut. 27; 14) and that it was an easy matter to station them at such points, that their repetitions, like those of officers along the line of a marchine army, would carry the words to the atmost li its of the multitude. But it was interesting to discover, that the spot chosen by God for this reading is a vast natural amphitheuter, in which the humon voice can be heard to a surprising distance. About half way between Nables and the month of the valley in which it stands, there is a deep semi-circular recess in the face of Mt. Ebal, and a corresponding one precisely opposite to it on Mt. Gerizim. man with his eyes open can ride along the valsy without being struck with this singular fornation. As soon as I saw it I recognized it as the place of Joshua's reading. It has been asserted repeatedly by travelers, that although wo men stationed on the opposite slopes of these two mountains are a mile spart, they can read so as to be heard by each other. We preferred to try the experient in stricter accord-

But Bro. Earl, though he could hear my voice, ould not distinguish the words. This was owng to the fact that some terrace walls on the ide of the mountain prevented him from agcending high enough. The trees between me and him interrupted the passage of the sound, The experiment makes it perfectly obvious that f Joshua had a strong voice, which I have not, he could have been beard by his audience without the assistance of the Levius. As to the space included in the two amphitheaters. I hink it ample to accommodate the six hundred thousand men, though of this I cannot be our tain. If more epace was required, the aid of the Levites was indispensable. After making this experiment, which one

tion, Bible in band, in the middle of the valley,

ex tribes, took a similar position on Mt. Etel.

while Bro. Taytor and Frank, to represent a

pied an hour or more, we proceeded on our way guide a Turkish soldier belonging to the garone at Nablus

rison at Nahlus.
Salim, near to which Enon was located (Jno. 3:33), as willings on the slope of the hit a said off the plain of Moreb, and nearly opposite to Jacob's well. Our nearest roate would have been to passet, that we preferred through the maters from near their fountain hand; so we turned to the loft near Joseph is tend, said went cuttavard a few miles after it to Daniscen out the Jacob's Nahlos and Jacob's Nahlos and Jacob's Nahlos Nahlo

# Mome and Panily.

#### LINES AT MY MOTHER'S GRAVE

BY APADAGE D. PATRICE. The trembling dow-drops fall post the shutting dowers: like some at rast, The stars skine glotionsly; and all, Save me, are blest.

Mother, I love thy grave; he violet with its blossoms, bine and mild, Waves over thy head; when shall it wave Above thy child?

"It's a sweet flower, yet must a bright leaves to the coming tempest Dear mether, 'tis thine emblem: dust Is on thy how.

And I could love to die And a comment of the bright of the bitter streams
By thee, as est in childhood, he
And also e thy dreams.

But I must linger here o stain the plumage of my sinless years, An I mourn the hopes to childhood dear

lonely branch upon a withsred tree.
Whose last, frail leaf, naturally sere,
Went down with thee. Oft from life's withered bower.
In still commune on with the post, I turn.
And muse on thee, the only flower

And where the evening pule lows, like a mourner, on the dim, blue wave, I stray to hear the night winds' wall Around thy grave.

#### TEACH YOUR BOYS

TEACH them that a true lady may be foun in calico quite as frequently as in velvat. Teach them that a common school education

Teach them that one good, honest trade, well

mastered, is worth a dozen benearly "profess Teach them that "Honesty is the best policy

some day, they cannot too soon learn to protect the weak and helpless. To ach them by your own example that : ing in moderation, though the least of the vices to which men are beirs, is disgusting to others and hurtful to theseselves

Truck them that to wear patched clothes is no disgrace, but to wear a "black eye" is. Teach them that God is no respecter of re and that when he gave the seventh command-ment, he meant it for them as well as their

THE HEADS OF THE HOUSEHOLD A H, can too much honor be prid, too much love be given to the mother? Her part it is, indeed, to bear. How patient was she with our way ward youth; over indulgent, the sterner

Patentity she droops awhite; But when showers and breezes hall her, Wears again her willing smile."

But the father must have acknowledgement contrition-very rightly; only it is sweet to see how ready the mother is ever to give much, and to scrept, thankfully to accept, little. Nevertheless her influence is prodigious. She may seem to be pushed aside, for awhile, at times, but she is over the one sought in time of trouble; the women that followed Jesus so closely, won, surely, as their mord, this likeness to him. She paves the way for dreaded requests or revelu-tions to the father, bearing, alas! too offen the brunt of his vexation or testiness; and willing to bear it, that the storm may come broken and to bear it, that he storm may come order and less serere upon the children. From the first, she is pre-emineutly unselfish. While the tired father frets at his night's rest broken, she will sit up for hours recking the crying habe, and never for a moment losing patience. She is all compassion, all allowance, for its misdemeanors: and the inharmonious and ceaseless wall that brings wrath upon it from others, does but hid her press it closer to her warm maternal heart. Then the girls, although they cling to her, yet will take liberties, and give such an-

wers, as they dare not bestow upon the father And she bears with the rodeness and roughness of the boys, complaining, indeed, that they "get beyond her;" still ever their warm sympathizer in their manifold sorrows, joys, friendships, loves, enterprises, scrapes; ever their cocuforter in their learts, and gricfs, and disgraces.

How sternly ought the father to visit any disrespect to the mother! How strictly ought he to uphold her authority? With what respect ught he himself to treat her, before the qu eyed children! In this enough attended to? or is not her dictum sometimes set aside with a pish or pshow? Is the boy never allowed to come or passar is the boy never into an a to one parent for a reversal of the sentence of the other? Is the very idea of such a thing one of which the child would never dream?— These questions are well to ask our times.—Selected.

#### HOMELY HINTS TO THE GIRLS.

VIRLS, you have no time to waste in reading in the ball-room or theatre. There is so much for you to do, so much to learn before you to do, so much to learn before you will be prepared to enter upon the joys and duties of monancies. of womanhood. You expect some day to be married, and that te right. There is no happier, brighter place on earth than a happy home; no place where woman cau be to happy as in her own home in the society of the man she loves and the children that lovingly call her mother. and the emistren that fortiging can ber mother. But the glory of Eden was destroyed, and so may be the happiness of the brightest house. Perhaps you already love the man who is to be your life-companion, and you feel that his love is more precions than anything earth can afford.

Do you know that being now in possession of his love is no proof that you will always possess it? You may, but not by accident, it will require vigilance and care to keep ever pure and unchanging that love which is now lavished will rob you of many charms, one return, but in-ing all this, you may not only return, but in-crease the love now cherished for you. The rippling rill that now laughs and dances in the suzskine, may widen and deepen into a gree majestic stream that ealthly, stendily, over floweth. The love-cong now taned to the sweetest, most siry music may, perhaps, assume Teach them that, as they expect to be men a graver, sadder strain but it may be fuller, richer, and the very soul of harmony, or it may become the wail of sgony and despair, very much as you will. You want to be tree and good. You want to have a mind well disci-plined and well stored with useful knowledge You want to know how to make your knowledge, adge available. You need to be thoroughly acquainted with every department of wor work. 'Tis not enough that you understand the various arts that give refinement to life, but in addition, you want to know how to keep your own house and do it right. Your husband may be wealthy sud you exempt from all labor, but you want to know when your house is properly cared for, and this is impossible unless you understand bouse-work yourself. You do not want to be your husband's doll, capable onnot want to be your numeand a don, capacit outly of talking nonsense in the parlor or firting in the hall-room; you want to take your place beside bum as his rqual, and preside with digni-ty over your own home. You want to be as intelligent, as intellectual as he; you want to be parent tells her; but within limits, the very faults of goutleness are beautiful. She bears the testy and rebellions moods: like the willow able to converse with him on any subject, appreciate any literary pursuits in which he may be engaged. The man you have may be poor, but your woman's heart prompts you to marry him, and marry him you will. Perfectly proper to do so for poverty is no disgrace unless produced by laziness or profigacy. If your bushnnd should be poor you will need to do the work of house-keeping yourself and you want to do it right; you want to keep your house in med order has smod enok; know how to scop omize and yet not be penurious, keeping your wardrobe in good repair; to do crerything in the right time and right way. Your accom-plishments will be useful too. Music is just as sweet in a poor man's cottage as in th

Life is grand if we make it so. Let us try.

Zion's Watchin

#### forrespondence.

From DeWitt Carroll Co., Mo.

O brothren seeking homes, I would say we have agood country, good soil, timber for present use, markets, &c. The Brethren have a church of about thirty or thirty-five members. We would be glad for brethren, especially mi seters, which we very much need, to come and settle among us. Improved land is worth from \$10 to 15 per acre; raw prairie, \$8, but not sunch of it. E F. Bernow.

# From Linn County, Iows

OUR Love-feast is past. We had a beautiful U time and a pleasont meeting. Bro. Jacob Murray, from Blackhawk Co., J. Shultz, J. Gable and Isaac Barto, from Lost Nation, Lowa, tracte and take Daffe, from Loss (Nation, Lows, were the ministers from shrood. The word was preached with power, and we trust lasting im-pressions were unde on the smind-of many which will not be forgotten, but will work in their hearts until they yield themselves to be servants of Garist. I hope and pray that peace and presperity may attend the Church J. C. Minage

#### From Somerset, Ind.

CLOSED a very interesting meeting last evening in the Wabash District. Had large and attentive congregations. Preached five the same county Then we go to Denver, Munns Co. As ever yours. SAMUEL MURNAY.

#### From Roan, Ind.

WE, the brethren of the Squirrel Creek Church, Ind., beld our Love feast on the 23rd of October and the season will long be 25rd of October and the reason will long be remonibered. There was grent respect shown by the rast multitude of spectators throughout the entire meeting. About three hundred communed, and twenty able ministers were of many. One sister broke the ranks of Satan to-day and joined in with the people of God -May God grant grace and trath, knowledge and washom to all his dear children here on earth in windom to all his dear customers.

Exp prayer. Fraternally yours.

Joseph John.

From Loreine, Illinois.

The communica held in Liberty was well attended. We had a number of visitors A attensed. We had a number of visitors from the various charches, among whom was Eld. John Melagar, of Cerro Gordo, III, brett-ren Gibson, Mires, Haya and Collomb, all of whom took part in the ministerial labor. The word was preached in its primitive purity. was thought that we had the largest number of communicant that we have ever had, and also that the heat order prevailed during the after-noon and evening that we barve ever had since the house was built. This apeaks well of the critizens in and around the villege, and manifests a feeling of respect for the truth when preached us it is in Jesus. One stood up for Jo many good impressions were left on the minds of those who looked on while the brethren and isters portrayed the sufferings and death of thrist. May we all live the lives we profess, and finally go home to enjoy the society of Him who did so much for us, is my prayer.

H. W. Strangers.

# From Monticello, Ind.

A MONG the things of the past is the lab

make palors. You will wnot the place when you report most of your time to be very place using the boundary of the property of the party of the state of the party make all this preparation; only the few short years of girlhood. Surely you have no time-for Lord's house. Not as many from abroad as on Six were made will come out on the Lord's side, one a little designation of the writer, and his son in-law, and one a sen of one of our ministenaries. O, the jey that

fathers and mothers feel when their children said, "We, too, will go slong to glory and enjoy heaven with all its beauty?" Our two missionaries from Middle Indiana were with us, and our hearts were made glad when they reported that twelve souls came out on the Lord's side during their meeting at Pleasant Ridge. Desi brethren and sisters, pray for the wives and children of our missionaries, and don't withhold your means, but send freely to Bro. Aukerman so that their wants can be supplied and a few us souls brought home to Jesus through JOHN S. SNOWHERDER.

#### From Hedgeman Center, Kansas.

Dear Brethren:

I thus been about a year since we came from the East here to these western wilds, and I have not had the privilege of speaking to one of our members since. But when I think o the good meetings and sweet communious which I have so dearly enjoyed with the children of God in the East, I feel as though I could no louger stay away from them, but flee to where could enjoy assembling with the true Church of Christ. I do think that if some of our eastor ourse. The times that it some to our con-ern ministers would come in here they might do a great deal of good. I trust the time will come when the true doctrine of Christ will be preached all over these western plains. Breth-rea and sisters, pray for me that I may hold out faithful, and at last hear the welcome voice, "Come up higher." MARY E. RETZER.

#### Please Tell it Around FFER ten years of experience and ten years of hexitation, 1 with to make known some

The or next does, a visit to make known some thing that may save some brethren and friends trouble when in this city, for those who are strangers and no one to depend upon will be about as bad off here as in a wilderness, if not about as bud off here as in a wilderness, if not more so. Not been since an old brother was roped into a granbling den, while othere have roped into a granbling den, while othere have been relieved of money. Very frequently a letter or dispatch comes like this: "Will be in the city tomorrow or next day, be sure and meet me at the deput." There is no definite time, or all the deput." city tomorrow or next day, to sure and meet me at the depth. There is no definite time or depch named, and as a result, a complaining letter follows telling how he tried to find our place hat faich, net dreaming, what secount of anxiety was caused by such indefinite notice. While penning these lines have just returned from the depot, a distance of four and a half miles, and failed to meet a very dear friend who may have stopped off at one or the other sta lions and is now in search of a stopping place. I have gone to the depots by night and by day, through storm and sanshine, and ther failed to meet my friend. I now venture some advice hoping that no one will miscon-strue my motives. On leading in the city get into an omnibus and go to any first-class Hotel, ask for a dispatch boy and either telephone or telegraph to your friend who will then call up-on you and take you to his home. This is the custom here. When Paul went to Rome he did us the Romans, and doubtless they liked him all the more for his courtesy.

From Enterprise, Kansas Dear Brothren

OUR Love-feast in the Abilene Church, Dick-inson Co., Kansas, is past, and we had a refreshing meeting and felt that it was good to was held in a carrest teat. Three precious souls were added rejoicing the hearts of the brethren and sisters. May God's Spirit cautinate to strive until all will yield obedience to the Garden Spirit cautinated and the Garden Spirit cautinated of the Garden.

demands of the Savior.

Seventy or eighty members particle of the finat, some coming over fifty miles by private conveyance. Brother George Mowery was ordained to the office of binlop, giving this district three deletes, pirethers olden Former, John Humbroger and the above named. The brether can here seem to be alive in the good came and produin the same doctrine as our brethren in Virginia, and thus we were made to think of them often during the meeting. Dear breth-ren, press on, fight the battles of the Lord and great victories may be won everywhere. I was pleased with the interest that the spectators manifested at this meeting, and I think some meaniested at this meeting, and it mine some were made to count the cost and with Felix of old, were "almost persuaded." Had brethren to visit us from the eastern States who I think will soon come to live among us. Land is good will soon come to ave among us. Land as good and plenty for sale very cheep. Good water and good braith. Fall wheat is up and looking as well as I ever saw anywhere, showing that our God is

Biographical Sketch of the Life of Elder David Wolfe.

THE subject of our notice was born December 3rd, 1813, in Union Co., Illinois. His father, Eld. Goo. Wolfe, was baptized in the state county in 1811, being the first person received into the church in the then territory of Illinois. He was, in many respects, a rem gathered unto the fathers to rest until Jen omes to call him to require the grown of life

Elder Davit Wolfe remanued through resident of the old home, where he died Sept 14, 1879, aged 64 years, 5 months and 11 days. He was haptized by the Brethren in May, 1866, and in 1858 was chosen to the office of descon.

Two years later he was called to preach the
word, in 1863 advanced to the second degree. and in 1865 ordained, in which capacity he ex-ercised acceptably to the day of his death. In his death the Adams county church received a severs shock and his place cannot be easily filled, but such are the mysterious, yet always kind providences of God, for He seeth not as we

c. Brother David succeeded well in life, having He was highly respected by his fellow-men, and fying character of politics, and sought that peace which far outlives the vexations of human government. He turned from the strifes and commotions of the political forum to proclaim the acceptable truth of Jesus. It mou-blange. From coupty honor, worry and vexa-tion, to here, joy and peace through our Lived and Savior Jesus Christ. Who could not die in peace, full of bright hopes for eteroity under matunces? Well may it be said, "Our

him I well remember that at the close of a District Meeting in Southern Illinois come years ago, in an exhortation before the parting hand was given, brother David found a very dear place in the affections of all present. During his exhortation his head became a fount-in of tears, his elequence exceedingly grand, so that the whole congregation was melted to We felt that it was a real inspiration. and the remembrance of that scone prompts us to say, "Peace to lus ashes." May his life of lore for his tellow-man be imitated by many.

Thomas D. Lyon

Our Visit to Kansas

Dear Brethren:
LEFT my home in Ohio, September 24th, via. Dayton, Muncie, Bloomington and Kausas City, for the State of Kausas, which was ched in the afternoon of the 28th.

It is needless to attempt to give a description was excited and when the excitement abated things would appear differently. But now as I can trathfully write my convictions with ref-

grand, and to me, a natire Buckeye, was per-fectly captivating. These grass-covered phane with heals of cattle feeding all over them, are

certainly sursting to the fowers of stock-naiseg.

They care distance of the state of the corporate are different varieties and each has its vocanes, according to the states of the occupants. The totack and red limestone soil is abundant and is adapted to the reasing of all kinds of gram, especially coru and wheat. The gray colored soil is well adapted to the growing of wheat, and produces corn very well. Thus sah-colored produces caster brans in ahund and corn, but our preference is decidedly us to relative to a new country are generally

In this p nite Irmited, having visited only a few local-es. Our impressions are that the society of try, especially the more popular.

everywhere were very kind and obliging, and such interested in presenting the nivani much interested to presenting the obvasiogs and also the deadwantages under which they labor. The State has a well-established com-mon school system, and the chool-house-trey-viters useds the view, and the pedagogue, I fearn is well renumerated for the armous total. "The common school, the hope of the nation," is here an established fact and highly prized by all the citizens. Labette Co., the one in which most of our time was spent, contained a school property in 1878 valued at 8113 898.— Many of the sites have been nicely of with slande trees and are inviting, as well as with stance trees and are invising, as seen as attractive, to the young tyro, eager in his pur-suit of knowledge. I think that it may be safely and that everything speaks out with no

The health of a new country is often a the duelt upon by those contemplating a rem cuted for himself more than a competency. In this particular I believe it may be safely said that Kansas is inviting. To all apprarance: the was migrary respected by this ferror ment, and a sum as the strong. To this appearance or regarded worthly of a common text on the part of his fellow-entrores who once sent him as their is State as any in the Union. The water in representative to the State Legislature before a jewest and pare, both hand and soft. True, there became a member of the church. But the call are some wells which are alkaline, and not so of 60d tryped has from positions of lossor and pleasant to the taste. Pools of water on the or toot trines must rose in ploatmost norm on the stress in the government of this world to one tar open prantes here do not singuate but are kept more honorable and prins-worthy in the Church pure by the action of the wind upon their surers have, discovered the exceedingly unsatisters have, discovered the exceedingly unsatisters have, discovered the exceedingly unsatisly obviated. The wells are generally shallow, from 16 to 20 feet in depth, and consequently the water is not so cool as it would be if they

THE CLUARE.
This is delightful. Southern Kansas lies in bout the same latitude of Richmond, Va., or

the north line of North Carolina and Tennesse and enjoys about the same temperature, though probably less effected by local causes and hence such descrimationers? Well may't be said, "Our probable his low some of a failure and the probable his was not a failure."
He possessed a busher heart, and his very soul warm, but much scothfiel by the constantly was in the work to which the Lord had called prevailing wind from the South and Southwest. The Winters are short and generally raild; four or five months is considered the extent of Winter. Plowing commences in Febru-ary, planting generally completed by April 15th, almost one month earlier than in Ohio.

> Cheapmens is an essential item to the emgrant, if all other things breezenry are equal. Timber and coal are abundant and exceed ingly sheap in the parts visited, Crawford, Cherokee, Labette, Neosha and Lyon counties. These combined with a healthy climate and fertile noi will reader cheap land inviting. Unim-proved lands rate from \$21 to \$5 per acro. Improved from \$3 to \$25 owing to improve-

TO MY BRETHREN, In whose interest particularly I write to you, I would say a more inviting place for locating caunot easily be found, and we would suggest the information desired. We would particularly refer our brethren to S. M. Burket o Parsons, Kansar, who as laboring in the inter-ests of the Brethren, and to those wishing to west Kamas I would say, by corresponding with him you may be much invored, especially min-istering brethren. We also take pleasure in referring to Col. J. B. Cook, of Coetops, a land agent, whom we found a pleasant and obliging sentionan, and who rendered us much ser-

The Silver Creek Meeting

() N the morning of the 22nd of October, w in commany with several others, left Lar m Ogle Co. Having twenty-live miles to drive, we started before the suble shadows had par away, and while the stars trore yet visible the heavens. Soon light dawned and the bright rays of the "king of day" beaused forth in all their brilliancy, and very beautifully illumias in panoramic view before us. The prairie scenery is beautiful, but it lacks the sublimity and grandour of the mountains, and is less awo mapping, aspecially of those grand, and shage peaks that surround our home in the East,

Vell, perhaps the pleasant and ballowed associations which cluster around that spot ex-

sance their beauty, but if me cultivate ou minds as we should, we can see beauty in all of God's works, however small and insignificant. The tiny blode of grass, and the modest little wild flower, although they may seem almost beneath our notice, yet the same Hand that formed the gigantic hills, and piled the rocks upon another, also made them and they are ness perrades all Nature. Autumn, and everything around as suggests the "Autumn of Life." The forests, which were lately robed in a mantle of green, are now almost bare, and we see the withered leaves gently and noiselessly fall to the ground and mingled with the dust of the valley. The nuked branches will stand shivering alone amid the blasts of Winter. The falling leaves forcibly remind us of our mortality. How true are the lines of Mrs. Hexans:

"Leaves have their time to fail, And flowers to wisher as the North wind's breath; And stage to set; but oil— Then have all seasons for thine own, O' Death, We arrived at the meeting-house before 10

ock, and found a large congregation as heard at Huntingdon. His discourse was based upon Galatians 2: 9; "So then they which be of faith are blessed with faithful Abraham The importance of being faithful in all the departments of life was urged upon us. Minis their different responsible callings. True, evan gelical faith gives character. Faith means a gelical faith gives character. Faith means a system of truth, and is composed of all the elements which constitute a true, Christian character. Then the grand throught that if we are faithful we will be blessed and prove a are forthful we will be messed and prove a blessing to others. If we faithfully perform the Christian duties God requires of us, even though we may beel weak and unworthy. He will help us and others will be incited to duty and thus while we are blessed the good influ-ence we exert will bless all around us.

one the every will bess all around its.

On Thursday morning we made a short call at the Mt. Mooris College; arrived just in time for chapel exercises and were much pleased.—

The score reminded us of a happy group in the Bost that daily mathered in the "Please" of San. The sense reminded us of a happy group in the East the daily pathered in the "Physics Ospo,-ch," and of a pake, patent face that stood before us-and rand from the search page. He nobly Islaffield shit massion, and one calm and breathful Ashbath evening in Syring-disas, when all and-mated Nature seemed glad, we shood carried the typing, count and witnessed the spirit take that typing, count and witnessed the spirit take that the spirit ship of the spirit take that the spirit take and the spirit take that the spirit ship of the spirit ship of the spirit take and the spirit ship of the spirit shi true picty that will ever be remembered by those who were thrown within the circle of his influence. nfluence. He was compelled to leave his work when in the very midst of his nactuluess, but others have taken it up and are successfully corrying it on. When there is a work to be It is to be hoped that our young friends wil appreciate the superior advantages they enjoy operation of superior and the control of the contro Church, and thus share the burden of those wis are placed at the bend to govern and control and by their good influence, which is then happy privilege to exert when they leave the halls of learning and go out into the world prove a blessing to themselves and others.

On the 30th, we had another pleasant trip o venty five miles north of this place to the feast at Waddams Grove, in Stephenson county The first discourse was preached by Bro. L. R. Peifer, from the words, "It is written." He endeavored to show "That the chief object of man is to prepare for the future. - Life the time to serve the Lord. A right and a wrong way had down before us. The Savior, when tempted and not bring any theology or new doctrine, but only the old testimony, "It is written." We find that Salan was present on that occasion to tempt the Savier, and although we do not see him with our natural eyes, he as always presen to tempt us, and why counct we refer to the written language of our Savior? There is power in these words. When opposed, present the word of God as an argument. When Sabu tempted the Savior after he had fasted in the wilderness, be said "Man shall not live by bread alone." We are not to live by breal alone important work is to be done,"&;.

The subject of self-examination was handlby brother Hillery, who presented some gra-ideas. One was, that off-examination is a life-work, but how often we overlook oursel and examine our brethren and sisters.

evening exercises were the most quiet and orderly that we ever attended anyand orderly that we ever attended anywhere, and wree of a very impressive character. On Friday morning, Bro. Hillery ageds addressed a large andlesse from Numbers 14: 24. The meeting was closed with a warm address by brother Encel Eby, who has charge of the church, and the singing of the old familiar harms. iar hymn,

Thus showed another season of refreshing that brethren and sisters are very kind and sociable and make strangers feel at home among them. The same love and kindness which is a charge-teristic of the Church in the East, is also manilested in the West, and wherever us go we find this grand and Christ-like trait assong the Brethren. Jesus says, "By this shall all men know that ye are My disciples if you have tore one toward another

WEALTHY A. CLASKE

From Hollidaysbure, Pa.

FRIDAY, October 3rd, was the time appointed of for our bowe-frant. The weather was salightful, and everything in Nature was happy.

Bro. Joseph Snowberger, of Williamsburg, Pa. Bro. Joseph Scowberger, of Williamshurg, Pa., was with us, also our resoluct ministers, James, Bries, and David Still. One young brother under bits spiritual wants known and was hap-sisteric also one reclaimed. While the emblemen of Charle's brothen body were brong partiken of, adeath-like alliance perceided. Much respect was shown by the spectators, which at persions teasts was not the cace. It is the duty of every one when he enters the house of God to show due respect for the services within, nor should he expect to be praised for good behavior in God's holy temple. It would be far better to remain at home than to annoy those who try to

worship God. Brother Snowberger spoke on the subject of Brother Smomberger spoke on the subject of Schiescamination. Prayer, family prayer, the family altar, our baptism and row, religion, a secondary matter. Coachinico by Bco. James A. Sell. On Saturday morning we laid acide the cares of the day and at 10 A. M. met to learn more about Jessa. John 14:1, was app-ices from by brother Snowberger. Subject, "My Fabbre's boune of many measions." Suturday evening again addressed by brother S., also on Sabbath morning. The meeting was well attended, and I trust may prove a season

long to be remembered by us all. ANOTHER HAPPY SEASON On Saturday evening, Oct. 22th, I had the On Saturday evening, Oct. Skib, I had the extreme pleasure of anating with the dear brethren and anters of Albous, Pa., at their least. Brethren Samuel Cox of Warriorsmark, G. Myers and Brice and David Sell conducted G. Myers and Brice and David Sett conducted the unctage. What a lovely night to see the overlineu and sisters surround the table of the Lord! There were those present who had nover sefore attended a meeting of this kind. Dear ness may learn the way to Jesus. They, also, continued their meeting over Sabbath. They had expected brother Quinter to be present, but he bul already started westward. The house already started westward. The house rely crowded yet all seemed eager to listen, and the services were conducted in a very orderly manner. May the Lord bloss the

urch there and overywhere. Your sister in irist. Entry R. Stipler.

From Dunkirk, Ohio,

Done Beetleren OHE Lore-feast at Eagle Creek Church was "PHE Lore-frest at Engle Crook Church was an enjy-pide one. Saith were securaged and sinners exhorted to return to God,—
Our assetting-heams, 40x50 was filled to its atmost capacity. The brethrem alfy deshedd the truth and we think many were impressed with the need of accepting it. Two dear pounteds were received into the fold by noly hoptism, and now rejoice with us in the God of their salva-tion. May God bless his Zoon everywhere in the enlargement of her borders, is my prayer.

Bretheren and sisters, labor on, and Got will
remard you.

S. T. Bossemman.

I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of avening begins to gather over the watery eye, and the shadows of smilight grow broader and deeper upon the understanding.—Longfellow. Singer.

E held our feast on the 3rd and 4th of Oc tober. Had a large gathering and good or er. It was a season long to be renormhered by all pre-ent. Brethren C. G. Lint, Hirans

were the ministering brethren from

we had no additions, we believe many good im Lower Kraune Notice TO the churches comprising the Scuthern Destrict of Kansos. Will the churches that have not already sent in their first metall-ment for the Bome Missoon, please send a-

Soon as convenient, as we want to have our messioners in the field by the 25th of November. Bratimen, let us labor in the good cause.

Cretary of Board of Managers. Madison, Kan. News of Ministeral Laborin Kansus

JACON BUCK.

WE will give you the labor of your naworths We have the care of sev serrant. organizations, the nearest one 65 miles, from that to 150, and to visit all makes a circuit of about 400 miles, which has all to be done by private conveyance. Further, will say since e 25th of last April a year ago traveled abou 1290 makes trying to preach to the isolated mem bers, and organizing churches, and yet half o the calls are not filled. Will we not coucled denc brethren, that the harvest is great? Trulyour humble servant feels it so, and in ad to thus, nearly all the members are in very limited circumstances financially. Now how many of our manutering brettern will feel to make the sacrifice of friends and netivity, and comto the great field of labor and help to keep t lystion moving that we may gather souls for the celestral city?

JACOB BUCK. Madison, Kansas.

Report of Funds

HERE state the amount received by me for the benefit of brother George W. Stickel-

Michael Rameet ... Brothe A. Brower, 1.00
George W. Taylor, 1.00
M. N. Smith, 1.00 D. R. Wiand, ...

Sutter Bales. 

JOHN UMPRIET. Malta Bend, Mo. ----

From North Manchester, 1nd.

THE brethren of Spring Creek Congreg held their Love-feast on the 22ud of Octo-r. Eld. P. J. Brown of Congress, Ohio, adber. Eu. P. J. Brown of Congress, Onto, un-dressed the large audience upon the subject of "Sometification. Edd. Jesse Culvort closed the meeting with appropriate remarks. In the afternoon we met for the section of officers. The responsible lot of minister fell upon Bro. David Connell, whom we believe feels the David Connell, whom we believe feels the weight of his calling. Brethren D. and E. Md-

ler were chosen as deacons. May each go forth as the Lord's chosen, and while their burdens at times press upon them with a crushing weight, let us hear them up, having the proof the cause of Christ at heart. The ordination took place in the presence of the assembly and the perfect silence gave evidence of the solemnity of the occasion.

The evening exercises were very impressive. By a large majority, we voted a change from the double to the single mode of feet-washing. The few who could not unite with us, will, we trust, see the heauty in the change after a little more thought on the subject. On the follow ing morning, farewell addresses were delivered by the brethren, after which two precious souls were added to the fold by suptism. God have the proise. "Who will be the next?" MARY E. BOWMAN.

From Lower Cumberland, Pa

BRO. W. B. Himes and family of Russel, Kass

preached at Boiling Springs to a large and attentive congregation from Romans 9; 3. On tentire congregation from Romans 9; 3. On Saturday evening, Oct. 2nd, we met again for workhip. Brethren Himes and Daniel Holling-er of Upper Comberland, were the speakers present. On Sunday following Bro. Hollinger present. On Sunday following Dro. and delivered a powerful discourse to a large and attentive audience from Jeremah 33: 30, 21.—

the most interesting meetnan, Jacob Holsopple and Daniel Hol-They labored turbithliv, and although

ng that we have had for a long time and one that will be long remembered by many on ac-count of the solemn and peculiar circumstances connected with it. An evening meeting of this memorable day and occurrences ended our series of meetings at Boiling Springs. Brother G-orge Brindle, Jr , one of our most

enterprising and energetic brethren, has recent ly been on a trip to Kanses looking out a tem-porary location for himself and family. May heir prospects be a good "feast of fat things which they have for many years had the priv dege to enjoy. The health of our people has for some ti

n remarkably good with the exception of a few cases of Typhool fever. Fraternally. J. H. Garven. Allen, Pa.

Sunday-School Convention

A CCORDING to appointment, the friends of A Sunday-schools assembled in Couvention on Thursday, Oct. 25(b, 1879, at Solomon's Creek, Elkhart Co., Ind.

reek, Elkhart Co., Ind.

The Superintendant being absent, an organ-ation was effected by electing brother David Younge, Superintendant pro tem The Minutes of hast Convention were then read. The followng was then read as the programme for rearut meeting.

Topic L. What are the advantages of Sundaychools among the Brethren? To be opened by ease Calvert, Daniel Shively. Hee the experiment of Sunday-school Cor ventions proved to be beneficial to the S. S. cause in the Brotherhood? Daniel Whitmer.

John Stureis. 3. Teacher's Meetings, them. Lewis Muntz, Sarah Johnson.

 What are the necessary qualifications of teathers and officers? P. R. Wrightsman, Issae Berkey.

Berkey.

5. How should scholars be instructed who cannot read? Issue Early, Noah Shutt.

8. How can all who attend Sanday-school he induced to take part in the exercises? John B. Wrightsman, J. H. Warstler.

7. What records should be kept and how? Amsey Puterbaugh, Almon Mock 8. How should funds be raised to defray the expenses? Wm. G. Cook, Harrison Elson.

Isaac Early and Noah Shutt were absent,
and Benjamin Leer was chosen to open the 5th

topic. Amsey Pulerbaugh and Almon Mock were also absent, and J. H. Miller was chosen .....\$8.48 to open the 7th topic. Sister Emma Bowmen was chosen to open the 8th topic in place of W. G. Cook and Burrison Elson.

The 1st topic was opened by Duniel Shively, and was followed by John B. Wrightsman, Issac Berkey, S. H. Bashor, Emma Bowman and others, all showing clearly the advantages of Sunday-schools among the Brethren. of Suntary-schools among the Brethren.

Bro. John Sturgis was followed upon the
2nd topic by brother S. H. Bashor, with very
plain and practical remarks upon the subject.

There was a lively interest manifested through out the meeting, and every topic was handled pointedly and practically. Large attendance and good order committee of five was appointed to n

inate officers for the ensuring year. The follow ing brethren were elected: A. H. Paterbaugh, Supt., J. H. Miller, Assict., Daniel Shirely, Cor. Sec., J. B. Wrightsman, R.-c. Sec. A proposition was passed to the effect that all propositions and topics be sent to the Cor. Secretary, from which a programme will be arranged and published in due time for next Convention. Respectfully submitted.

DAVIO YOUNGE, Supt.

J. H. WARSTLER, Rec. Sec. "Misrepresented."

OUR brother and Elder John Hatshey, of Warrensburg. Mo, requests us to say for him that he has been very much misrepresented a late number of the Brethren at Work. H

We should be very sorry if we knew that we misrepresented any one. It is a grave thing to misrepresent. Not long since an "Elder" gravely declared before a congregation that a conven-B 'sa are here; whishing their friends and tion had been called among the Brathren for preaching the Goopel is doubtless their object the purpose of "getting up" hymne and tunned to Sanday evening, Oct. 19th, brother Himes for children, that our present hymne and tunes.

were not good enough, it seems I. He supposed that such tunes as "Old Dau Tucker" would be adopted; that we were in a last time, &c. Now when we heard it we wondered and wondered who had called such a convention, and where, We had not heard of it before, nor have us beard of it since, though we have made diligent inquiry about it. Perhaps brother Harshey will her bearing this "misnepresentation" not

But about the B. AT W. microrresents We make this offer: If the church in seitch Bro John Harshey holds his membership will san that in my report of his trial I misrepresented him, I will most ghally correct it I go Turcion

If a majority of the chlers in Southern Mo., sus that I misrepresented Bro. Horsbey to my report of his trial, I will make ample corretion. I tried to be importial in my account of the trial, for should we not all labor for p-acand have some forbearance, thus showing that we possess milty of tanh? Had I been dispose to morepresent Bro. H., I could have shown him in a very untavorable light, but charity sond, "Be merciful: be terbearing;" and this l endeswored to beed. I was present at his trial heard what was proven against him, conversed with Eiders, and learned the extent of his "solars mane" efforts. It has but hitle sympathy in Massouri. The proposition which I have made is certainly fair and honorable, and it I have done wrong Bro. H. will have no trouble to set ne right before the public. My love for Bro H. is yet strong, and what I have here said in with the hest of feelings. May his last days be filled with great love and pence, and while we are all so poor and neak, and miserable without God's grace, O, may we drink often from the fountain of truth, so that we may know how to behave in the house of God. I rejoice that God holds judgment in his own hands. To him we commit all our deeds. He will do right; none can hinder his fideness. We repost our read-iness to be corrected by Bro. Harshey's own congregation, or the Eiders in Southern Mo not this fair? Will the Vindicator plans publish this fair offer? N. M. E.

Fallen Asleep.

Street are the dead which die in the Lord.—Rev. 10 1 15. Obstancies should be brief, written on has one side of

KISSELL .- Near Mc Comb, Ohio, on the 29th of October, sister Hesther, wife of brother Frederick Kissel, aged 71 years, 6 month and 27 days. Foneral services in the M E church by the writer.

MORROW.—In the South Solomon Valley Church, Osborne Co., Kansas, Oct. 9th, 1879, sister Leah, wife of brother Joseph Morrow, aged 40 years, 5 mouths and 21 days,

Sister Morrow was the first member orne county, came from Penna, in the Fall of '71, and has been God's instrument to bring the first addition to the church here. She fully lived out the doctrine of the Gospel and in her hven out the moverner or she sought death we sustain a great loss. She leaves a huskand and four children. Funeral services by Bro. Powell Porter. H. W. Lanner.

KIESTER. - Near Salem, Marion Co., Oregon, Minnie, daughter of brother David and sister Elizabeth Kicster, aged 10 years, 3 months. Little Mannie came here with her parents last March, and was an active member of our Sunday school. She was loved by all who knew her, especially by her purcuits. She had weeks with Typhoid fovor, suffered no pain and remained conscious until the last week when her sufferings commenced and she became un-The funeral sermon was preached by Rid. David Brower to a sympathiz gregation. May the parent can meet their child again. May the parents so live that they

SAMUEL FORNET.

Books, Pamphlets, Tracts, sto., for Sale at this Office. Any Religious or Bistories work in print section receipt of publisher's retail price. In sending for books always gave his The came of the book. 2nd, The mene of the number. 3rd, The address of the publishers.

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The Secritics of the Rethres Differed To The Secritics Make Layers

of Christ and the Holy Spirit, Remarks 10 This area the overer train only Tamongo color make Affaire. Trins Immersion, Federalaling, the Rety cereminant Manus Dates Again and Famongo color make the Color Secretics and Manus Dates Again.

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BRETAREN AT WORK, Lanark, Carroll Co.,

# Children at Work.

con year, could be agont ..... Sample copy next for-J. H. Mcore, Lazark, Carrell Co., 11].

W. U. R. R. TIME TABLE.

# THE BRETHREN AT WORK.

"Rehold I Bring You Good Tidings of Great Joy, which Shall be to All People," - Lure 2: 10.

Vol. IV.

Lanark, Ill., November 17, 1879.

No. 47.

# GENERAL AGENTS

THE BRETHREN AT WORK TRACT SOCIETY.

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Etopru Paoz-White Robes; Map of Western

#### STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be

D. B. Ray, Affirms,

W. STEIN, Denies. J. W. STEIN'S SECOND MEGATIVE.

WHEN my friend can appeal to our church characteristics in support of his affirmative arguments, he is welcome to do so, but when he quits his proposition to attack the Brethren Cour friend's church"), as he did three tisses in his last offirmative (and as many time sented them), to divert attention from the ouition under discussion, he betrays at ones the desperateness of his cause and his want of fi delity to the principles and rules of all know tely he is hard pressed to finish his 'negativa line'

It is not true that I accused the Baptists "adultery, formication, profune awearing,"etc. I apecified "hatred, variance, urrath" and "strife" They license these lusts whenever they engage in carnal war. Mr. R. says "Baptist churche-do not engage in war on any secount." If they do not as churches, they encourage and justi for their members in doing so, and are therefor just as guilty. No church can visidicate itself om crimes which it justfises in its members. Baptists "do such things," and Paul says, "They that do such things shall not inherit the kingdom of God." My friend may exclaim "horri ble,"but these are horrid facts. How then can they be churches of Christ ?

The Savior's prohibition of eath-(Matt. 5: 33 37) alludes directly to caths of confirmat Heb. 6: 16, merely states what oaths of confirme tion are to sees. It does not authorize such caths Christ condens mything more than a simple atfirmation or negation, as coating from evil. Mat-5 ; 37. Baptists justify this evil as well as the evil of engaging in war. War is of the devil and yet toe Baptists justify themselves in participating in it. This brings me to my

3th Neg. Arg. Baptist churches are not prior to faith in its order, is not saving accord and desolution

churches of Christ because they hold that we ing to his theory until it is accompanied by mny do evil, fight and kill, and take oaths, faith, but he maintains that repentance reaches that good may come. Christians are to ablor into life, remission, &c., before and independent evil, (Rom. 12:0.) and abstain from all appear muce of it. 1 These 5: 22. "He that docth evil (Mark 1: 4; Luke 3: 3; Acts 13: 24) was not

we done, Christ himself did not swear. Matt. 26: 63, 64. He simply made a statement. Bewers have pledged their fidelity to Christ in the solemn snerament of teptism; therefore they cannot dischey Christ by taking onths of coufir sation to any institution unlike Christ's govmy other mestitution, they put themselves under obligations to obey it whether it commands do by taking ouths. My friend offers as a third gument, love to God as essential to haptsim and church membership. That "every one who oves is begetten (for such is the true import of the passage) of God, and that this begetting precedes birth, the haptism or adoption into the do vage family we believe and teach But Mr. R's argument assumes that justification, which is conditioned on the new birth, is contingent upon the act of begetting. His argument is founded upon the assumption that begetting and birth are the same. But we have already shown that Baptists lack even this true love to God Christ says. "If a man love me he will keep my John 14: 28. Baptists justify them selves as we have seen in disobeying some of the words of Christ and of his holy apostles. They profess to know and love God, but in

ks they deny him." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Matt. 7: 21. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46. I reiterate it, "The curse of God rests upon those that love not the Lord Jesus Christ." 1 Cor. 16: 22. But "If a mean say, I love God, and bateth his brother, he is a liar: for he that leveth not his brother whom he hath seen, how can be love God whom he hath not seen." I John 4: 20. Read I John 2: 9, 11. "Because we lose the brethren," is John's evidence of transition from death to life. "He that loreth not his brother nicideth in death." I John 3: 14. Baptists love one another like sumers generally do, "for sin ners also love those that love them." Luke 6: Are they therefore bow of God and justs-Nay, because they also kill those that kill them. Christians are not only not to injure but to love even their enemies; but Baptists like other sinners will hate and quarrel and kill even their brethren about political and other ons. The Baptists lack the eviden ove to their brothren and hence of love to God. They may profess and baset of love, but its the language of missionary Conn. "What is that love worth that worketh ill to its neighbor? What is the nature of that conversion concration) which, under the command of a manwill sold a brother's skull with a sabre, drive a bayonet through a brother's bowels, send a lump of lead through a brother's heart, break a broth and his quivering flesh with an internal torped or a bursting shell?" Yet Baptists do the verthings and are justified and fellowshiped in them by their churches. How can these be churches

and shed over the earth the rediance of th My friend tries to escape his dilenums with eference to repentance into his being prior to faith, by uninturing now that they are sixe-

of the meck and lowly Jesus, who "came to say

sen's lives and not to destroy?" Surely the

need regeneration, conservior. Such churches well never banish the diabolical spirit of war

perceful reign of elizistimity.

of haptism. John's "baptism of repentance" only for tels, into or in order to) remission, but was into reprotonce itself. He says, "I indeed bupties you with (eis in) water santo (eis, into)
repentance." Matt. 3: 11. Was that repentance uot into life? Will Mr. R. answer? The plain, uninterpreted passages of scriptors which I adduce on the subject of haptism, do not sur my friend's interpretation, hence he passed them unanswered. But he wants to know if we should haptize children of God or shildren o We should baptize neitherchildren of God need no haptism and "children of the devil" are unfit for baptism. When pro ple have died to Satan and are begutten of God then they are to be "born of water," i e , brought forth into actual childhood and heirship by tup tings. My friend's theology can discern no dis-tuaction between beyetting and birth, between the process of assessition and that of deliverages and heirship, between the conditions or and the resurrection. I will now ask him a few questions. 1. Do you b liere it right to lurry a lies man? "Answer, yes or no." 2 Do not Baptists require candidates for haptism to confess that they have experienced a change from death water life before they bury them? "Say yes, or no." 3. Was Christ buried while

ins have been remitted? Please unswer. Notice, 1. Baptists hold that baptism is esntial to membership in the church of Christ 2. They deny that baptism is ever required in order to remission. 3. They therefore virtually teach that the church of Christ, with all that is peculiar to it, is mover made needful to the salvation of a soul. Again-1. Baptists teach that all may get into Christ, "the bead of the church," without baptism? They teach that no one can get into the church, Christ's body without baptism. 3. They therefore virtually teach that some in Christ are no part of his

My friend's 4th argument is founded up

answer." 4 Do Baptiste hold that "for the reselvation of sins" (Matt. 26: 28) mean, because

the pattern of the temple. True, the material must be prepared before it is put into the tem-This is like broetting before birth. Still the building process is executful to the very existence of the temple and to each parts, identity with the whole. Each part however thoroughly presuzed, must be skilded in, or it never twee u part of "God's temple." "God's habita tion." Notice, 1. Baptisis teach that all must become bumples of the Holy Spirit (of God) &cfor baptism, independent of baptism. S. They teach that no one can become a part of the church, "God's temple" "the habitation of God through the Spirit," without implies. 3. They therefore virtually teach that "temples of the Holy Spirit" are no part of "God's "temple," the babitation of God through the Spirit. But we have shown that Baptists need even the tion for this building. Agent, I. Baptists teach that haptism is essential to men hership in the church of Christ. 2. They teach that the Baptist church is the only church of n earth, and will constitute exclusively the Brole of the Lamb in Glory. 3. They therefore virtually teach that all who are not implied (though they expect to meet many of them in heaven) will never constitute a part the Bride of the Lamb. I ask Mr. R. to tell us what relation they will sustain to the Buptist church in glory? Please answer?

Tax effected gayety of a wicked man is lake which, materials are gathering for an eruption s. Therefore his repontance, which is that will one day reduce all its beauties to rule

#### COME, EVERY ONE THAT THIRSTETH.

NO doubt it is advisable to keep dogs out of N little shallow pools, for the water would soon become defiled, and the tuttle would refuse it; but we do not need to preserve a great river, and no one cares to pas up a great notice informing the dogs that they may not wash in the sea, because there is no fear whatever that, how many dogs may come, they will ever pol-fute old Father Thomes, or defile the boundless

Where there is infinite abundance, there may well be unlimited freeness. The vilent dog of a sinner that ever ate the crumbs that fell from the Master's table is invited to plumpe into the river of the water of life, which is clear as eryasl still, though thousands of nucircameised and defiled lips have drunk it, and sugrieds of foul souls have been washed whiter than snow n its streams. "Come and welcome," is the note which sounds from Calvary, from the wounds of the expering Savior; yes, it sweetly omes upon mine ear from the lips of the glorified Christ, who sits at the right hand of the Father. "Let him that is athirst, come. whosoever will, let him take of the water of life freely." No one can be an intruder when the call is so uncouditional, and whoever trees to keep a sinner back is so doing the devil's work They are trespassers who keep away from Jesus and not those who come to him. afraid that they would be presumptuous should they believe on the Lord Jesus; but presumption lies in the opposite direction; it is the worst of presumption to dure to question the love of God,

the efficacy of the blood of atonement, and the aving power of the Redeemer. Cease from ach proud questions, an trust in Jesus Come lather, bring thy baling fours. Thy aching beart, thy bursting tours 'Tis merey's voice solutes thine em-

O trembling sloner, come -C. H. Spuryeon

Conxing the devil to support the gospel 15 2 nodern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fores festivals' "mum sociables", kissing games, or other sanctified sagres, to accomplish his object. The Christians paid their own hills, and did not expect Salan to pay for the wospons which they used against him. When the devil supports a church, he does so so his own interest He cerries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar pool out of his coffers to the church, he receives full valse. Church partnerships with the devil :

fit the former, but always the latter. Hands Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the suppression, in the minds of the worldly, that the church is a kind of parasite, dependent for atsexistence on the community, that it is a sort of genteel beggar which it is proper and fashions ule to support; that it is an object of charty or even gity and contempt which is grateful for the tolerance of the people that lets it live. The ungodly regard such churches as engaged in seeking money rather than souls and valu-ing wealthy members more than poor saints. To stand before the world in this light is h miliating and degrading beyond expression Such churches quicht to be closed or cleaned

Churches that are doing the Lord's work and are worth supporting, can be supported without the use of questionable means. Let them go down!

Is the way to heaven is narrow, it is not long; and if the gate be struit, it opens into

#### LIFE'S MORNING.

IFE'S morning hours soon pass away. Like hues of sugget light vain regrets, no mournful tears, Can stay their arrowy flight. ouds before the summer wind-With naught their course to staymorning years with youthful dreams Glide to eternity.

But will they pass like summer clouds Upon the balmy air; No good thing sought, no good deed done. o treasure gained with care? O, what is vouth but life's fair spring,

Its growth and biossom hou The time to sow the precious seeds With earnest spirit powers

wheat we sow, will surely grow, This law will never sleep And if our hopes are true or false, Their barvest we must reup. But, if through life's fair spring-tide years We till the mellow soil And do our work with willing hands,

Autumn will yield a precious store, To fill our granery; And we can sing a joyful song, In harvest jukiles.

The evil days will never com No future shall we fear nits of everlasting per Will in our lives annear

#### A FEW PRACTICAL HINTS

BY PROP. W. E. LOCKARD

MEACH, then, the young those things that tend to promote their physical welfare, and a taste for the good, the beautiful and the true, will not be lack But if we attempt to cultivate a love for heauty in the mind, in the heart and in the soul, in any other way than by cultivating a taste for the useful, we will surely fail. Whoever would love charity must do charitable deeds. Who ever would love goodness must first de good. No one with lying lips can love the truth

Every good impulse, every noble thought, every kind intent, every virtuous principle, is the result of doing .- of employment, of toil of the hands or the head, for the gratification, in the first instance, of selfish desires. Is it not true that if we had the power of niways directing ourselves according to the rule of self-interest, is it not true that the attainment of such self-interest would comprehend and include the greatest posible satisfaction of all our tendencies? Of this there can be so doubt. Experi ence proves that there is a deep harm ny hetween obedience to the law of du ty and self-interest. What does the law of duty advise? That we should fulfill our own destiny, and yet not hinder, but rather aid, others in fulfiling theirs. This satisfaction of our nature is our true end-our real well-being and good,

The means by which we attain to this good we call the useful, The attainment of good, causes agr

able sensations; the sum of agreeable sensations is kappiness; hence, Utility is the key to happiness.

The world is, and was designed to be a vast work-shop, and every inhabitant of the world was designed to have useful work to do. The fulfilment of the primal curse to earn our own bread in the sweat of our brow, is the only means of attaining unto our true end. So surhis throne as idleness leads to vice, industry leads to happiness. Yet in many schools ev ery influence that is brought to bear on the young, tends to unfit them for the practical duties of life. In grasping for the shadow they miss the substance.

can develop the full capacity of the humag soul. So, we insist, that because more stress is not placed on the practical studies in school, and because the young are not taught that labor is the great polisher and purifier of the mind, our schools are not doing their full duty. And not only so, but they make labor edious by holding up education as a means of escape from a life of toil. This idea is the curse of our country to-day. We see the results in the thousands of lazy tramps with whom the country is filled. It crowds the professions with an impecunious mediocrity that might have succeeded well as farmers trades men, artizans and mechanics. Mechanical trades are avoided. Crowds of young men leave their pleasant, comfortable homes in the country and rush into the cities only to be swailowed up in the maelstrom of poverty, wretchedness and vice. Half educated young menand women are clamoring for places as clerks and salesmen and teachers. We lay much of the Schools of our larger towns and villages, which, instead of laying the foundation for better workmen, foster a disinclinaman or women from obtaining as good is the duty of every one to cultivate the some pursuit or calling.

Most of our teaching is aimless. We give our youth what is called an education not that they may have greater power to do good, but that we may have it to say that they are educated, and trust to chance or circumstances to determine their course in life.

A young man graduates with honor from a High School or college. He has passed his examinations, and received his diploms. He holds in his haud the evidence of his wonderful attainments, to him the talisman at whose magic touch the ways of wealth and position and power will open wide their and make his progress through life one continual triumph. He leaves his Alma Mater, carrying with him the benedictions of his teachers. The many predictions of a brilliant future for him have fostered in his mind an undue sense of his own importance. He goes out into the world to make his fortune He fixes his mark high and decides in

his own mind to refuse all offers that do not comport with his dignity and attain-He imagines that many brill ments. isnt offers will be made him, but after waiting awhile and receiving none, he concludes that he will not exact too much at the start, and calls up from his fund of classical lore examples of many illustrious men who co at the lowest round of the ladder of be ing, and, despite all weaknesses and wrongs, climbed to, and stood firmly upon, that round where God places man at the first-a little lower than th angels and within speaking distance of

Longer he waits; but no summous ar riving, he concludes to look around a little and see if there are not place: awaiting him if only he should make his known. He begins to look around him, for the first time in his life-They are taught that refinement and with an observing eye. On every side not to be compared to it."

taste and the higher virtues are some-how or other discounceted with the bread-winning duties of life. But labor alone He steps into a workshop and see at a glowing forge, perhaps, an old friend, who, years ago was dropped from his list of friends because his grovelling nature chose a mechanical trade with its grime and smoke and sweat, rather than tread the sylvan shades and classic groves of Academe. His brawny arm is hammeriag out a comfortable living and laying the foundation of future com petence and influence. Every where our hero goes be finds the same thrift and content of these workers, these Nature's noblemen. He, the only one of all the village boys, on whom doting pa rents lavished their wealth to raise him shove the vulgar crowd, now finds himself the only one of them all who has aothing to do and who knows how to do nothing. His ideas of his own importance begin to vanish. He drifts simlessly around for awhile and finally set tles down as a country school teacher, an occupation he once despised. Now indeed if he has the right kind of stuff in him, he may begin to learn-but he blame for this state of affairs on our pub-lic schools, and especially on the High take into account the thousands who an nually "finish" their course with no definite object in view, and who try, first one thing and then another before finaltion to manual labor. We would not by choosing their life labor, and considsay one word to discourage any young tring the other thousands who never make permanent choice, but waste their an education as possible. We believe it lives in fruitless experiments, we may well stand aghast at the terrible array of talents God has given him. But to all blighted hopes crushed aspirations and is not given the same kind of talents and ruined lives that are the result of misdiwe would have every one educated with rected labor. This aimices teaching is

pecial reference to some particular end- all wrong. After the rudiments have been acquired, each child should be taught with a view to future usefula-Teach them to discover, to invent, put this and that together and draw the own conclusions. Make their minds workshops of thought instead of cyclopedia's of knowledge. A few sharp, well tempered tools, each in its proper place so that the workman can lay his hand on them at any movement, are better than a whole shopfull of dull and rusty tools lying around in confusion.

> Do not put too heavy a lo minds of the children, but teach them the useful little things of every day life. Cease to tell them that they are all em bryo Presidents, Senators and Generals. Teach them that to lead an hopest, in dustrious life is a greater honor than to be a philosopher, a poet or a statesman Tell them that the influence of kind words and gentle actions will live when the names of the great ones of the world, her conquerors, (emblazoned butchers' and her statesman, (political parasites) have been sunk in "forgetfulness and

Teach them to be contented with their situation in life.

mere oblivion

Instead of increasing their yearnings fter the upattainable, teach them to e tract happiness from the humblest lot. Tell them of the exiled king, who with his few faithful followers in the forest, could extract happiness from his very misfortunes, and beautifully ex claim while a usurper sat on his throne

rest are the uses of adversity: Which, like the tood, ugly and v Wears yet a practous jewel in its head; And this our life, exempt from public haunt Finds tongues in trees, books in the running brook

Sermons in stones, and good in every thing.

"Wisdom is better than rubies; and all the things that may be desired are JUDGE NOT ONE ANOTHER.

BY S. T. THOMASSON

A MIDST all confusion and strife the the foundation of the Lord stands sure; secure and happy are they who build thereon by an obedient faith. He knows them as his own people, and they

may know this themselves by their dil

igent care to depart from injusity, and

to honor the name of Christ, by a holy conversation. Alas! how little has it been remembered that the servants of the Lord must not "strive, but be gentie toward all men." Numbers seem to think the reverse should be the con duct, and that seal for doctrinal truth is incompatible with gentleness and meekness; and their love for controversy is one great hindrance to recovering siners; for to aggravate opposers is no way to convince them; and to cer one another, when perhaps we do the same or similar things, is very wrong The branches of meu's disobedience are numerous, yet they all spring from the Cau any one judge another same root. without at the same time condemning himself, though he may not have committed the same crime, yet hath been guilty of the same apostacy from God, and rebellion against him, and is equally chargeable with sinning against his better judgment. To God we ought to leave others, and he chiefly concerned to judge ourselves, and to seek mercy according to his blessed gospel. If our fellow singers cannot stand before us in judgment, how are we who are guilty of the same thing escape the righteous condemnation of a heart searching God. It hehooves us to remember our own unworthiness and falibility. We should therefore carefully judge ourselves both to our state and condition, that our con fession of Christ be proved genuine by our devoted obedience to him. It very important that we be reminded of death and judgment, and of the discrim instion of character, which will soon be made. Not only immense multitudes of infidels, pharisees, and aposates are thronging the broad road to destruction, but a large portion of those who appear to be followers of Christ, and are externally admitted to the communion of saints will be found foolish virgins having

ians(?) are apt to be drowsy. At this our weak brethren may stumble. Instead of this we should sympathize with them We should deem ourselves honored in the reputation, success and 'usefullness of our more distiguished brethren. Instead of all acting as if all were to be apostles rulers and teachers, we should remember that the most eminent now will not necessarily he the most eminent in

their lamps in their hands, but no grace

It is indeed to be lamented that while

the heavenly Bridegroom tarries Christ

in their hearts.

the world to come.

A DISCUSSION

On the time that the apostles broke bread, between Dr. J. M. Ward, of the Christian Church and Eld, S. S. Mobler, of the Dunkand Church [The practice of the Dundard Church is to

hold communion on any day of the week. ] My Morrey

Dear Sir.—The near approach of your annual communion reminds me that I had not finished the answer to your last letter. The time you choose for that service, is so clearly a departure from the usage of the religious world as well as the time indicated in the Bible and sustained by the evidence of sacred

history, that it is so more than right to had so far departed from the primitive is, he is straining at a goat, after having question your practice. In our former letters we had reached

a point where, as you said I had brought up improbabilities. While on the other haod, you had made a positive decla-ration, that Paul did not break bread on the first day of the week. You tried to sustain your position by the meaning you would force on the word "morrow in the passage where Paul preached till midnight, ready to depart on the "mor Now if that word never meant anything but "next day," and if "next day" never meant acything but a twen ty-four hour day, and had the Jewish day begun and ended at midnight then you had gained your point. Unfortuately for your position the word "morrow" don't sit in the straight jacket you prepared for it. You challenged me to show that it did not so sit, and this I propose to do, and with no indulgence

in probabilities. Turn to Websters's Dictionary, (pictorial edition) 1876, and see what " row" means. He gives the primary sig niflcance of the word, "morrow," to be simply, "morning." Your common sense and scholarship will dictate to you Your common that the primary meaning of a word the true essence of that word, and with no reference as to what may be implied in a secondary definition. Suppose, for an example, you try the word and see if that is not true. You are we aware that the salutation, "Good mor row," that was in common use formerly meant the same as our "Good moreing of the present day. Now in Jewish times the evening and the morning made the day, or the evening and the "morrow, you please. The day began at 6. P of one day, and continued till 6. P. M of the next, so that the evening and the morrow made a twenty-four hour day, Paul met on the first day of the week and preached till midnight. He met ou the first part of a Jewish day, broke bread on the first day, ready to depart on the morning of the same day, as the day consisted of the evening and the morn ing according to the Bible. Webster gives the "next day following," as a sec ondary definition of the word "morrow and his primary definition of the word "day," is "from dawn till dark," in cou tradistruction to the word, night, and his secondary defininition is "the whole 24 So, with the shove in view you must pardon me for not hoisting on hoard your positive declaration, "That the Apostle Paul did not break bread on the first day of the week." The reord that says that Paul preached till midnight, don't even intimate that midnight was the end of a day, for that was contrary to the Jewish division of time and you have no right to assume it, and on that assumption make a positive dec laration to justify your unscriptural prac tice. The time that the sacrament was instituted forms no data for its observance, but the time that the apostles observed it, guided as they were by the Holy Spirit, is what should guide us That the early Christians were so guided is certain, for Mosheim says that, "Al-Christians set apart the first day of the week for worship and the breaking of bread." All Christiaos includes the Jews, who observed the first day, and who also observed the seventh as a fea tival, from their previous Jewish education. If you want apostolic precedent you must confine yourself to the pracdo it. You go into the second century breaking bread we do as you charge us the humble. Among the common ones wise. Without when all manner of innovations had rept with, "diminish from the word." I as I found not only an effort to make the I may soon that the Dr. justice the church, and show where some same that the real trouble with the Dr. justice cleas, but the outside also. The said care for me.

practice as to meet on any day of the week, than the Lord's day. To bolster your practice by such ionovatious won't stand in the light of the Bible and sa-

ered history. All that I am advocating on this point is, that we should be on apostolic ground; and, while you as a hurch may just as easily be right as wrong, you need not complain of what others do with water, under the name of baptism, while you so greatly violate a

sacred practice. Respectfully yours, Dr. J. M. Wann Cornelia, Mo. Aug. 26, 1879.

The discussion grew out of a sermon preached by Brother A. Hutchison, from ae text, "Diminish not a word." Ward heardit-sent me a note, charging on us that we diminish from the won and offered as proof that we break bread ou others than the first day. I decied his assumption, and demanded of him to produce the command, or precept that we should break bread on the first, day of the week. I further asked of him to prove that the disciples at Tross broke bread on the first day of the week, call ing his attention to the fact while they met on the first day of the week to break bread, they however, did bread wutst after midnight. This led the Dr. to assume that they met between unset and dark, and according to Jew ish time they thus met on the first day of the week; he giving as a reason for this meeting between snoset and dark to break bread, that Paul passing through Trons hastily called the disciples together to break bread. In answer to this I called his attention to the fact that Paul was seven days at Troas. The Dr. however, fell back to his pet theory agaio, and would have it that the disci ples met between sunset and dark. Thus simply begging the matter, assumed that it was Jewish time, though Trons being a Geotile city hundreds of miles from Jerusalem, and practically plead apostolic precedent in sauction of his church practice to which was replied that if apostolic precedent, simply as such, es-tablished a church ordinance then we must hold night baptism as a church ordinance, he ause of the night haptism of the jailor and his house. Also we must hold community of goods, as a church ordinance since something of this obtained in the infancy of the spostolic church. Thus while the Dr. is grappling with the problem of aposto bresking of bread on the first day of the week, he still hangs there, and in his attempt to get clear of that horn of the dilemma, he says, "Jewish time, Jewish

time!" and that the word "morrow" means a part of the same twenty-four hour day, beginning the evening hefore Jewish time. The progress then which the Dr. made

toward making out his case against us of "diminishing from the Word" as yet hangs on his plea for "Jewish time" Trons in that breaking of bread. He does not even attempt to bring forward a single precept in support of his church claims as against our practice, admit-ting even that he could prove his "Jewish time" theory correct, which neither he, or any other Dr. can prove, even then as an apostolic precedent it would stand side by side with the right haptism of apostolic times. So all I ask of the Dr. simply, "stick to your text," and bring tice of the first century; but you do not the proof that in our church practice of

swallowed an "Alexander Campbell." With great respect. S S Mourve

DISAGREEMENTS

T is maintained, first, that there are too many periodicals, and second, that some publish things before the world that ought not be published. Third, some reject articles that were written by the infineoce of the Holy Spirit in child like simplicity. No man should assume to a universal Bishop and lord it over God's heritage. No gospel article should be rejected, hecause it is not fashionably gotten up, or learned according to the world. Sometimes there is a word misspelled or omitted. [Yes, we are do ing it, even rewriting your article so as not to delay our compositors. Eds] The Scribes and Pharisees objected to the loctrine of Christ, saying "Have soy

are they who understand not the law. Nicodemns-like they could not see the

kingdom of heaven. A simple gospel taught by a simple preacher. Christ called fishermen, and hy his power and spirit the effects were great on the day of Pentecost. The word and spirit went forth from the spectles like arrows from the bow of God. What lightnings and thunderings and shakings among the dry bones Three thousand converted and haptized brought to the shore of salvation. Thus God chose to bide these things from the wise and prudent, and reveal them unto bahes. He chose simple things to confound the mighty. David, a mere youth with a simple sling killed the giant. Sampson with a simple, iosignificant awbone was chosen to slay three thousand Philistines. It has been observed by some learned men that the most fashionable and elegant preachers are the least successful in turning sinners to obey the humble commands of God. They may get the world by scores into proud and fashionable churches, but to make converts to the meek and lowly Savior they

A certain priest who could read the Bible in fourteen languages being overcome in Scripture arguments by a Dunkard, asked the Dunkard, "Where did you get your divinity?" He replied, from the best Professor that ever walked on this earth." "What is his name?"
"Jesus Christ," was the reply. "Well," said the priest, "you have a good one. If the gospel is to be the Christian's guide I will confess that the Dunkard church mes the pearest the pattern.

If the very heavy laden sinner makes use of God's Word by faith he cannot miss the way to heaven. He has two infallible guides; but without both he is sure to miss or step off the narrow way I do not say these things in opposition to classical education. Much worldly learning is like much worldly riches; it leaves too little time for heavenly learn ing. If it is a good servant it is also a

We have seen in our travels through different States, that the churches which bave learned men to preach to them that the coogregations were small, while on the other hand where the common preacher was laboring, there were large congregations. Too often we see a ten deccy to follow the world, and their coldness and fashion kills the work of

fruits of the spirit can be seen on the outside, not on the inside. God looks inwardly. We judge the inside by the ontside. Those who wish to go to heavontside. Those who wish to go to heav-en should go to the school of Christ and learn their weakness and humility inside and outside. May the time never come when the old and untutered will be set aside and rejected by men who look for

#### their salary from the church. OUR PRAYER MEETING

I. I purpose to he there regularly and punctually. "Not forsaking the as mhling of ourselves together.

II. I will endeaver to draw others to the meeting, "Come thou with us, and we will do thee good." III. Before entering the place of pra-

er, I will ask the Savior's presence.

IV. I will not, unless it is necessary, cupy a back seat. "How pleasant is for brethren to dwell together in unilearned men believed in him?" Corned

V. I will not so seat myself as to him der others from occupying the same set tee with me

VI. I will refrain from fault-finding, and will not indulge a criticising spirit "Be ye kiedly affectioned one to snoth-

VII. I will oot expressly dissent from one who has spoked, and will avoid giv-ing the expression of wariance of feeling. "That they may be made perfect in one."

VIII. So far as is consistent, I will
assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn a stauza, or otherwise. "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one ao other in psalms, and bymas, and spiritual songs.

IX. I will not decline to lead in prayer, and in offering prayer will be gio with the subject in hand, and in sid of what has just been said." "Ye also helping together by prayer for us."

X. If I offer the first prayer, it shall

be chiefly an invocation, asking the Savior's special presence and sil. without me ye can do nothing."

XI. My prayers or remarks shall not long. "For God is in heaven, and be long. thou upon earth; therefore let thy words be few.

XII. I will not seem to haracorie not teach in prayer, as though I were think ing of man more than God. "We speak before God in Christ." XIII. I will not speak merely to fill

a vacancy, but will rather offer prayer during pauses in the meeting. "That the benefit should not be as it were necssarily, but willingly." XIV. I will not needlessly expose any want of faith, or other discourage

ments. "Who is fearful and faint-heart ed, let him retura.

XV. I will cultivate enlargement of faith and desires. "Let us therefore come holdly unto a throne of grace." XVI. On leaving the place I will endeavor to maintain a devout frame of

ind. "Continue in prayer."

XVH. I shall also endeavor to use

all means suited to secure the blessing for which I have prayed. "Faith, with out works, is dead also."—Sel. Hz who refuses to believe anything

Hz who refuses to believe anything until he is certain of it, is not in danger of unjust judgment; for many probable things turn out false. It is my duty to love my neighbor as myself; it is not seen and the organ time at ruthful and good until he proves to be otherwise. Without love and care for him, I may soon bring him to have no love and care for my different probable of the contract of the



M. M. ESHELMAN, S. J. HARRISON EDITORS

The Editors will be empossible only for the cal tene of the paper, and the insertion of an le does not imply that they endorse every sen at of the market.

BRETHBEN AT WORK, Lunark, Carrell Co., 11L.

LANARK, ILL. . NOVEMBER 17, 1879 Over on bundred students enrolled at Ash-

With Heary Shively ulcase give us his co

ELDER GROSOE Barnhart has changed his address from Newtonia, Mo., to Grangevill., Mo.

BROTHER W. J. SWIDART of the Printitive Christian, has been having a joyful time among the Brethren in Verginia

BROTHER S. T. Bosserman, of Dunkirk, Ghio, arrived in Lanark on the morning of the 15th, and will labor in the Lord's vineyard here for a

Mss Campetti, widow of Alexander Camp-bell, attended the Bloomington Convention, and "delivered an exhoriation about ten minutes in BROTHER H. B. BRUMBAUGH IS VISITING S

of the churches in Missouri and Kansas. A good thing indeed, for workers are needed out

Is important matter is crowded out, do not become impatient. We are doing the best we can, and are often at a loss what not to pub-

BROTHER DANIES BROWER left home Oct. 23, for Washungton and Idaho Territories to preach the Gaspel. Bro S. J. Pelly, of Ladoga, Ind.,

BROTHER JESSE CALVERY has invited th Progressive Christian to take up its above at Warsaw, Ind., and the Progressive says it will if the brethron will raise the mecessary means.

WE have received a lot of "Our Almanac's" from Bre. Kurtz, and they show good work-man-hip. A more extended notice in Literary next week. Price ten cents. For sale

The Goopel Prescher reports that the Mis-sonury Convention in Ind., was an enjoyable one. We long d to be there in body and spirit, but could only think and pray. This was as

THE General Wesleyen Conference, lately "The General Wesleyan Conference, lakely held, passed are solution prohibiting the use of fermented wine at their Communiton services. Why may we not do the same at our next Annual Meeting?" So writes our ageil Bro.

THE 27th of November has been named by the Governor of Illinois as a day of Thanks-giving. May the suggestion be heeded and the day really spent in prayer and giving thanks instead of fisting and light-mindedness.

Wy want some one in each congregation to report to us promptly ou n postal card all ad-ditions by baptism. Name the aburch, and the number haptized. We want to make our Success" column as interesting as possible

Bro. Bushos will begin a discussion Wayneshoro, Pa., with Dr. Bergstresser on Thursday, the 20th inst. Subjects: Infant Church Membership, Scripture Baptism and the kord's Supper. The debate is to contin-

"AT YOUR OFTHIS." -So says an elder at the

THERE is a number of members living near Independence, Kansas, who are without, a min-ister, and they very much desire some one to locate among them. The country is said to be one of the best in Southern Kansas. Who will go there to plant and to water?

HEAVEN'S three great missionaries; Jesu Christ, the Holy Spirit, and the Bible. Oppos ed to these is Satan, who is also an active, energetic missionary; and all who are fighting against Christ, the Holy Spirit and the Bibl

The editor of the Sciller's Guide, Chatopa, Kanssa, says: "We have four lots to donate them (the Brethren) for church purposes when they are ready to build a church of their own This is characteristic of Col Cook, who by the way sends out a good Guide

Ten Brethren of the Bear Creek Church Christian county, Illinois, have purchased a meeting-house in the town of Palmer, on the Toledo, Wabseb and Western Ruilroad, and deire ministers to stop there and preach the word

Aw Independent Catholic church has been e gamzed in New York City. It maintains that the people—the members of the church should decide all ecclesiastical questions. This is a se-vere blow at priest-graft and "infallible" Popedom. We admire all efforts to free the people from the chains of moral slavery, and to this move for liberty say, Amen.

BROTHER JOHN WISH will go to Pennsylvania the 20th inst. to spend some weeks there among the loved ones. By request we say that he is willing to spend some time among the Brethren in Ohio, on his return, it they will open correspondence with him. Address him at Scenery Hill. Washington Co., Pa. Remember to accompany your letters with the the neces-

A snormer from Mesouri writes as follows Being formerly a Baptist myself and also be ing personally acquainted with brother J. W. Stem council me to read the debate between him and Mr. Hav: and it was the means of convinc mg me of the error of my way, and now I am rejoicing in a Savior's love with the Breths May the Lord spare him still to manfully defind his cause in these last and durk days

GENERALLY the most ungrateful prople those whom you help most. Just help a man with brend, feel and clothing awhile, and when ances compel you to stop, behold how he and his family will pour down invoctives upon your head. All the good you ever did is turned into blackness by the cold hearted and the burren fields of sin for God's green postures anthankful. It shows a want of feeling and On Thursday morning the writer left for home correspond to the correspond beart so that the Christian -

melly active this Fall and quite a large number of our subscribers have siready for 1880. This is quite an accommodation to os. It is much more pleasant and convenient to get the subscriptions in now for next year than to wait till the year is out. We now have plenty of time to put the names in type and thus have everything ready to start with the new volume. The somer our subscribers renew now the better. As fast as renewed the date after the names will be changed, and if you renew now you can see that your subscription is extended before this year's has expired and thus avoid any delays.

"What shall I preach about?" said a micis-ter to the paster of a colored fluck which he was to address. "Well, most say subject will be 'ceptable," was the repl; "outy I da like to guly and one wond do enthon." All what is that?" "Well, et I was you, I'd book werry light on de tan commandments." "Indeed said why?" "O, ces I hab notice dat dey most al-way shah almab and said steff one foreogregation." The pastor of the colored flock and his audi The paster of the colored flock and has sudi-tered articles of first, and the co-operation of plan facts of the land. The course darticles of first, and the co-operation of plan facts of the libids have a very dampning coursels in smalling ministers to present the effect on a large monable of Guassian and Guesple to the poor. The former is born of men, success and not a few of their pasters have learn-in-states of God "last there he light" all of their the tax commandates are very unre-

Buccures Hoos under date of Get. 7th, says "Ar your across," "So says an eiler at the bad of his commensitation. That remains est "One Feed set in part termy did the memoriantiation. That remains, esc." The refer set in part termy did the member open, or reject, or "beil down," to we holled it, provent. One receised by topkisms. Bive Sort (it is not b't memoriform for the time 'desembles, essentially attended in the ministry, and Bro Severe but the "sun'mos in preve" from many that advanced in the ministry, and Bro Severe but the "sun'mos in preven" from many that advanced in the ministry, and Bro Severe but the "sun'most of the sun'most of

distance from here, and at a place where a church will sometime by organized, the Lord willing. At that place they now have two min-sters and one dearon. A Love tenst will be held there in a few weeks. Our hall was filled, and soon will be too small to hold Feasts in. Do you think our American Brethren would feel to aid us in building a meeting-bouse? All

WE feel grateful to those who are striving to ake "Our Bible Class" interesting. partment is open to all, even to ourselves, an part clearness, brevity and truthfulness should characterize our work here as in other

Hor iron welds easily, and good black-smiths waste little time on cold iron. Doctrines, opinone and disnutations of men are tedious and unprofitable, but good old gospel starms. Presch-er, are you putting gospel lire into your work? Call down the warming, meeting, burning pow-er of God's great truth. Warm your heavers then apply the banner; melt first, then mold. It is not so much the truth as the schole truth that fashions the heart for God's service. Less clatter, less jingling, but more real solid argument, preceded by the "fire that barns," wil

#### GATHERING THEM IN

ON the 29th of October, we meetings in the Hudson Church. Meetng each evening, and by Sanday, Nov. 2nd four loved ones signified their desire to have fellowship with the people of God; hence after the forenoon services on Lord's day, we repaireri to the water where the minister went with the candidates todo flod's will. The weather was exceedingly cold, yet not too severe to obey Jesus. One of the immerced was an aged woman upwards of seventy years old; the other three were young, yet brave to go forward in the work of the Lord. On Sunday evening again met to praise God, and tell the sweet old story of Jesus' love. A young man signified his willingness to unite with the band of be lievers so we went to the heantiful river Monday, and did as Jesus commanded in Matt 28: 10. Monday evening still found us in public assembly with the "Sword of the Spirit our weapon of warfare. Another young man sought to be released from the fetters of sin and declared his willinguess to walk in newness of life. Tuesday evening, Ending my health failing, a dispatch was sent to Bro. D. B. Gibson, who was then at Cerro Gordo, to come to the rescue, and on Wednesday morning we were refreshed by the coming of this "Titus. That evening Bro, Daniel shunned not to de clare the truth, and two more resolved to leave

to begin the new life. The Lord did a nuble work for the Hudson church, and we shall ever remember the affection and kindness of the "blood-bought" ones at that place. They de serve praise, not because they are rich and in creased in goods, but because of their good works and holy sail in the cause. "Watch and pray," my beloved brethren: God has bless el you; hold fast your gifts which have been given to you by the Lord Jesus

Bro. Thomas D. Lyon, is the Elder and for help he has brethren J. Y. Snavely, John L. Snavely and Henry Forney. We heard no strife nor rumors of strife; no backbiting, ac complaining, no fretting, no "hobbies" there None seemed oppressed, persecuted, held back or hurried forward. Heard nothing about "list seen," "slow men," "middle men," "bad men," "schemers," "fogies," "proud brethren," "selfish brethren," "pour preachers," or "mighty men." In fact, each one seemed to attend to bir wu bumbers, swept away his own rubbish, cou tessed his own was, preferred the other, and agated in the work of the Lord. No wonder we enjoyed their company, and no wonder the Lord gave the increase to the minister's labors Bro. S. M. Forney was with us unti! the 4th, when he left for home. God bless him in his TRIALS OF LIFE

SOME regard the trials of life as too severe

and as bringing no reward Opposition to good, and the greater the opposition the better tor the opposed. What do you put on hand to nrich it, and cause it to produce a bountain crop? Then the more fills, and slander, and malignity you hesp upon a man, the more he will thrive. When you have been tried you know your own strength. You can not learn to swim by sitting on the table. You must go into deep water. Do you think the sprouted acorn is an oak tree? No; but it must endure the cold winters and the fierce storms, before can be a mighty onk. Each trial adds strength and prenares it for more herce ones. Heavy afflictions are the best benefictors to benvenly affections, but be who afflicts you does not a ways design a blessing, but God gives it to you The envious man addicts for an evil purpose but he only aids strength to your moral pow rs. If you should undertake a journey aro the world you would prepare yourself for all lab studes. So you must be willing to take life as you find it. You must prepare to go up hill as well as down. Corn is not planted, cultivat ed, gathered, ground, and made into bread with out labor. You were created; you were only be gun. Without triels you would not now be what

press. Blood a vine and it will, thrive the fast er. Gold melted and eleared of its dross looks better than in its original state. Glow-worms glow most beautiful on dark nights. The most you tread camomile the more it will spread. The stronger the wind the more the thistle will coatter. Most are triumphant because they have overcome the trials of life. Severe trials is the rich soil of true manbood. By then the soul is refined, the affections enlarged and strengthened. Then welcome distress and ca unity as refiners and coase your fretting and complaining. Sickness, misfortane, opposcour us of our rust and dispel the mildew from our affections. Worry not when you are pruned, but in your patience possess ye your soul God sometimes puts you on your back that y may look spward. Whom the Lord loveth be chasteneth. Then endure allictions and trial

you are. The greater the darkness the bright

er the stars. Wine is not made without

#### LOOSE CHRISTIANITY

() UR heading is a logical abourdity. As im possible as it is would be for a men to be a follower of Christ and depart from his footsteps, so it is to be a Christian at all used be a pose one. A half Christian as no Christian at all. He is a truitor in the ranks. These we will always have, and should not be surprised if they sometimes discomfit us.

A loose Christian is a populiar and particu kind of a so Christian. While we deploys the influence of professed infidels and ungodly men. we do not believe that they hunder or retard the cause of Christianity near as much as the loos Christians do. The loose Christian is accepted as the product of the gospel of Christ, and aying seen five baptized and three more ready whatever inconsistencies are in him are regard d as being in the religion which he professes The loose christian is not a real one ly a pretended one. He pretends to favor just what he opposes. Then be is as much worse than an infidel as a hypocrite is worse than an Nothing will kill a good doctrine quicker

then for a lot of had men to profess to believe fayor and obey it. The more wicked men say m favor of a good thing the more honest and pious people will avoid it. Politiciaus understand this and to defeat a cause, one measure to which they report, is to employ one of the most wicked and unpopular men they know, t speak favorably of the cause they want defeat ed. It makes no difference what you look upon if it be universally used and upheld by good, yours and honest people, no opposition in the

years and houset people, no opposition in the world cam part is down.

O how said it is to have the sinner (xy, when aging him to join the church of the Brethern, "this has now as much like Christ, as the opinion of the church of the sinner of the church of the church to had to the unimber as the church when a few or many it has members as the withstand sepulchers, as prayerless, improva, dubbenest and quartic isome [vel Oh God, can anything be more opportable than this! Can say shrivens on the church when the church of the chur

#### THE GRACE OF GOD

OD'S grace is his divine favor toward man Mercy is it's handmard, and love its father. It is sovereign because he who manifests it, is sovereign It is the source of all the henefits we receive from God. We did not seen the grace of God. We received grace, not because we sought out the Lord, tound him and volum tarily submitted a plan of reconcilation to him but because in our helplessness he pute t us and had mercy. The grace of God, therefore was unmerited on our part. It was God's love, not ors, that found out redemption for us the favore on his part are free, and not of debt. He owed us nothing; he was under no obliga-tions even to love us, but he did love us, and 'so force" the world that "he gure his only be golfen Son that whosoever believeth ou bould not perish but have everlasting life. His erace abounded to the extent of sacrificing his only begotten Son. And this without any lors on our part, without any leber on our behalf. "If through the offence of one (Adam) many be dead, much more the grace of God, and the gift by grace, which is by one mon Jesus Christ, hath absociated unto meny" .- Rosa. Now if by Adam's transgression many be dead, som h more the grace of God hath absumiled nate away. If the transgression of Adam was fearful in its consequences, the tree gift far exceeds in its comequences. Ged's grace not only removes the offense, but bestoms blessings besides. Grace not only takes amy the penalty of transgression but reaches fur beyond, adding happiness and eternal lite to

The idea of grace may be illustrated by the following: You are standing upon the sonshore and as you look out over the mighty deep, you behold a vessel in distress. The erew are sea-drenched, cold, hungry and needy, and unless assisted, must seen perish. You are moved by pure love to aid them, hence you and your only son to their rescue. A boat is procured, your son enters it and exposes him clf to all the dangers of a disturbed sea in orself tru all the designers of a discussion so and the designer of the control of maserable if necessary. He receives them and they are happy. Should you now pay them for coming to the shore? Do you think justice would require you to reward them for climbing into the boat and thus saving their lives? Not at all! But they should rather serve you; be grateful, thankful and friendly for the favor. Yes, it was pure furer on your part Your love for them was great, and your gracmored you to send them assistance. So with our Father; he loved us: his grace moved him to send his Son to save us. To him we owe our allegiance, our love and obedience.

What did we do towards redeeming ourselves Nothing; God did all the work, not because we had done snything for him, but because he lovman do towards obtaining pardon or forgive ness? Nothing. What did mankind do to wards securing the Holy Spirit? Nothing. It is a qift, by the grace of God. What did man do towards taking husself out of an evil state and potting himself into a better one? Noth mr. God opened the way, made the sacrifice hestowed grace and now invites all men everywhere to accept it. More than that no one should ask. Why should any one ask God to

do still more for him? A tather possesses a beautiful home. The comforts of life, home enjoyments, health and prosperity smile upon him and his lovely family Peace, good will, harmony, love and obedien characterize that household. Want and dis-tress are unknown to any member, and contentment seems to be a happy feature amor them. But in the midst of all the enjoyments the prace, plenty and prosperity,—the children become tired of home and go out in the world. engage is sin and wickedness until they have forfested all classes to that beautiful home and the respect and admiration of the devoted and kind parent. But the father sees the condition of his children. They have been long from home. Needy, sick, care-worn, distressed, and formken the father finds them, has comparison, and is moved to invite them to his pleasant home again. They have forfitted all claims to home agair. They have forficited all claims to his betterobettee and inheritance, but testing their wretchedness be is moved with pity to take them in. He embraces them, invites them | All the windom from above is "without parti-tive them in.

to partake of his bounties and he happy, all because we first loved or had compassion, but be cause of his abundant grace. Grace did abound, grace now abounds. But in considering the sovforget that we now have a part to perform. Obedsence is required, and this we can do. Grace opened the way, but now we can walk in it. Let us duly appreciate the things already done for us by the yrace of God, and then we may, we can appreciate the things which he will yet do for us.

#### INCONSISTENCY

THIS is couphatically un age of cury, selfish-ness and hypotrisy. None succeed who are not cavied; few strive who are not selfish; and small is the number who act as they feel. So skilled are some people that it is improveble to tell whether what they say and do is sincere or not. They can say and do what they do not mean so nearly like they say and do things which they do mean that is my from their manner of saying or doing, to tell whether they mean it or not. A worthy friend once remarked that it was impossible to de cide who were friends and who were not While business and social prospects are bright persons gather eround us with all the show of true fidelity that it is in the power of the word or act to indicate, but when re triends are needed, ah! they fly like shadows betore a cloud. We are disappointed-they were not irrends. Why then did they seek our socie ty? To enhance relfish interests. Are thus not by far more "wolves in sheep's clothing" these in their own? We can say, yes, from observation, and many can attest from expe-

#### LITTLE CHILDREN

doing good among children? Have we learned how to mould their minds, and lead them to love that One who blessed them? O whore heart is not opened to our dear youth: On the second of November we met the children of the Hudson Church, and had a pleasant talk with them. They have been attending school during the past Summer, and have learned considerable about the Bible. Dear little ones, how happy they were! Their good duct shows that they have been well taught and that they are trying to live right and do good. There are some children's friends in the Hudson Church, and their friendship is be-ing felt. It is gratifying to observe that in the ongregations where the children are being taught and cared for, the order in public wo ship is good, and the young people are not rude and housterons. Talk and not as we will, the more gospel you put into children's hearts and the more we get into our affections, the bette for all around as. I hope that in years to come if the Lord shall spare me to visit the Hudson church again, I may find many-yes all of thos httle boys and girls good men and women in the church. So mote it be. u, m, g,

#### B. AT W. TO MINISTERS

COME of our Brethren have asked us who we do not send the B. AT W. to minister for \$1.00 which is fifty cents less than the regnlar price. If we thought that a minister who is worth from one to twenty thousand dollar deserved his paper for a third less than his poor brother who is not worth as many hundred dollars, we would most readily do the favor, but as he does not, and we do not believe in class distinctions we cannot send the B. AT W. to a wealthy man just because he has been elected to the ministry, for two-thirds of what we charge his poor brother. We are not neh our-selves, and forms to give fifty cents to all our wealthy ministers just because they are ministers does not look fair. We appeal to the Law

We consider it our duty to distribute to the through grace. They did not corn the gifts necessifies of the poor whether ministers or which he now bestows upon them. Things not, whether white or black, bond or free; and earned are not gifts, but compassion. God's for such we are trying to raise a fund to send love and compassion meets us, invites us, not them the paper free. We now have mean to send about thirty copies, and hope that the laberal giver will assist us so that we can send to several hundred poor. We are willing to pay eroign, numerited and unsolicited grace of God those who work for us, but so long as our voice as being the only source of pardoo, let us not can be raised for gospel equality we will refus to hid for the influence of any class or race of men to enhance our own selfish interests. will not pursue such a course knowingly, and stand here upon record as opposed to singling out officials as favorites. If the B. at W. be bruefit to the people, is it not the duty of every minister to recommend it and give it his influ ence, favor or no favor from its editors? the other hand if it he no henefit ought he to recommend it for fifty cents or any other sum? Purther is a professor of religion who thus places an estimate upon his influence, a safe one to risk? Think of these things, beloved

#### SPECIAL TO SUBSCRIBERS

WE cannot send the BRETHREN AT WORK to any one after his time is out, unless he renews. We deal with so many that neces-sity compele us to have but one rule for all. We shall not knowingly send our paper to parties without it has been paid for by themselves or others, and if any one should receive the paner without ordering it be need fouly look at the date opposite his name to see how long it has bean paid for, as, for example J. E. Jones, 1481.

which means that J. E. Jones' paper is pradicto Januray 1st, 1881. To send the paper without pay puts us at too great a disadvantage. When accounts run a long time, many forget them, and when asked to

asttle, say they have paid, and in order to maintain peace in the family the clerk is ordered square accounts. And then it is very unpleas-ant to send "duns," and equally unpleasant to receive them. Now can we all agree to do our part, and avoid all unpleasantness in this matter? "Times are good," is the news from all parts of the land; can not each one at once remit \$1.50 for one year, or \$1.00 for eight months, or fifty cents for four months? Or if there is an agent hand the amount to him, and then there will be no "duns," no "forgetting" the printers'dues, and all will go on plessantly. We want to talk with all of younextyear for as we become more experienced in the work, and learn to know more of you the better we can laker. In addition to what we have promsed you in our Prospectus in No. 39, we will ly that we design giving one column of Church History" each week. This alone will be worth the price of the paper. We corduitly nyite you to renew non

#### TO THE BROTHERHOOD AT LARGE

BE at known that Dr. P. Fahrney, of Chica D go, formerly a member of Pine Crosk congregation, in Ogle Co., Ili., has been fully restored to practical fellowship in the Brethren church after a satisfactory confussion. The trouble was life insurance. Reported by order J. S. LINE. the church.

[WE had the pleasure of stopping with Bro Fahrney on the night of the 12th instant, and were happy to find the Doctor in full fellow-ship with the church. May his joy be full, and may his labors for the good of the human family he crowned with success,-Ens ]

#### MANUSCRIPTAL.

"The Collosseum."-Prof. Jenks. "The in-er Chambers of Majesty."-C. H. Balsbaugh "Himbrances to the Spread of the Gospel."—A. B. Woodward. "Five Reasons for intending Public Worship."—J. C. Bright. "Musings." -W H Room

"YE are the Light of the World."-Silas Gilbert, "Work,"-J. H. Miller. "The Unfruit-iul Tree,"-D. S. T. Butterhaugh.

On Lord's day, 9th inst. they brought their gifts together for the next yesr.

# One Rible Class.

The Worth of Truth 100 Tonque Can Tell."

#### COALS OF FIRE

With some one please explain from, 11: 50 which reads as follows: "Thereford if thine enemy hug-ger feed how; if he thinst give him drink; for is so doing then shall heap coals of fire on his head. C. J. HEAO. W E do not understand that we shall literally "herap coals of fire," but reference is had to the subduing effects of such a course. We must kill our enemies with kindness

GREATER WORKS. Will sense one please explain John 11: 127 It reads as follows; "Verily, verily 1 say unto you, He that believeth on me, the works that I de shall he do also; and greater works than these shall he do; because I go unto my Father."

J. F. Engasory

ESUS came into the world to redeem mankind. He performed a great many mire al of the great deliverance from sin which is far more destructive then any malady the fleet is hear to, as it destroys the happiness of the When man soul beyond this "vale of tears. transgressed the law of his Creator, he placed binnedf under the curse of a violated law of Jehovah, and the curse could only be removed by our being brought out from under the carse by the precious blood of the Son of God and until this was accomplished there could be no remission of eins. Although Jesus could say "thy sins be forgiven thee," he looked forward to the time when he would complete the atonement. The blood of bulls and gosts could not take away sins, but were typical of the blood of Jesus which cleanacth us from all

Jesus, when he attered the above lange was about to make that atonoment, then be the dreadful curse of sin which were the name works as Jesus did only greater as they had the atonement to build upon. Before this it was only a shodow, but now a reality.

S. C. MILLER Brooklyn, Iosea

# OTHER SERRE

Please explain John 10:16, which reads as fol lows: 'And other sheep I have, which are not thus fold; thou also I must bring, and they also bear my veloc; and there shall be noteful, and or shepherd.' J. R. CANKEY.

JESUS addressed himself to the Jews "Oth-er sheep," means Gentiles and Samuritana 'I lay down my late for the sheep," says Jorgs, that is, he trated "death for every man." Heb. 2: 9. Jews and Gentiles are permitted to enter the fold of Jesus, and or believers fore made nigh by the blood of Christ, having abolished in his fiesh the enmity, even the law of commandments contained in ordinances; to make in himself of twain one new men, so making neace; and that he might reconcile both unte God in one body by the cross, having slain the numity thereby." Epb. 2. We gather fr m these divinely-inspired words: First, the Gentiles who far off, are made nigh by the blood of Christ: Second, that Christ abolished the law of commandments: Third, that he did this to make one was man of Jew and Gentile. Fourth to reconcile Jew and Gentale unto God in one body, and that by the cross: Fifth, that in so doing he slaw or destroyed the enseity that he-fore his death existed between these nations.

Many Jews in Christ's time heard (obeyed) him; and since then many Gentiles have obeyed from the heart that form of doctrine delivered ento them, hence are in the fold of Christ, The Greek word aules rendered fold, signifies a sart; and in the latter clause of the verse the siginal word pointer would be better if render-

THE children of the Hudson Church, Ill., which is, bend or flock. This flock is composed contribute annually to the Danish Mission. of believers in Christ, whather Jew, Gentile or Sunaritan; and Christ is the great Shapherd.

# Home and Family.

Heabands, here your wives. Wives, submit your-eires unto your own business. Children, obey coar purcule. Fathers, provoke not your children to wrath, but being them up in the nottice and ad-countries of the Lord. "ervene", be obediest to hem that are your metters—FARE.

#### IF WE ENEW

- If we know when walking thoughtless. Through the crowde I, dusty way. This some pand of wose from whitened Close beside our pathway lay. We would posses where now we hasten We would oftener look around, Lest our careless (est should trample Some rate je well in the ground.
- If we know what forem are fainting
- For the shade which we should flis If we know what lips are parching For the water we should bring. We would hapte with eager to asten
- We would work with willing hands Bearing cooling cups of water Planting rows of shading polms
- If we knew what feet are weary, Climbung up the hills of pain; By the frorid cost out as evil, Pow, repeatant Magnislence;
- We no more would dare to scorn them With our Pinrisale pride. Wrapping close our robus about us, Pressing on the other side.
- If we know when friends strong as Clo cly press to any "Good-type," Which among the light that kees us, First beneath the flowers should lie,
- While like ram upon their faces Fell our bitter, blinding tears, Tender would of love eternal We would whaper in their ears

#### RIGHT BEGINNINGS

WE all know how hard it is to go on ples sutly if we have made a bad beginning Breakfast time gives the turn to the whole day nor is stern and mother is cross; if the hig brother gives a short answer, or the young lady sister frowns over her coffee, the little children tatch the feeling and imbibe the infection. One discordant note sets the whole household choice

jarring. One cross face repeals itself in many variations. One angry word challenges another. Let us he very careful to begin right in the morning. Are we careful to pray? Do we open the gates of the day with a petition to the Migh ty One, who goards us in life and in death? A ild once said: "I always proy to God at night, because in the dark I want him to take night, because in the dark I want him to take care of me, but in daylight I don't pray for I can take care of myself well enough them." In very much this spirit some grown geople act. They are hurried and sourced in the morning; they have overslept; business presses them with afold vexations and perplexities; many the sacuses they make to themselves for their omissions and abbreviations; but secret prayer and household worship are neglected and the

Sunny faces at the breakfast-table and a che ful "good-morning" from each to the other are hieseed missionaries. They start everything right, and all housekeepers know the value of that. Others who as most start of the control of th that. Others, who are not housekeepers, know it too, and benedictions follow the man or woman who gons down the street in the morning with a bright look and a word of cheer for

# THE WAY TO BE HAPPY

BY PHETE A. PRANTZ.

WE all desire to be happy, but this alone W will not make us so. To wish for any, thing is not to secure it. In order to secure anything something must be done-some effort must be put forth. Flowers would not be beautiful nor emit any fragrance, did they not grow and expand. Birds would not be cheerful and happy did they not flutter in the breeze and tune their vocces in the costney of song Lite and chestfulness are prerequir es to happi ness, and God has wirely placed labor before enjoyment. This is a world of toil, and it is certainly a mark of wisdom in us to submit to it coluly and make the best of it. And since happiness here is alone attainable by labor and care, we should not expect it through any other source. All enjoyment consists in receiving and doing. Bappiness is communicated to the soul by ingress and agrees, and all healthy souls will keep a proper balance between the two. We always feel happy by making others happy. "It is more blessed to give than to receive." The joy we give to others will return with a bright-es lustre to our own hearts. The fault with many of us seems to be that we feel more in-

clined to receive than to give, and we complain of the cold-hearted world when the fault evidently lies at our own door. Can we expect others to treat us kindly when we fail to treat them so? Can we expect others to smile upon us while we frown? Have we a right to expect continued glow of joy and sunshine while lie in a passive, receptive attitude, and speak no pleasant word, and do no kind act to cause joy and sunshine to spring up in the hearts of oth-ers? The Golden Rule requires us to do unto others se we wish them to do unto us; hence it is the duty of every one that wishes to be hap-

py, to begin the work. The great mistake made by many of us is, that that we take hold of the Golden Rule at the wrong end. We wish or expect others to do first, and then we only do to others as they have done to True and lesting happiness must spring from within the soul; it must find its root and nourishment there. That world of beauty in the mind must have continual sunshine. All entrance to the soul most be closed against catenase to the soul most be closed against verything from without that would must be enjoyment, disturb the peace and obscure the light of the world within. The eye must not wander through the dark holes and alloys of society to generate the faults and blemishes of The sur must not heed the tannts jeers and scoffs of the vicious, nor listen to the flatterer and insidious devices of those who would discourage or lead astray. When others which incorrege or seas intray. When others wild henp abuse upon us we should not carry When others scold and frown, fret and uplain, we should listen to the music of Nature, view the world of beauty within and around us, and look on the sunny side and the better time comine

ours. There are seasons of gloom and disap-pointment; and seasons when the heart is sick pointment; see seasons which the neart is sick, and hopes are crushed and the how of promise scarcely visible to the spiritual eye. How often we are disappointed in the common affairs of life, in the ordinary parasits of business, in our large designed, how and attackment of long-cherished hopes, and the professions friendship, by those who revived our warmest sympathies and kindness and have now become sympathnes and kindness and have now become our enemies. These sorrows and disappoint-ments are more or less experienced by all, and the more seativity our makers, and the higher our susceptibilities, the greater will be the gloom and salmers they occasion. This senti-tive, irritable part of our maters, this searce of uch annoyance and unhappiness to us, one of the characteristic nuries of deprayed na-ture. It is within us, and if not horn with us, or in us, is at least bred in us. Now this thing is one of the greatest enemies to our happiness and pence of mind, and it is our humaness duty to get rid of it. The fact is we sh have left it in our childhood days with all else that is childish. "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." According to this we are not childish things." According to this we are not sien and wonon until we "put away" or get rid of, things which belong to childhood and

All is not supshine in this fleeting world or

not to manhood and womanhood. Childhood is the period of discipline to prepare us for man and womanhood. How many are the conflicte with bad temper, and disappo introcuts in the carly life before a firmness of mind, a stabil-ity of character and firm principles are formed, or before the great theatre of life is properly realized. How meany, alas, carry the follow of childhood into the years of maturity to perplet them through life. Notwithstanding Geristi-anity affords a type of true happiness, a peace of conscience, a cheerful heart and a glorious hope of future biss, yet a Christian's hie is not without its conflicts, and a Christian's feelings and temper have much to endure. There are sad reverses and serious shocks to the cause of truth often witnessed and experienced which carries much with them that is depressing, and the serious and truly humble Christian is grieved and sed at heart, but the heacon-light of happi-

Do all in your power to make others happy "As much es lieth in you, live peccasely with all men," The union and prosperity of Zun is all men," The union and prosperity of Zum is the joy, the life of the Christian. No one car enjoy real Christianity who does not labor the good of others,—the peace and union of the Church, and the cultivation of his own maniand heart. The great spostle Paul was happy even when in clasins and imprisonment; and in contemplating his post life with its labore, and in view of the death which assuited him he was still tranquil and happy because he had fought a good fight and there was a crown of life last

up for him and all who truly loved the Lord. Thus shall our days be cheerful and happy. If we let the sun of real religious skine into our hearts, our labors and good deeds for the benefit of our fellow-man will uncrease our enjoyment been, and he so so many geens in our crown of life beyond. FROM PATESTINE

NUMBER XXX

From Jerusalem to Nablus

(From the "Christian Pranders" by special & This brought us to the head waters of Wady ledan, a tributary of the wady on which Enon-located, called wady Farm. We struck wais located, called wady Farm. We struck wa-dy Bodan at a point where four mills, propelled by its water, are situated in sight of one anoth We followed its course to its junction with

ady Farra, and in doing so passed twelve m. the last situated in the fork of the two streams and propelled by water drawn from wady rs. These are all overshot mills, and are pro-pelled by water drawn into races. The rapid descent of the principal streams makes it prac-ticable to draw off these side channels at abort intervals, and to build the mills close together In some instances the mill-race is so high above the principal stream that it runs through and propels two mills in making its way down From the junction of the two streams tinued down wady Farra in search of a place suswering to Enon. The "much water" we noswering to Enon. The "much water" we found all the way, and although the season was exceptionally dry, pools well saited for bapticing were abundant. We rode into a number of these to try their depth. But we wanted to find, in addition to the much water, an open space on the bank of the stream suitable for abling of the great multitudes who flocked to John's places of baptizing; and for several miles we found no such place. We parsued our pathless way along the slopes of a marrow ravine, with high and precipitous hills on either side. We had to ford the stream fre-quently, and its hanks were so thickly crowded uth a jungle of cleanders in full bloom, that bluow aw areas some where we would Never, in a single day, have I seen so many ole unders. For as many as five miles their line o samgled pink and green was as continous as the correct stream which nonrobed them. Final ly, after a fatiguing ride, during which both our dragoman and our except became discournged and fell behind, there suddenly opened be fore as a beautiful valley among the mountains about one mile wide and three miles long. Bedonin tents were putched in groups here and there; herds of comeis, to the number of three or four hundred, were grazing, or drinking, or moving about; and awarms of brown-skinner moving about; and awarms of brown-examed boys, both large and small, were bathing at dif-ferent places in the stream. Here, then, was the open space required, and a more smitchle place for the gathering of a multitude could not be found on the banks of any mountain

It is identified as Enon by the only man wh It is identified as Exoon by the only man who has ever made a thorough and scientific explo-ration of the country, and now it is accepted as such without dispute from any quarter. We cut an eleander cone apiece from the bunks of the stream, and we took a bath in one of its

stream in Palesti

Our exension to Enon occupied an entire lay. The next morning we seconded to the top of Mt. Gerixius, to see the site of the ancient Sunaritan temple, the rains of a citadel and church built by the crosaders, and the rock on which Johann stood when he recited to the Shechemites his celebrated fable of the trees That a man could stand near enough to an as-seathly of his enemies, who had slaun all of his brothers and were at the time engaged in crown-ing as king the instigator of the slenghter, to make to them an audible speech, and yet be out of reach of their weapons, and safe from pursuit, is most singular. Yet the locality shows that it was altogether practicable. A projecting rock on the face of Mt. Gerizim overlooks the city of Shechem. From its top a man's voice an he distinctly heard in the plain below; it is too high to be reached by arrows shot from the plain, and pursuers would be compelled to climb the mountain or pass a long distance around it, while the flight of the speaker was

unobstructed. See the narrative in Judges ix: After returning from the mountain's top we left Nublus, going north-westward, and came in two hours to the site of Semaria, the ancient capital of the ten tribes. The well pasted stu-dent of secred history will remember that this city was never taken except by a long-contin-ued siege, reducing its inhabitants to the point

Its peculiar situation made it impre when defended by a competent force. It stord on the top of an isolated hill 400 feet high, with a valley from a half mile to two miles in width all around it, and high hills surrounding this valley everywhere except at the west, where there is a gop opening out lowerd the sex. It good resulting from this tradic; or present a

must have been through this gap that the Syr ian army thought they heard the Egyptians coming, when they precipitately field by might and caused a folfillment of Elisha's prediction. See H. Kinge vi. 24—vii. 20. In the reign of Hered the Great, the city had fallen into decay, and he undertook to rebuild it. Among other and he undertook to rehald it. Among other magaincant structures which be errected, we no columnade of granite column about 20 feet his about 20 feet his column about 20 feet his description of the column about 20 feet for the from its summit. They stood on a ter-rase leveled for the purpose of a charint drive, and the circuit around which they extended is supposed to have been about 1000 yards. Fifty or sixty of these columns are still standing, and in their loneliness they spack mountfully of the departed glory of him who erected them. The colire hill is now terraced and cultivated and countering is now terraced and contrasted in grain, except the small space on the north-ern slope occupied by a little village of low huts, and by an old church of the crusading period in which it is foolishly claimed that John the Baptist was buried. Herod usued the city Schaste, the Greek for Augustus, in bonor of Augustus Corsar, and the village still wears this name in the Arab form of Sebastiyah. We took our lanch on the top of the hill under the shade of an clive tree, and I meditated much on the utter desolution of a city so cons the uttle measures.

Samaria and Mt. Zeon were sacred history. Samaria and Mt. Zeon were the two heat fortified bills in Israel, and their inhabitants were wont to rest under a sense when the prophets predicted. of great security when the prophets predicted the fate awaiting them: hence the well known words of Amos, "Woe to them that are at ease in Zion, and trust in the hill of Samaria." J. W. McGARVEY.

# Copies of the Man. TEMPERANCE VIEWED FROM A FINANCIAL STAND-POINT.

PEW persons are aware of the mor ally spent for intoxicoting liquors. those who spend this money are largely igno-rant of what it amounts to in the course of a few months. It is only when a strict account of spenditums is kept that there is any conception of the enormity of the sum or the rapidity with which it accumulates. We will give some facts with regard to the money that is spent for

various liquors in our day.

It is estimated that there are annually con sumed in our country 60,000,000 gallons of whiskey, at a cost of \$460,000,000. There are winney, it a cost of \$100,000,000. There are consumed 2,500,000 gullons imported spirits, at \$25,000,000; 10,500,000 gullons imported wines, valued at \$65,000,000; 7,560,000 barrels of heer valued at \$150,000,000; native wines, branches, cordinls rained at \$50 000 000. Here are \$650,000,000, directly spent for different kinds of drink; spent to gratify passion and to

destroy men's souls. But the liquor expense does not stop here But the figure expense does not stop news. Look for a moment at the expense that is indirectly incurred. There are 50,000 pumpers to be supported at as annual expense of \$23,000,000; \$0,000 transp. \$5,000,000; \$20,000; \$0,000,000; \$0, drankards to be provided for at \$40,000,000 capital invested in breweries, distillerses, etc. 8500,-000,000; ishor, enterprise, etc. less by drink 850,000,000; indexect loses and taxation. 835, 000,000; making a grand total of 81,500,000,-000. Comparing other statistics it may

possible that even this estimate is too low. This is the bill that the American people are called upon to step forward and settle every year. I cooly set the question, can we afford it? Here are over a million dollars thrown away. Worse than if cast into the Atlantic ocean. The population of the globe is estimated at 1,396,752,000; of this number 711,383,583, are under non-christian government. Taking then,

the above estimate, there is annually seent in stry, enough money to place a Bible in the hands of every beathen at a cost of over \$2 yer copy. Again, there are in the South 1,351 434 colored children—the sons and daughter within the school age who attend no echool, and are without instruction. Should the money we spend for liquor each year for uor be appropriated to their education, there uid be enough to keep every one of these children in school the entire year at a cost of over \$1,500 for each pupil. Oh how blind is man to that which is good! Oh, that he would stop and consider! But what do we get in return for this vest

Bot what do we get in return for this was yependiture? We get each year 500 murders, 500 auicides, 250,000 oriminals, 250,000 pumper, 600,000 deaths occasioned by the sin of drunkenness, 600,000 moderate drinkers, who will be sots in ten years benos. Can any one,

single reason why it should any longer be con-tinued? I selt again, can we afford it? Can we thus afford to week our resources, while a beavy national debt is hanging over us? while thous-ands of beggars and orphans are knocking our doors for bread? while the pitcour wail of unfortunate wires and broken-hearted mothers is filling the air and rending the heavens?

Moderate drinker, have you ever estimated what that ten cent dram you are in the babit of toking every day, will assount to in the course of a year? Make a little calculation and see. It will amount to \$36,30, a sum that will buy you a nester suit than the one you at present have on. But what will it amount ten years? Only \$365. Well, do you not know of a lot or small piece of ground that cau be of a lot or small piece of ground that cau be bought for that sum, or at least gree you a start in paying 18? Do you own any property? Do you not then see how you are robbung-your-self and your lumily? But probably you also use to hierco. Suppose you throw in that bill, in order to make good measure. Say on an areaerage your tobacco costs thirty cents a week; in a year that will amount to \$15.50, which sum will buy your little boy a handsome suit; in ten years it will amount to 8156; plus \$365, makes \$521. In these stringent times this sam will go for toward buying a comfortable home. In some parts of tracountry it will buy a goal home with meny improvements. These are things that every one who loves the intox

icating cup should sobstly consider. Of all svibs, we know of none that are destroy ing so many families. Of all traffics, we know of nous that are making so many paspers. Amidst the many bankroptoise that are ring every year, we know of mone that are equal to those that intemperance is bringing to thousands in the land. How many homes have been made dessiate, how many hearts have sighed, how many tents have been shed, how many wretched orphans have troiden the cold pavements with naked feet; how many weeping widows have died of utter deprivation, because robberies made by the demon intemper

We warm old, then, against this dreadful evil. Would you always be poor, and have your children grow up in ignorance and squalid poverty, and after you become beggare, then con-tinue to drink. Would you live in shame, and die, to have your name and that of your chilid in everlesting opproblum, then drink on. Would you sink your own soul and the souls of your children into eternal perdition, al a misspent life, throughout eternity, haufsted by the ghosts of unforgotten crim If so, just drink, and all these wors will be sure to follow.—Golden Censor.

# forrespondence.

From Goshen, Ind.

WE are glad to report to you another visit to We are glad to report to you mother visit to this arm of the church by our beloved brother Jesse Calvert. He arrived here on Sci-turing versing, Oct. 20th, and preached some powerful seriouses to us. Saints were made to rejoice and sinners turn to God. Four precious and sinners turn to God. Four precious coult made the good confession. On Wednesscals made the good confession. On Wednes-day evening we gathered around the tables to partake of the emblems of Christ's broken body and shed blood. Our meetings were very en MARY MYESS.

Iowa Brethren, Please Notice.

DESIRE all the eldere of the different the different Sunday-schools, to inform me immediately whether they would favor a Sun-day-school Convention, to be held in the South Waterloo Church some time during the Win-ter, either before or after the holidays. All in favor of such a more will please report to me at once, and state your preferable time, so that all M. P. LICETY

---om Bre. David Bare

ErT home Sept. 24th, for Kunsas and ar rived at Parsons in due time. Was met by brother Garber and conveyed to his home, by incident Gaster and concepted to his nount, more violes was the long to the fire noting persons. In the creating polaroned, a large congregation, Servinger wering surfar and considerable of Corbone, with and I but hence the contract of the contract of

next day to a sick neighbor who desired prayer. On this day also met Bro. Hixon. Was well pleased with the country. October 4, convened with brethren and sisters at Lockard's school

house for council meeting preparatory to Love-feast. We preached to the people here as God gave shiftly. One desired to learn more of our doctrine but other duties forbade a longer stay. Spent some time viewing Labette county, and on the 9th met again with the sick neighbor for religious services. On Saturday was taken to Hockberry's Creek, four miles north of Indi an Territory and seven miles west of Chetopa where the brethren had a large shed erected for munion purposes. Services by Ministers present, brethren Services began at 5 p.

communion purposes. Services bigat. At 5 p.
Ministers pirsent, brethren Edgecome,
Martin Neher and the writer. All sesued to
enjoy a happy season. Quite a large crowd
assembled to witness the Brethren's first Lovefeed in Lakette county. Next morning delivered our farewell address. Left for a

#### From Ashland, Ohio. Dear Brethren -

I N perusing your columns I see nothing from
Ashland, and thinking you might be
pleased to learn of us, we thought to notice this pince. We left our home Sept. 8th, with sorrow

yet rejoicing hearts; sorrowing to part from the loved ones and all the endearments of homeand rejoicing in the opportunity of acquiring knowledge at Ashland College. We arrived anomonge at Assimt Cottege. We arrived here safely and found many warm hearts to welcome us, and though we have been here but a short time, we feel very much at home. We are well pleased with the school and hope that are well pleased with the school string a vast it may be the means of accomplishing a vast amount of good in the Brotherhood. We feel like commending the brothern at Ashland for he warm welcome extended to us.

Our meetings here are always well attended,

and great interest manufested. Serviregularly held each Sunday afternoon at three o'clock in the College chapet. Prayer-meceing is held each Sunday night at the chapel and those meetings, to us, are very interesting. The Sunday-school, though lately organized, is growing rapidly, both in number and in intere Brother Quinter was with us a few weeks sace and we were glad to meet him again, as well as hear him preach. Brother John Sta-debater has been with us also, and told us of the greatness, the goodness and the love of Ged. Bro. Studabaker, though he is growing old, is still the dear, warm-hearted brother of our younger days.

shipud to a very pretty, well located city and entirely free from unitaria diseases. The College is bewatifully situated, and as a school is all that we could ask, considering its youth. There are now quite a number in attendance und all seem to be fully satisfied and pleased H. F. H.

Notice to Duty.

To the brethren of Southern Kansus, and all others interested others interested in missionary labor: We are all aware of the fact that it was decided to select two treed brethren to travel and preach in Southern Kansas. Two such have been ap-pointed and are ready to do their duty just as soon as sufficient money is paid into the treas-ury. There cought to be two hundred dollars to begin with. I do not think much over onefourth of this amount has been raised. quots is not heavy when divided among seteen organized churches. Some of the churches have responded liberally, and if there are any not willing to contribute, they ought to make it known. I hope there are none such in Kan-sus. I know Cedar Creek church will do its duty, for we know how it is here in our own district; we can't have meeting at one troth of the places that there are calls, and it is the same all through Kansas. There is a great domand for preaching by the Brethren, and they can win many souls to Christ if all do thear ith in the missi

and now let our faith be accompanied by works Ermann Strongasen. Mineral Point, Kansus. From Lowell, Mich.

wherewith he was girded. We were truly pleased with the service, there being much last There was a large nu isters present.

Next visited Bryan, Willia to enjoy the feast in Lick Creek congregation where John and Jacob Bowman are the elders Proching commenced on Saturday at 10 o'clock. After forenoon meeting a choice was held for two denoons, and the lot fell so that the church accepted four; the elders seeing that sine cauron ascepted four; the coorse seeing that they were needed. Jacob Brown, Jr., Jacob Garber, Jacob Rocky and John Mark, were installed to perform the duties of deacons. Si mon Long was advanced to the second degree of the ministry. The ordinations were attended to on Sunday before the forenoon services.— Had three meetings at Bunker Hill Church belonging to the Reformed Church of said place Love-teast on Tuesday, eighteen miles north in the Silver Creek Church. Our company all along were Jacob Gump, Jerry Gump and wife, Isaiah Horner and Leonard Hyer. Had a good meeting; one baptized on Tuesday, sine one on Wednesday. On Thursday the company re-turned to Corvanna, where, the same evening, in the Crdar Creek Church, the ordinances of the Lord's house were observed, and the brath ren managed things in such a guod and quiet manner that we all could learn; were the all the services a few minutes after o'clock, and over one hundred members com muned. At all these places the single mode (s called) was observed. Reached home safely Nov. 3rd, and found our family well.

# From Southern Ma (OMPANION and I left home on the 7th of

Oro Love

Co. The difficulties were adjusted, and things apparently set in order again. Next went to Bates county to a council meeting with the members of the Mound Church. Business was not found in proper shape, so we did not do anything but make arrangements for the an visit, and a church meeting for the 13th. We once had our home in this church, end we greatly enjoyed ourselves with our dear members and old neighbors, and regretted that we could not stay longer with them. church has been badly neglected, and but very little preaching done for them since we move from there. But the members have been stead-fast and brother John Knisley is a zealous den-con. He has done much to hold the church together there. They were re-organized last Spring; had two more chosen to the office of descon, and two to the ministry; and those young brethren need to be encouraged. There and two to the ministry; and those se twenty-two members and prospects for nore. Next attended the District Meeting which was held with the Brush Creek Church, in St. Clair Co. Their was not much business before the meeting but what there was passed off pleasantly. We formed many new and pleasant sequantances. Among the number was brother Abram Crumpacker of Virginis, and brother M. M. Esbelmau of Lanark, Ill. On the 1st and 2nd of November we attended a

and one desired to be re-instated. This church is without a resident minister. They have a fine country, a good mreting-house, and mi tering brethren who contemplate going West D. L. WILLIAMS. Brownsville, Mo. Echnes frum the East, NUMBER XXY

one of the finest meetings that we ever att ed-a meeting long to be remembered, most profound attention that we ever with

A STRIES OF MEETINGS.

AST evening, Oct. 26th, we came in AST evening, text, 2003, we cannot make mixed to attend services this morning at the Long Meadows mesting-house, of the Braver Creek congraption, Maryland, Upon arriving, we learned that this morning there would be held the first of a series of meetings. Brother Sitas Houver, of Somerset country, Pa., who had heen called for the occasion, announced his text in Lake 1: 70. He spoke of Christ's first coming and his mission to earth. Sinners, or nuls livers sit in darkness and the intention of

Christianity is to bring them into the light of the Gospel and astablish peace between them and God.

We have since learned that several were bep-tized and thus added to the church during the HOLD PAST GRACK

Attended metting in town in the evening' where brother Olles apoke on Heb. 12: 28. Yes, "Let us have grace." The marginal resding is more clear—let us held fast grace. The aposition of the state of th more clear—let us held first grace. The spos-ting grean and let reusen why we should hold test grace. It is that "we may serve God," bow? I. is "acceptably," 2nd. with "cenerace," 3nd. with "Godly fear." So it seems we may serve God not acceptably, not with reverence,"and not with Godly fear. Let us be boost, seruest and faithful in all things, and especially labor for oneness among us, for it is painfully evident we ought to think and not more slike. Let us laought to think and not more since. Let we use bor and pray patiently for such a glorious who. Why are our practices of our religious so often different? Why do we notice brethren and inter-contending with each other—some for worse strictures, and some for more liberty? Our only liberty already be in Christ, and surly he would have us, members of his body all of "one mind." Why contend for liberty to fol-low the world? May our freedom be in Jacus. to do his will and love the Church D. B. MENTEER,

Waynesboro, Pa. From Mulberry Greve, Ill.

Dear Brethrens-SOME of my friends have complained because I have been so quiet, especially because nothing appeared in print from my pen. My only apology is, there were reasons for it.

On the 27th of September I attended the

Lore-feast in the Bear Creek congregation, III, Had an enjoyable meeting, There are some lire workers in Bear Creek. On the 30th, at-tended the feast in Hurricane Creek congrega-October on a musion of love. Attended a council in the Minoral Creek Church, Johnson tion, Bond county. Had an excellent meeting; good order and much love seemed to be mani-fested. On the 4th of October attended a Lovefesst in the Selem congregation, Marion county III. Had a crowded house and good attention

Ill. Had a crowded house and good attention.

My wife accompanied me to all of the above
mostings. Her health had improved some bet
as we had to travel in private conveyance it
worried her and she seemed to fail some. On the 8th of October I bade adieu to my family and boarded the train for Iowa, to most the Annual Meeting committee. Met in connei with the Middle Creek congregation in Mahas ka county on the 10th. The whole committee were present; heard the grievances and considered them in the fear of the Lord, and made our report to the messiver which west unanimously accepted. On the 12th was taken to the South Feglish to fill an appointment. On the evening of the 13th, brother Enough the decade a large and attentive congregation in the same place. On the 13th, met the church in council and continued until the 16th,—then adjourned until the 20th. In the afternoon went to Deep River congregation, in Powerheik county. On the 17th met the church in coun cil, and on Saturday night between el twelve o'clock we made our report, which was unanimously accepted. On Sunday morning communion meeting with the members in the Walnut Crock Church, Johnson Co. It was met at the same place for preaching. Had a very interesting meeting. Was taken to South The English in the afternoon, 20th, met again in council and on the 21st made our report. After was manifested. Brother A. Hutchison, the Elder of that church, said to us that time passed some explanations, this report was also unagai-mously accepted by the members. May God bless the untiring zeal of our dear brithren and sisters, and where wounds were made by the as he never had it to pass before. Our minus-terial force was rather small. It consisted of enemy sowing discord among them may the balm of love heal all, and may a double guard ethren Hutchison, Dr. A. Reeso, F. Culp and myself. There was one applicant for baptism, be set so the enemy may be kept at bay. Or the 22nd, was taken to Middle Creek, had a meeting at night and next day hade a final adicu to the loved ones in Iows. In the after-neon left for Hudson Irl., to attend our District Meeting for Southern Illinois. I here made a pumber of acquaintances whom I shall rememnumber of arquamences when I shar reman-ber with plessure for their groat kindness. The meeting passed off plessantly. Bro. Echelman being passent, I hope he will give a report o the meeting. I arrived home safely on the 30th, after an absence of twenty-two days. Found my wife in improved health. Thank God for

for their kindness to me while among them. May God's choicest blessings rest upon all, and may us allso live, that when life's sorrows are over we may weet in our Father's house of

Keep regular hours; rue early; exercise ball

Many thanks to the dear brethren and sisters

## Gannel Success.

And they that be wise shall share as the brightness of the firmament; and they that turn many to righte-camean, as the stars forever and over--Dan 12:5. Madlson county, Ohio.-Seventeen turned from darkness to light by the Word.

Silver Creek Church, G .- Two changed their relation by kaption Ephrata Church, Pa -Sixteen buptized into

Christ, and three seeking admission James Greek Church, Pa.—Twenty-one made the good confession and were haptized.

South Branch, W. Va -One member added to the "house" of the Lord. Plymouth, Ind -- Four received by haptim

Bear Creek Church, Ill.—Three grew weary of their sintul relation and turned to God. Budson, Ill .- Four made the good confess and were received into fellowship.

Waterloo, Iowa -- Soven added unto the "one Deamark, Europe.-One received by faith

Pleasant Valley Church, Va.—Three admitted into followship by haptism Glade Run Church, Ps .- Two born into the

takers of the divine nature

Boury, Creek Church, Ind -Sov. own weary of sin and turned to the Lord. From Somerset, Pa.—Since my last report, held a series of meetings in D. F. Stouffer's congregation, shout three miles from Heury Gerstarm's, Maryland. There are many mem hers in that arm of the church but our meet ings proved a success. Closed with twenty-two applicants. I hope they will air ra their pro-fession with a godly walk and conduct. Others have promised to come before long. my thanks to the members in general for their Stras Hooves.

From Antioth, Ind -On the first Sunday in this month there were services in the foreng at Antioch, and in the afternoon at Dora. At the close of the services five came forward and desired to unite with the church. The multitude then repaired to the river side where prayg was wont to be made, where two sist three erothers were received into the fold, and where the church was made to rejoice.

J. W. SOUTHWOOD.

### General News.

On the 8th inst, a severe storm passed over Pageville, Mo, causing considerable to property, and injuring a number of persons. Or the seven million Hebrews in the world, statistics say there are five million in Rurone and a million and a half in the United States.

La France, says Waddington, ersists in his desire to resign the presidency of the council of

THE Russian expedition in Turkestan will make a fresh advance as soon as reinforced. THE Emperor William has sent £500 to relieve the distress in Mucia, Spain, oc by the recent floods.

The Daily Telegraph's Vienna dispatch say a strong force of Montenegrins has marched on Gusinje, pillaging and burning everything be-fore them. More than three hundred Albanian

assulmen were mercilesaly shin. THE can has recently granted religious lib-erty to the Baptists, who are put on an equal footing with his orthodox subjects.

Many of the people of Africa are as fair as inglishmen. The boys are noted as being pur-Englishmen. ularly handsome.

Thirteen Baptist Associations in West Va., are supporting fourteen active preachers in Burmah." Christian preacher! can you per-suade your own flock to be loyal to the Savior's

THE Grant family are very quiet in their home life at Galana, Ill, miapting themselves quite readily to the habits of this sleepy old town. Gen Grant calls uncatentationally on his old friends at their places of business, or drives with them about the city and vicintiy.

Mrs. Mix, who has a Connecticut reputation working miracles, travels through that State professing to cure diseases by the laying on of hands, and crowds seek her wherever she goes. The most wonderful stories are told of

her powers. She charges nothing for her ser vices, and accepts only food, lodging, and con reyance from place to place. She is of pun negro blood, uneducated, and a devout Meth-

NEARLY all the negroes in and near Darling ton, S. C., now own horses and cows, and many of them own land, which they are able to work with their own money. There is less stealing than formerly, churches are numerous and well upported, and newspapers are in demand-

Efforties of the States have civil damage liquor laws. Their provisions are substantially the same, nothing dealer responsible premiarily for all harm resulting from the sale of abcoholic beverages. New York, Moine, Massachusetts, and Illinois have statutes precisely

Tux steamship Arizona, of the Guion line said to be the fleetest steamer on the Atlantic as she is one of the figure, left New York Tues-day. On Friday, at 9 A. M., the night being dark, but not foggy, while the ship, in charge of the second officer, was running at her usua speed across the grand banks, a huge icotory ouddenly appeared directly in her course, and hefore her headway could be checked the splen-did vessel buried her hows in the Arctic levisthan, bounding back with a frightful recoil which lurled the sleeping possengers and crew in terrified confusion on deck. The Arizona's how was completely crushed in, and the for-

Huntingdon Church, Pa - Three made parward compartment instantly filled with water On the forecastle were indeed tons of ice, while the sleeping sailors below marrowly escaped with their lives, under the skillful management of the commander and Mr. Guion, who, with his daughter, happened to be a passenger. age as much as possible, and the ship was head-ed for St. Johns, three hundred miles distant, This morning she safely arrived at that harbor where her passengers were landed and the work ng, which will probably consume a of repairing, w

# Miterary Notices.

WHITE ROBES A encice collection of Songs, Quartets and Chorases for Sunday-schools and Devotional Meetings. By A. J. Arrey and M. J. Munger.

Published by Oliven Dirson & Co., Boston Mass. Price, 35 etc. is is a neat, well-bound book with a pretty

cover, and a suggestive name that prepares us for something extra sweet inside; in which are for somettang excts weed inside; in women are expectations we shall not be disappointed—. There are 125 songs and hyams of the kind that may be termed "winformed," since they have been sharply criticised and "criewed" precision to polification. This, by the way in the best method of criticising, and scorres a select collection, from which all socond-rate matter is removed. The following verse, taken at random, will give a hint of the character of

at random, will give a mass of the poetry:

"I have read of a Savier's love,
And a wenderful love it must be.
But due to come down from above,
Out of love and composaion for me?"

MAP OF WESTERN ASIA

BY PROF. M. S. OSBORN.

This work comprises Asia Minor, Armenia, Mesopotamia, Assyria, Media, Palestine, Syria and the Great Desert. There is much new matter on this map. Recent discoveries and explanations enabled the author to present a work of rare ment to the Biblical Stu an aid to the study of the Geography of the Bible we can say that it is among the the market. For sale by University Publishing Company, Oxford, Ohio.

# Fallen Aalgep.

passed wer the deed which die in the Level, ... Ber. 35 : 10

GARBER.-In the Cold Water Congregation

Iowa, Nov. 6, '79, sister Ann Riza Garber aged 79 years, 5 mouths, and 21 days. Shaged to years, 5 montes, and at says. She was a faithful Christian. She leaves a husband and eight children, and many grandchildren to mourn thair loss. Funeral services by W. J. H. Beuman and the writer. J. F. Eddenberry

CHRISTIAN.—Samuel D. Christian was born July 29th, 1755, in Huntingdon Co., Pa. In 1829 he moved to Montgomery Co., Ohic,

where he revided notil 1869, when he moved to this county He united with the Brethres in the year 1865, and remained a member un til death. He died October 30th, '79, aged 84 years and 3 months. Funeral services by the brethren from Rev. 14: 13, to a very large audience. Donner Honorn.

CHOPENNING.—Near Waterloo, Iowa, Sept 3, '79, Susanna, wife of Simon Chopenn aged 55 years, 11 months and 19 days. Shows a member of the Reformed Church. Sho moved from Somerset Co., Pa., in 1878. was the mother of 8 children. Funer vices by brother Lewis Peifer.

HELLER.-In the South Waterioo Church Iowa, Aug. 21, 79, Sarala C. Heller, sged 10 years, I month and 17 days. Funeral servi by the writer from Matt. 9: 24.

HILDEBRAND.—In the same church, Anuic, David and Frank, little children of Bro. Wm. and sister Lovina Hildebrand. Funeral scr-vices by brother D. N. Workman. The disease was Diptheria. J. A MURRAY

BOWMAN.-In the Autiorh Church, Hun tington county, Ind., Oct., 25, '79, Mary M. Bowman, aged 27 years, 9 months and 7 days Funeral services from Job 15: 14. She leaves a businged and five small children

the was taken sick last Spring and reman Three weeks before her death, she was received nto the church as far as thought possible, sh being so low that she did not feel able to be immersed, but gave her solemn promise that it miniericd, our gave her somein promise that it she ever got able she would be, but she grew weaker until de.th. On the night of the 25th, we went to see her and remained all night. At midnight death commenced its fatal work,— Soon she aroused and began to sing. She then reached her hand to her husband and raid forewell." She lingered until the next morn-ng. J. W. Southuson.

Notice.

Please announce that we of the Pleasant Hill Church, MaCoupin Co., Ill., have appointed a communion meeting to be held on the 28th of November, commencing at 10 o'clock a. m. Au invitation to all wishing to be with us.

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Throng of David.— From the consecration of sysbard of Buthtelem to the rebethom of prince for By the Her J. H. Ingusham, LL. D., sorth The Prince of the House of Bavid," said the Hoomaw and Jackson's Bohata, on Trine In

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esco.

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BRETHREN AT WORK, Langry, Carroll Co., Dit.

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY

Children at Work.

J. H. Moore, Lanark, Carroll Co., Ill.

W. U. R. R. TIME TABLE.

Tester loans Lanark, Smaleyr ascepted, as fellows WEST BOUND.

such that where their durines — 6. \* Sherrit Asset Florescripters for Chickga should larve Limits & 152 P. Mi; yan to the Westers Union Junction; re they need was the third was dense for the Chickga Milwauxee and six Faul piaconger trans, and me result Chickga at 735 the farmer evenings. The age of Limits from Chickga of 152 Milwauxee (which was the chickga at 735 the farmer evenings. The age of Limits from Chickga of 152 Milwauxee (which was the chickga at 735 the farmer evenings. The Milwauxee (which was the chickga at 735 the farmer was the farmer of 152 Milwauxee (which was the farmer of 152 Milwauxee).

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 16.

Vol. IV.

#### Lanark, Ill., November 24, 1879.

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THE BRETHREN AT WORK TRACT SOCIETY.

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#### STEIN AND DAY DEBATE

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. BAY, Affirms. J. W. STEIN, Denies.

BAY'S SD APPERMATIVE. W E did not "attack the Brethren," unless studing the differences between us in such an attack. Mr. Stein did accose the Baptist churches with granting "legal license" to gratify the "juste" "of the firsh" Gal. 5: 20, 21 He must prove or withdraw these tool cha or stand as "the accuser of our brethren." Mr. S. states his fifth negative accusation than "Baptist churches are not churches of Christ became they hold that we may do evil, fight and kill, and toke oaths, that good may come" What Baptist church ever uttered such a sen timent? He knows that this charge is utterly unitree. Beptists follow the example of Christ and the Apostles in making no laws to exclude members for being subject to "the powers that be," by aiding in the punishment of "evil doers. Under the law as well as the gospel the cor mand reads: "Thou shall not kill;" nevertheless the hest men on earth were commanded, as eitizana to nonish evil doors with curnal weapons And in the present dispensation the political "powers that be are ordained of God."

The political ruler "is the minister of Ged," who bears the "sword," as a revenger to execute wroth muon him that doeth evil." Ross. 13: 1-4. Christians are commanded to submit to these kings and governors, "as unto them that are sent by Him for the punisament of evil doers, and for the praise of them that do well." 1 Peter 2: 13, 14. As God has ordsined the civil governments to bear the sword against trans gressors, and Christians are required to act so ob-dient citizens in such governments, there fore, it is right and proper for christians to obe; the ordinance of God by the support of the po

littical powers in the page has ut of transpress. It will be observed that our friend quotes no ors. Cornelius, captain over the "feature band," passage of scripture to prove that accountable

and unto them. Do violence to no man, seether titled with the Holy Spirit, instruct soldiers to

The instruction to do violence to be same? no man evidently refers to those individual acts of violence to which soldiers are limite. As christians and church members we are to "do violence to no man" and "resist not evil;" but as citizens we may aid in the punishment of these questions some of our readers, will think evil doors. Shall all civil government be abanthat you are unable to unawer doned? and the whole country given to be plaudered by this yes and robbers? such would not

perjury"! Was he emilty of that estime while a Baptist? What is his word now worth? Our accusing friend has admitted that only serated" persons "are required to enter Christ's church by solemn oath of ellegiance Therefore, he contends that gospel ministers are to administer a solemn oath to "regenerated" persons. Under the law a person was required, as an individual, to "perform unto the Lord thine oaths." But now, in this sense, one must gospel, in baptism, one is "required to enter

Christ's church by solemn oath of allegiance Also, under civil authority in obedience, to the political ordinance of God, we may end strife by an "oath for confirmation." Instead of attempting to answer our Bible as

ments proving the Buptist doctrine, that spiritual life most precede baptism and church ganization, Mr. S. occupies his space with un sustained accusations against Baptists. We answer his questions as follows:-(1) Yes, the repentance, Matt. 3: 11, was "into life" and the "baptism unto repentance," was baptism to de-

clare the recentance which had already borns 2. It is right to bury by baption those who

are dead to sin;" "For he that is dead is freed from sin." Rom. 6: 1-7. Of such it is sud, "Ye are dead and your life is hid with Christ in God." Col. 3: 3. One must be dead to sin and alive to God before the burial in haptism. 3. Yes, Baptists certainly demand that the candidate for baptism have the experience of having "passed from death unto hie." We know this ed from death unto life." We know this use "we love the brothren." I John 3:14.

4. As Christ was sinless he did not die to sin prior to his burial in baptism; therefore, he was spiritually alive when baptized. 5 Buptistbelieve that "for remission," (Matt. 26; 25) means to procure the remission of sins. 6 Ware of the opinion that the redeemed that have not become members of "the Bride, the Lamb's wife, will, in glory, be happy guests at the marriage of the Lumb. Mr. Stein answers our

important question thus:

But he wants to know if are should banti: children of God or children of the desite We should haptis neither—children or tool med neither to the med and white neither of the devil" are un fit for baptism. When people have died to Satan and we begotten of thed, then they are to be "born of water" i.e., brought facth into my and children and we keep the pool pool for the my and children and white the my and children and keizeling by English.

was a "devout man, and one that beared God persons are neither the children of God nor the with all his house." In answer to the prayers children of the deril. He has drudged this silof this soldier an angel of G of come down and by stuff to escape the termble doctrine of his instructed him to send for Peter. Acts 10: 1-5. church, that the children of Satan are to be-Under the earmon of this apostle this just come the children of God, in the act of hapten man" with his "glevont subdier" s-result, with the should have known that the terms beyotter others, received the haptism of the Huly Sparit, and form my tronslations from the same crowing and spake with tangues. Norther the angel nor all word. There can passibly be no intermedi-pleter demanded his expulsion from the army. eter demanded his expulsion from the urmy.

What a pity that there were no Dankards sparitoi life 'You hath he qluckeard who were in those times to instruct Peter concerning "the | deal in tresposes and in sing," Bob. 2: 1 | Me. dashowing sparts of war," and the extreme suck. Stein well please ancwer the following: 1. Gas classes of bring addition. An Juliu the Biptist one he "largesteen of God" and "regenerated" and was preaching the gospel of the kingdom and abilitie without spirit at his? Dominored 2. How haptizing, "The soidness likewise demanded of long may one remain in a "begotten" and "rehim saying, and What shall we do? And he generated state without being been of God? case may takely; and be content with your ban" regenerated persons who are "neither the ages." Luke 3:14. Why did John, who was bladden. Why did John, who was children of God nor children of the devil," should die in this condition, will they go to heaven or hell? or will he go to purgetory, if there by such a place? 4. Is the water of haption th real mother of all the speritual children of God? Year no 5 How many plans of salention are there? Was the thief on the cross (Luke 23:42) saved or lost? If you forget to answer

Mr. S. attempts to pervert our argument from dered by thieves and robbers? such would not be according to godiness. Our accuser, without by a false rendering. John rays, "Every one proced, charge stde Bugstess with "the crime of that loveth is lower of God and knoweth God." but Mr. S. changes it to read "Every one that loveth is begetten of God," and leaves out "and Endureth Got!" Does any one in his sennes con ceive, for a moment, that one without spiritual life or the new birth, "knoweth God," spiritnally? How grossly absurd and blind is the theo ry of our friend! 1. Every one must love God

prior to baptism and church membership. 2 But one that loves God is "born of God, and knoweth God." 3. Therefore, every one must "swear not at all." Nevertheless, under the be born of God and know God prior to haptivus and church membership We base our 5th argument, for spiritual re-

generation and life prior to baptism and church sembership, upon the fact that Jesus made disiples before he baptized them When therefore the Lord knew how the

Pharistes had heard that Jesus made and haptized more disciples than John. (Though Jesus himself haptized not, but his disciples.) Jno. "Disciples," made such by Jesus Christ, age

the children of God. "Jesus made and baptus ed more disciple than John." 1st, Disciple mude by Jesus Christ, are the children of God. 2nd, Jesus made his desciples before baptism and church membership. 3rd, Therefore, Je-sus Christ received the children of God to haptism and church membership. But our friend mould kantive those who are not the children of God to give them spiritual life! This makes a Savior of the administrator!

We have our 6th argument for this first fou damental characteristic upon the fact that men must be "dead to sin" prior to the furial in briptism and reception to church membership. Read Rom. 6: 1-7. In the sense of this scrip-ture, "he that is dead is freed from sin." 1st, every one must be "dead to sin" prior to buptism and church membership. 2nd, But, in this sense, every one "that is dead is freed from ein." 3rd, Therefore, every one must be "freed from prior to beptism and church membership. We defy the power of men or demous to overthrow this argument. But Mr. Stom, with antichrist, would pretend to haptire one, not a child of God and without spiritual life to tree. In the Christian con-

him from sin! B'hat blondness. Our 7th Avy. for this characteristic is based upon the fact that the our liveth does not depend upon the will of man, but is of God, as the all- and in order to that attainment his usen

(a) "He came to his own, and his own receis ed him out. But as many is received him, to them gave be power to become the sons of Gol, even to them that believe on his name which serve bors, not of blood, nor of the will of the

No. 48.

Any one not blind, can see that this power born" already, does not mean power to be born, or become children, but the "privilere" of be coming some in the sense of receiving the interitance. The new birth is not "of the will of man but of God" Boption cannot be pertermed without consulting "the will of man to not as the administrator. Therefore, bap tion is not carential to the new both. According to our friend, no one can be born of Ged without securing the will of some Tanker to perform the act of the new borth !!! (b) "But ye are washed, but ye are sanctified,

but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." J Cor. 6: 11 We "are washed" from ain "by the Spirit of God," in the new birth; but our friend thinks that the literal water secures the spiritual washing! "That which is born of the Spirit is spirit;" but Mr. S. would have the body-

The pocular Baptut doctrine, that spiritual regeneration-the new birth-and sparitual life must precede baptism and church membership, has been established, as a Bible characteristic by overwhelming testimony.

MOSES' HORNS

"An old Blibe is now in a bookstore in Albary that was paided uply a Taxon soldier in the setter of 7 or Perchifully and December 1, 16, 26. The to of Perchifully and December 1, 16, 26. The to of Perchifully and the property of the perchifully and the perchiful a

"HE above extract the writer noticed in the Philadelphia Times of the 15th instant.
The last sentence I wish to call attention to. In an old Bible in my possession the same occurs In Hobakuk the expression "He had horze coming out of his brad" is found.

The original Hebrew in which the Old Terament was written has peculiarities perfectly characteristic of the language, and one is that the word for a ray of light preceding from a common point, or horn shaped, and the word for a horn are one and the same Thus Moses when he came down from the Mouet, had light coming out from his bead, and the old transl ors rendered it horne and all the old artists picture Moses with horns. In every place I remember, except in Habakuk, as quoted, the

word has been changed. So much for critical

Elk Lick, Pa.

THE significance of a human lite is determined ed by its angle of elevation. To sweep the stars the telescope must be directed upwards To make the most of life a man must have a high purpose. That he will attain a higher point than he sims at, is contrary to the every-day experience of men. We are constantly fulling below what we intended; it would be quite In the Christian course this is more

ry as the gospel places the standard to high. In is not natural to man to rise to the Gospel requirement. He must be lifted there by grace rect product of the Holy Spirit. We introduce be above nature. Reason is too may righted to our proofs:

WOULD not dig my past Upon its grave of weakness and regret, Up from its hopes, which glimmers. But to se Its dreams that could not last

Yet I can look before And profit by the lesson sadiy learned, children playing with the fire are hurned. And tempt its glow no more.

I would not if I could, Live o'er again this dark uncertain life, This slipping backard in the daily strife,

Of reaching after good. I would not open out The half healed wounds of other years long fied ere better they were numbered with the dead, Better than forever doubt.

Let the dead past, bury the dead. We go So swiftly around to life's sunset glow, And then their is no day.

In vain repinings, or in weak recrets The strongest heart endures and never frets,

O'er joys it may not taste And so I would not lift Up from the grave the shadow of the past, The clouds that all my sky overcast Into the night may drift.

For their's enough to fill Each hour and moment of the days to o Then wherefore woo the shadows of the past,

Selected by L. T. C. CONCLUSION

BY PROP. W. E. LOCKARD

WE hear it said of a man who deals only with the hard, plain facts of existence, that he is a utilitarian; that hisnims are low and grovelling; and people of supposed culture and refinement look down with mingled pity and coutempt upon those whose efforts are directed to the bettering of the physical condition of man They contemp the physical and would dwell above the dull and heavy dirt, amid the dim and distaut realms where faucy flits from fetters free; where spirits pure and radiant hover on the confines of another world, delving deep in mystic lore and drag ging from the abysses of the brain, con jectures vast and thoughts profound! For them the things of earth contain no charms. 'Tis true they cat a little at times, but rather deplore the necessity that compels them thus to pay tribute to their grosser nature. 'Tis true, they love in a certain sense, but not in the warm gushing manner of ordinary mor Their lave is purely platonic There is nothing seusual about it. It is rather a mingling of pure spirits than of warm sensuous beings. All the condisions of life are but clogs to the at triument of their transcendental theories They would improve the spiritual con dition of humanity while ignoring the only means by which that object can be attained. This is how they do it; they pray for the hometexs, send tructe to the hungry, sympathice with the cold and col, and point to the Friend of man for the solner of the friendless

They seek for goodness and beauty and purity and truth outside of their connection with material things. But their search must be vain for these are all attributes of created things. They are never isolated and possessed of an undependent existence, but are always which they have their being, and sepa rated from which, we cannot conceiv there as having any existence at all. If check not his growth because he cannot there were no air there could be no comprehend numbers. We all have our sound. If there were no color there gifts. Let not our child-culture resemcould be no beauty. If there were no ble the horticulture of the man who, heocial beings there could be no virtue. cause his garden would not produce all the list one that is yet to take place fore- article his study; the whole of it cau

beautiful and the true we must first cultivate a love for those things that are good and beautiful and true, viz; all of poor poet, nor ruin a good mechanic to God's creation. Let us then hear the make an indifferent artist. conclusion of the whole matter and bring these desultory thoughts to a close. A proper education must be the drawing out of the mind—the development of the faculties and germs in man and the train ing of them into harmonious action in obedience to the laws of reason and mor ality; must favor and direct the growth of the divine ideal implanted in every man-the type after which he was cre-

ated, the germ of a perfect person. In this work we should make haste slowly. The course should be shorter and more simple and conformable to na ture. There are no hot houses in nature. Every thing comes in its season. Each tree and plant and flower sucks up from the earth and from the air just the kind and quantity of nourishment suited to its nature. There is no lack, no waste In the long procession of things to be earned nothing should appear until the child is prepared to grasp it without difficulty. We should proceed slowly se-cording to the laws of nature, the teacher exciting the child to activity and rendering but a limited amount of assistance. But it is hard to be conservative in an age like this. Dare to suggest that the 'word method' of learning to read is like an alphabet of a hundred thousand letters, and somebody's feelings will be hurt. Such systems are the result of the

acteristic of our present intellectual condition. The love of change denotes a desire for something which we need. What we need now more than anything lse is greater simplicity and a more ra tional methods of development. It is in the future only that we can expect to find them. Hence our age is looking with hope and love to that future and We seem to he living not so much in the

novelty with rapturous euthusiasm, as if because new, it is that of which we feel the want. "The secret and unconscious longing of our hearts is for something yet untried, as if it alone could sat isfy our desires." May it not be that in our passion for revolution we have lost sight of its object, and so unconsciously passed the point we wished to attain? and will have to allow the wheel to the same time or not. And our text to make another half turn to bring up heading this essay says "This is the first that for which we were striving; but which, in the rapidity of the revolution there is a second, or more than one, for sluded our clutch. Let us get back to the word first implies a second. first principles. Let not the personality of the child be subdued by a too rigid adherence to a mechanical routine

which merges the individual into the school, making the school the entity ou ished and making a nonentity of the

Model schools will not make model children. Let us brank some of the cast

holding to a common level the minds of our children. Let their minds follow their natural hent. Do not lop off the highest shoot of the young sapling, if you wish for a tall and stately tree. xcels in numbers let him grow that way.

If another delights in physical science

If there were no created things there kinds of fruit, would allow it to bear told by Christ and his apostles. could be no truth. We must understand uone. Each one having been taught New Testament we are told of one r that to cultivate a love for the good, the that to be useful is to be good, let his urrection called the first fruits, which mind follow its natural inclination and took place when Christ arose. Matt. do not spoil a good geometer to make a 27: 52-53. Here we are told many of

> THIS IS THE FIRST RESURREC REV. MA. Y. VI. BY ACRN SHOWNEY. THE resurrection of the dead is truly

could be no hope for the Christiau be youd this life. But because of a glorious resurrection there is a hope of future life; and there is something more sublime in the subject than simply a hope of a future existence, because learn there is a difference, 1 Cor. 15: 23, But every man in his own order, they that are Christ's shall rise at his com ing, twenty-fourth verse, then cometh the end, when he shall have delivered up the kingdom to God even the Father." The end of what will come when Christ will deliver up the kingdom to the Father? I auswer, the end of this order of a thousand years after the first, cannot the resurrection of which Paul reasoned with the church at Corinth. Here we be denied of which I will speak more of learn from Paul, of a beginning of the resurrection and of the end of it, as al so the order of it, and we see that that order is a beautiful order. But Paul does not tell us the period of time that feast of the Lamb. For it is said. Rev. leve of change which is the chief charsubdivides the order of the resurrection. nor does he tell us how long Christ shall possess the kingdom before he gives it over to the Father, or how long it will take to bring down all rule and authority and power until he puts all cuemies under his feet; neither does Christ himself tell us. John 5: 28, 29. But Christ tells us positively that all shall come forth in the resurrection; and be gives itself up cheerfully to the change, tells us something about the order, and in that order he says some will rise unto present as in the future, and receive each everlasting life, and others for damna-

> God, also, by his prophet Daniel, 13th chapter tells us something about the or der of the resurrection. Hessys "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt But Daniel does not say if this awaken ing of the two classes shall take place at resurrection," and where there is a first

Let us notice the language enrefully "This is the first resurrection." Speaking of those that sat upon thrones and of the souls of them that were beheaded for the witness of Jesus, and for th word of God, and which had not wor-shiped the beast, neither his image, and hey lived and reigned with Christ. Here lyeth the sublime principle of the first resurrection. Those that have part

e it shall not only have a future exisence, they shall not only live, but they ball live and reigo with Christ a thous and years, and it is said, Rev. 20: 6 Blessed and holy is he that has part in the first resurrection; on such the second death bath no power, but they shall e priests of God and of Christ, and but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." That is

the bodies of the saints which slent arose and came out of the graves after his res urrection and went into the hely city Rev. 14: 1-3. John saw them afterward in number with the Lamb on Mount Zion, so hundred and forty and four thousand; and it is said of them they were redeemed from the earth. this number constituted the Bride the Lamb's wife is quite satisfactory to my mind. It is said in Rev. 19: 7, "His a subject that should deeply interest every mortal on God's footstool, for wife hath made herself ready." And if there would be no resurrection there Rev. 21:9, 10, "Come hither I will show thee the Bride, the Lamb's wife, and he carried me away in the spirit to a great and high mountain, and showed me that city, the holy Jerusalem." Just the very place was shown to John where it is said by Matthew that they appeared that rose after Christ's resurrection in the holy city. 1. That a resurrection has taken place called "the first fruits" is very clear. 2. That one will take place at the coming of Christ, called the resurrection, in the which only those that are Christ's shall be resurrected, it equally clear in the Scripture. 3. That a second resurrection will follow, at least

> in my nextessay. Now dear reader, let us look to our selves that we forfeit not our right to the first resurrection and the marriage 19: 9, "Write blessed are they which are called unto the marriage supper of the Lamb, and he sayeth noto me, these are the true sayings of God." Therefore let as be wide awake to this all important subject; for his wife has made herself ready, and we are the invited guests to the marriage feast of the Lamb, and it is required of us to be ready and have on the wedding garment, least we be rejected, and have to remain under the power of death a thousand years longer, out that we may be the blessed and holy, and have part in the first resurred tion, for upon such the second death hath

no power, and they shall be priests of God and of Christ. Brethren and sisters, what must it be to be there when this mortal has put on immortality, and we shall bear the image of the heavenly; when our Savior, the Lord Jesus Christ shall change our vile bodies, and fashion them like unto his glorious body, as Paul says, Phil. 3: 20.21. Look forward with me, dear fel-

low laborer, with joy and patience for the time when we shall meet together with our loved ones, with our Jesus and be like him, and see him as he is, where there is no sickness, no sorrow, no pain, no crying, no death nor parting, but life joy, and peace unspeakable and full of glory. Do you not all with me long to be there? I know you do. May God help us all to meet there, is my prayer

SUPERIORS AND SUBORDINATES

N BEI THEN AT WORK of October 6th. 1879, number 41, are two articles which called my attention more than anything I have read for some time; one is entitled "Choosing Ministers," by S. 1. Thomasson. It has the right ring, is full of gospel truths, and points out what ministers should be, and how careful the ery brother and sister should make that

and Ability," selected, I presume. I read it with mingled feeling of joy and sorrow. If it is intended for church ofcourage to express in writing the things that are too often practiced, which talks louder than words and touches the feelings much harder. Wherever there are subordinates there must necesarily be superiors. Now the question arises, who are the superiors and who the subordi nates? We fail to find anything in the Scriptures that would favor the idea of subordinates and superiors. Read Matt. 23: 11, "But be that is greatest among you shall be your servant." Mark 9 35, "If any man strive to be first, the same shall be lest of all and servant of all." Luke 22: 25, 26, "And he said un to them the kings of the Gentiles exercise lordship over them and they that exercise authority upon them are called benefactors. But ye shall not be so; reproach upon the cause of Christ, but he that is greatest among you let therefore are no longer fit subjects, cla him be as the younger, and he that is chief as he that doth serve." We could quote much more Scripture of a similar ature, but the above is enough to show that the Lord did not consider one above another, but contrariwise such that would be great should serve, hence the Lord teaches no superiority; or do we understand the article without signsture to mean that one officer is superior to another? We fail to find any Scripture to support that idea; we even fail to find the first, second, and third degree of the ministry, but rather that each one shall serve in the vocation wherewith he is called. We are taught that we are Breth ren, even the Master will own us as such if we do the Father's will; and not only Brethren but soos. "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that whee he shall appear we shall be like him, for we shall see him as he is." John 3: 2. John does not say the superior shall be like him, neither the sub ordinate. The Lord the head of the church at no time called his apostles subordinates; the nearest he comes to it was when he said, "ye call me Lord and Master and so I am." There is one body and one spirit, even as ye are called in one hope of your calling." Eph. 4: 4. If we are one body and one spirit, where does the superior or subordinate come in, or does the writer of the unsigned article consider the bishop the superior and all other officers subordinates? If so, has the bishop authority to call meetings and deal out commands, tell ope to do this and another to do that? Or has he the authority to issue proclamations? We think not; we can not learn that the bishop has any author ity independent of the church. The of ficers have always been considered the servants of the church; hence the church must be the superior, and the officers the aubordinates, but that is contrary to the inclination of big "I," and brings the spirit of elevation to a level with the

> HOMESTY OV D. P. DOINGWORTH.

THAT every one who professes an interest in the saving blood of Jesus

be found in the Scripture. Sister Thom-assoo, please give us more such reading. is a manifest declension in things pertain The heading of the other is "Position ing to honesty of purpose and integrity gaging more or less in the business of fairs of life. Job of old, who sustained ficers I am glad that some one had the his integrity even to the last, is a poble example to modern Christians that God will not forsake his chosen ones, and that of Anosuius and Saphira is a sure manifestation of the displeasure of the Almighty in matters pertaining to Godliness, to honesty, to integrity of purpose

and to formation of character. We have then before us two plain ca ses, pro and con, and from the same as a basis for our remarks, and a criterion by which we may judge of the worth of character, we deduce the following 1st. That honesty forms a part of th character of every true born soul.

2nd. That a lack of the same bet the grand fundamental principle that holds Christiantiy above the world. 3rd. That by being dishonest we brin

ing a visible union with the church be low, nor vital union with Christ our

Head First, then, as to the characteristics of a true born soul. The Scriptures assure us that it becomes our duty, if we wrong our fellow-man, to restore four-fold; nov if it had not been wrong in general prin ciples, this could not justly have been required, for the illegal transaction had actually transpired, whilst the person in terested was in an unregenerate state Take for instance the esse of Zaccheus, whose own heart owned his guilt, confess

Agsin, we find the young lawyer whom Christ addressed regarding the inheritance of eternal life. If honesty had strictly followed the propounded ques tion, there would have been no reason for going back. But upon examination it is clearly seen that there was a lack and it occasioned an entire failure, so that no longer was there any desire man fested for the important point in view.

The Pharisees tempted Christ as to

the Roman coin, but our Savior plain! shows that honor to whom honor is due The apostle Paul in speaking to his Ro-man brethren would exhort them to owe so mas anything, but to love one another.

Secondly. That it betrays the grand fundamental principle that holds Chrisianty above the world. Were this not so, the dishonest person would be entitled to that respect and confidence re-posed in him before his default, and the dea of his being dealt with as a transgressor would be wrong. To assume hat the world is dishopest without exceptions would be wrong; as doubtless we can call to memory many whose whole lives have showed that trait of character far above even suspicion, and offers of public trust have again and again fallen upon the same person. But that the professor of Christianity can pass through the ordeal of default and ome out spotless is simply antagonistic to revealed light, to our own opinions and to the public sentiment at large

If we were strictly hopest in all things we would not seek to cover up our sios, nor hide our brother's upon the mere pittance of worldly gain; for upon this basis the highway robber enters upon Christ,our Redeemer from the curse of his deadly esreer, and we know that no

the Devil, becomes no one, and conse quently should receive its just punish ment at the hands of the highest tribu nal, who sees not as man seest not as man seeth, who regard the heart, and requires that the regenerated heart be void of these things

Thirdly. By being dishonast we bring reproach upon the cause of Christ, and therefore are no longer fit subjects, claim ing a visible union with the church, nor vital union with Christ our Head.

That a reproach upon the cause of our Master will invalidate our faithfulness and thereby bring upon us the condemation referred to in the first verse of the eighth chapter of Paul's letter to the Romans, is in my mind a matter of no doubt, and that this will destroy the vi tal union that unites our inner, spiritual life to God, is conclusively seen, and thereby endauger our union both visible and vital. To separate ourselves from the influence of wicked men, to lay aside all malice, deceit, envyings, hatred, wrath reproach upon the cause of Christ, and and in fact all of the lusts of the flesh is evidently the imperative duty enjoin ed by the apostle, and the deno ments upon the same ever received their ust deserts at bis hands; yet in the face of the same how often do we see the man of influence or wealth carried as smoothly over the turbulent waters o dishouesty, as though his character assumed an angelic pature, seemingly de stroying neither visible nor vital union But oh, dear reader, God sees the heart, and with him perhaps the crime, (for crime it is) is not passed by; among the things treasured against us, may prominently stand, a dishopest reputation ed the same, and promised retribution Will we not turn in the light of true reasoning, cast off the cloak that hides from view the true state of affairs, and own ourselves sioners before God, and in his sight no longer worthy to be called his son.

# THE PHILISTINES BE UPON

BY C. H. BALSBAUGH. TUST as I expected. Some of the "sons

of thunder are serving me with their barmless broadsides as a compliment for the "Shipwreck at Exico-Gaber" in No 45. I need not be told that it is terribly severe. I meant it to be so. But that was "mean" and "cruel" and "abusive, plead not guilty. As for the "person ality," that was a necessity of the case The author had so infused himself into his essay that it was impossible to deal thoroughly with his views without dealing to some extent with him. Brother Hummer and I are good friends. Our private correspondence gave him fully to understand what cautery he is to ex pect in my review. Like myself, he is a poor, miserable, suffering invalid, onhis. From my inmost soul I pity him, and embrace him in my warm brotherly sympathy. But his views of sin are dishon-orable to God and harmful to man, and I wished to make thorough work in my dissection. I purposed to bring down my sword so as not to be required to strike twice. 1 Sam. 26: 8. I more-over wished to shock him just enough to make him sensible that it is neither prudent nor magnanimous to pit himself against the scholarship of the the ological world. During the preparation of my review I often inwardly grouned

done on purely philosophical grounds, with such personal allusions as his per sonal identification required.

If the article needs an apology, which is so loudly and magisterially called for, let the editors give it by all means. My review was put into their hands with the request to return it if not on the whole productive of the cause of Christ. 10 blame there be, and they bear a part, and Brother Hummer another and I the larger share, all the wounds inflicted will probably heal by the first intention. to use a surgical phrase. If all the others refuse to shoulder part of the responsibility, I will be the scapegoat for the whole offence. But the truth will find lodgement in many hearts, even if given in a sharp, prickly setting. And as for the "bombast," and "cheap fame," and "empty declamation," and "brotherhood-scandalizing," and "infidel-making" of which I am so hotly accused, oh how little am I moved by all such ebullitions of littleness. Subject-personality I employ without compunction because unavoidable; but with the petty personalities of chagrin and ill will I ag disgusted. If my article coutains any thing not philosophically educed from th essay reviewed, tear it out and I will be the first to put on my heel Come, brethren, let us all clasp bands

around the Cross, and pledge ourselves anew to the discovery and exemplification of "the truth as it is in Jesus." Here Brother Hummer is my band. Roll the tide of love round the Heaven-formed circle. "What is written is written. God defend the right.

# GOD'S PROMISES.

BY B G COUCER

"Wherein ye greatly repose, though now for a season, if noted be ye are in heavities through man-fold temphodium; that the than of your faith, he-ing much more precious than of gold that serials, the triple is triple if it is might be found unto prace and honor and glory at the appearing of Je-son Christ." 19tee 1:6, 7.

O<sup>H!</sup> that we did always most Satan with a promise from our God. His promises are firm as the everlasting hills. Trials bring us into sweeter commion with our Lord. cause us to fire to him for aid and support. find great pleasure in telling our trials to him, and in the consciousness that his eye sees the emotion that moves our hearts that his ear is ever open to our cries, and above all treat his own tender heart is throbbing in sympathy with ours. Tired and weary pilgrim, clasp his promises more closely to your heart; lean on them more firmly, for if you have accepted Christ as your eternal portion, all things will work to-gether for good. Our sky may be clouded, disappointments may come yet trust; for the Bless ed Jesus, who sufferd and died for us, will hear us up in trial's dark and gloomy hour. For this we know that we shall not be tried above that which we are able to bear. How precious to our souls are the moments of sweet communion with our Savior, when we have a strong and realizing sense of his presence in our sonle and a sweet assurance of our acceptance with Him. There are no more precions mements given than these. Then we can say, "Jesus I'll cudure all this for thee, and even more, if it shall be thy will, and count it loy thus to suffer, when I remember what thou hast done for

Do not get vexed at what people say of you Let them speak while you endeavor to do the will of God. You will never succeed in pleaing men, and it would not be worth the trouble if you could. A little silence, and great peace of soul with communion of the Spirit will com Charge of the contract relationship problem can enter the kingdom of bear it the wave given gassacre I was making master as of all the injection of man. What then must be done! Surely of the theory be constructed with so must be reported in embership on etc. What then must be done! Surely of the theory be constructed with so in the following, bear by the strength of the chardro of led bleedons, should be describe falled, robbey has no ground much mental labor. It was he expressed in revery seems of the word a strictly but whatever, and the conclusion inevitable, edwind that I should subject his views reputation, and our character with him who can proport the contraction of the most exacting analysis. It was quarreful and permitter as pensate you for all the injustice of men. We

# M. M. ESBELMAN, S. J. HARRISON J. W. STEIN

BRETHREN AT WORK, Lanark, Carroll Co.

DANAPH PLL. . NOVEMBER 24, 1879 D. M. MILLER and M. M. ERREIMAN left o the morning of the 22ud inst. for Ripon, Wis-consin, to hold forth the word of life.

New ready; "Infid-lity: Its Cause and Care" a tract that tells the trath holdly. Price for ty cents per hundred. Send for some and

and them to your neighbors. Up to the 18th anst. one hundred and liftyeren students had been corolled in the Morris College, forty-nine having been added since the beginning of the second term.

BEOTHER HILLERY reached Hudson, Ill., or the 18th inst., and expectes to remain there a few days. We hope the Lord will bless his lahore to the good of his people.

ALMANAC's published by Quinter and Bruns-baugh Bres., and by H. J. Kurtz are both ready to send out. We have a lot of each. Price per copy, ten cents; per dozen, \$1 00.

A sistra writes: "I am one of the is members. O how hungry we get for the preach ed wors, but when the paper comes the bunger ed! How eager we are for our mail

Wx had a pleasant call last week from Breth-ren Samuel Badger, of Dallas Center, Iowa, and Was Miller, of Polo, Ill. Bro. Badger is and is much concerned for the cause of his Master

pettus and I will do all I can for the B. AT W It is for the good of souls that I labor. We should do all we can to was people to Christ, for one soul is worth more than the whole world."

BROTHER R. II. MILLER IS still I health. We kope he may soon enjoy such blessungs as wall comble him to go forth in defense of the eternal principles of trath. We shall be glad to welcome him to our association here at any time.

WE not long since received an article, pleading in strong terms for reform and improve ment, and the paper was so strongly scented with tobacco that we were compelled to close ur nasal organ while reading it. O God, how

BROTHER THOS. D. LYON, of Hudson, Ill., writes: "One of the prettient sights I ever be-held was on last Sunday, (9th inst.) when I called for the contribution from the little ones to send as a Christmas gift to Bro. Hope's shildren. Some came forward with five cents

Do not twist, and lean, and gaze about as i you were ashamed of his weak efforts; it will mly make him weaker and you too. And bove all, strive to keep meake. It is very unabove all, strive to keep awake. pleasant to the minister and many others to see

FROM now until the close of the year, the BRETHREN AS WORK will not reach its res Interment As work will be reach for reaching the past five months. We have been mailing the puper on Tuesday of such week, and shall do so next year, but the renounder of this year we will A mail until near the close of each week. We ask our readers to exercise patience, and all will numbers, and we with all to renew none in order that so much work may not be through our order that so much work may not be through on us at some. Therefore, if you inteed to renew your autocription, please attend to be fore the 15th of December.

Lord by the numerous vivitors the past work The Committee of Arrangements held a two lay's session in the Laurack Church; and heads these, we had the pleasure of associating will Brethren S. T. Bosserman, Samuel Badger Isanc Rhodes and wife, and Geo. Brambaugh and wife of Buntingdon county, Ps. Brumbasch is on his way to Kausas.

On Friday evening, the 14th motant, Bro. W. C. Teeter, of Mt. Morris, preached an interest ing discourse in Lanark, on the "Love of G.d. Saturday evening, Bro. S. T. Bosseman, or Dunkirk, Ohio, entertained us with "What I Man?" and on Sunday morning and evenu Bro. J. C. Lahman, of Franklin Grove, Igave us so me excellent soul-food. Many thinks to those who have so kindly remembered us.

An earnest worker in the cause of Christianity rites: "It seems as it nothing but thunder and lighting will awaken people and even that tails in many cases. I do not know how it is with others while laboring, but as for myself I must work hard. It seems to me that I must study and read more than any one else in order to know what to say. Sometimes I think I that will not do, for the harvest truly is great. I dore not throw away my one talent or cise

WE have the following from Jesse Calveri: "I have just closed a series of meetings at amilton county, Indiana, with eleven additions by haptism; and one restored. Thing Pierce and Eli Caylor are Elders here. are pleasant and many more promised to com-Rope they will and that God will bless all. I commence meeting here at Eld. Riel Hamil-ton's to continue a week. The 27th will be in ton's to continue a week. The 27th will be in Laports county, and the 18th of December will be in Wells county, Ind."

ribers. Some have told us not to stop their paper when their time had expired; but the clerk does not know who they are, and we have no way of telling him. We instruct him to send subscriber one month before his subscription expires. If the subscription then is enewed within the month the clerk und stands the poper is no longer wanted and rom the mailing We hope our readers will all appreciate the circumstances and do what they can to acconsider themselves to them

THAT MISSING "E."—It is on old, old story of said, "Ye shall not eat," but Satan artial by dropped the three letters most and sin mosresults. For the want of a horse-shoe mil. a attle was lost, a nation vanquished, and the

destany of the people changed The musting "e" makes for unakes farting instead of feasting. In the last issue, which gave notes
of Thanksgiving Day by the Governor of Illi is, we expressed the hope that the day w he ment in giving thanks instead of feasting and light-mindedness, and not until

thousand organs had been printed did we see that the want of an "e" made us speak against fasting. We call attention to Bro. Balshaugh's art

ele on third page. We have heard no com-plaints brother Christian, but on the contrary at Exion Gaber." How any one can expect to be more pious, more intelligent, or more Christ-like by applying the term "cruel," "abusive." to you for speaking out bobile d "morn" to you for speaking out boldly or centiments, is a mystery that needs clear g up. To such we have no apologies to of for, for they would not profit by any bomb! on our part; but if there be any "meek and lowly in heart" whose spirite were grieved by your "Shipwock," we most gladly step into the areas with you as "scape-goats" (Lev. 16: 10) and cheerfully do our part

Our meetings in Lunark Church, conduct by Bro. Bosseyman have steadily increased in interest and attendance. One was haptized yes terday. Bro. B. announced last (Sunday) even-ing that he could not remain with as longer an Tuesday. It was remarked by some our brothren and sisters that if sinners could stand Bro. B's warnings and appeals they could withstand anythme on earth that the good resolutions formed at these n ings may not be forgotten nor disobeyed. Bro B, will return home at the close of the med-ings by way of Mt. Morris, Iii. May the Lori blass him wherever he goes to hold forth like Word of Life.

R EDEMPTION means deliverance from L Zucharias when filled with the Holy tibost, said: "Blessed be the Lord God of Israel; for he buth writed and redeemed his people tor me hath whited and redecated his people."— Luke 1: 68. Pant also declares that Christ gave "minuself for me." What for? That "be might redecated in "Redecing as from what? "From all faignity."—Titus 2: 14. Here it is expressly stated that Christ gave himself, and for whom and for schot purpose. The grand idea was, to set rould be found that would answer the cur-Angels could not purchase us. Dead aints could not purchase us. Living men were not of sufficient value to pay the debt, but he who is full of grace and truth was abundant-

But why was the Pure One sacrified? "In

our garden as it exhales its rare perfumes, and en ask yourself the question, "How does it do this? and the only answer will be, by the sacrifice of dew, and air, and earth, and san-The mighty oak came up through ste years of existence according to the great and immutable law of sacrifice. The ear of corn was formed and matured according to this law. The cattle upon the hills are there at the ex pense of other matter. So Christ, in order to redeem me and develop that higher life must needs be sacrificed. Before reaching this, how er, he had to pass through all the stages of development, so that there might be no infra tion of law. God does not break any of his laws. He cannot; for his very being is in barmony with law. All things, whether animat r innnimate, are governed by law, and any infraction of that law by which animate things are governed will entail distress and minery in proportion to the extent of the infraction. When sin laid hold of man, the law of his he ing wes broken, and nothing less than the sac rifice of God's Son could repair the breach That which was conceived by the Holy Ghost was called the Christ. He was the Bret begotten of God by the Boly Spirit, hence the Onlybrootten. Every miracle, every good deed by this Christ developed his power and missi His works availed. All his works were merito rious, because he had broken no law. God could and did secret all the work of his Son. Such work possessed ment; because it came from n mless being. Let us turn and behold

"The foxes have holes, and the birds of the arr nests, but the Son of man bath not where to lay his head."-Matt. 8: 20. This expresses his poverty for our sakes.

"For yo know the grace of our Lord Jesus Christ but, though he was well, yet for your sakes he be same your, that ye through his poverty might be

The beasts of the forest were provided for, the irds of the air were not neglected, but Je the Son of God, for our sakes, was compelled to sacrifice exen home and its attendant, bless-This is a part of our price. Now turn o the court-room where Judge Herod presided, and see what Jesus suffered for us. "And when he had thus spoken, one of the offi-ers which stood by struck Jesus with the paim of is hand, saying. Answerest thou the high prest

dignity; but Jesus hore it meekly! Here stood the only sinless, perfectly pure and boly inhabitant of the world before the rulers, reseived their indignities, their mackings and all as the price of our redemption Law demanded sacrifice, and only Jesus could supply the demand. Given over to the multinde by Judge Pilate, he was crowned with thorns, smitten with hands, mocked, robed in purple like a criminal, and hurrird away to alvary bearing his cross. On the way rude men and boys line the streets offering insults What for? As the price of our demption. He reaches the place of execution. The men appointed, extend his arms, grasp the rugged hammer, and with a strong hand drive the noils through his levely hands and feet. But this is not enough. Strong arms lay hold of the huge cross and rudely plant it so that it will stand. Ah, behold him! See the blood trickling down from that cross! Behold the quivering fiesh, the saddened look, the dying features! Wicked and hard-hearted men deride

We have been much strengthened in the THE PRICE OF OUR REDEMPTION | demption. But the end is not yet. The Sas a sip of water. Even this is denied him. The cruel, unfeeling a diers dip a sponge in vinegar and place at to his lips. He exclaims, "It is fauished?" The price is given! The debt is paid, and nearkind is free. Glory to God in the highest, the great Socrifice is made, and Life now appears. gloom and sorrow which so long bung over man now disappears and the glittering sunlight of eternity looms up to lighten the path-uny of mortal man. "We are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

#### HELL -INGERSOLL CONVERTED. THE articles which we now present on infi

delity are not given as the best that can be produced in favor of Christianity; they are obsidience to the law." Without increfee there just such as are given in favor of infidelity, and can be no life. Look at the beautiful flower in as they have had an influence to make infideli we home that when their purpose is reversed that they will have an opposite influence. have carefully read every word ingersoil has yet bud put in print sad, in so small a compass, we have never found a greater number of absurdities and misrepresentations. How then does to infidelity? Wholly by his rhetoric and sophistry. Ingersoll will not debate. Why? Because his followies would be expected and his right rie shown to be only sound. Those unskilled in logic are carried over his most apparent talinetes by the nowerful and brilliant wings of oratory Thus with his rhetoric he clutches his prov rises and soars along till he has ascaped the bounds of the cloudless regions of reason and judgment and with the mighty momentum which he has gained in his long light plunges into the blackest clouds of skepticism, unhelist and doubt until he is far beyond where rays from the suns or stars of science or logic ever pierce their way and shed their light.

The idea of infidelity was born of revenge and brutshity on the one side, and cowardice on the other. In my judgment the American people are too brave, too charitable, too generous, too magnanimous to believe in the infançous dogma of infidelity. I have no respect for any hu-man being who believes in it. I have no respect for any man who will pollute the imagintion of childhood with that infamous lie have no respect for the man who will add to the sorrows of this world with that doleful dogma lave no respect for any mon who en to put that infinite cloud, that infinite shadow over the heart of humanity. I want to be frank with you. I dislike this doctrine. I hate it. I despise it, I defy this doctrine.

For a good many yours the learned intellects of Christendom have been examining into the religious of other countries in the world, the religions of the thousands that have passed away They examined into the religion of Egypt, of Greece, the religion of Rome and of the Scandinavisa countries. In the presence of the ruins of those religions the learned men of Christendom insisted that those religious were base-less, that they are fraudient. But they have

While this was being done Christianity was applituded, and when the learned men got through with the religious of other countries they turned their attention to Christianity. By the same mode of ressoning, by the same metheds, by the same arguments that they used with heathen religious they established the religion o Jesus Christ. Why? Became Christianity is the work of God and not of man. Every b has been printed and bound by man. God is the author but not the printer and the binder of the Bible. Men existed before the Bible but not before its author. What could be more al ord than the idea of a sacred volume before there was any one to read it

In my judgment man has made every religion which has any thing more or less in it than is There is another thing to which I wish to

call your attention. Man never bad on idea, except it was supplied him by his surroundings or revelation. Every idea in the world that man has, come to him either by his surroundtogs or revelation. Man cannot conceive of anything, the hiat of which he has not receivring fiesh, the suddened look, the dying of from one of these two sources. You can im-rest. Wicked and hard-hearted men derile agree an animal with the hoof of a binon, with All this as a part of the price of our re. the pouch of the kangeron, with the wings of Gosnel jight is thrown upon them they will and

fade from our view. If inhibits and professors

what will they not do in a thousand years? If true religion continues to mark still more and more distinctly the exact similarity between man-made religious and infidelity which it has been doing the last twenty-five years, what will it be fifty years from to-night? in my judgment every religion that is not substantiated in a miracle is a fraud: Every relation in the world has announced every other religion as a That proves to me that some of them must be mistaken. Why? Suppose Mr. Smith should tell Mr. Grown that he -Mr. Smithsaw a corpse get out of the grave, and that when he first saw it, it was covered with the turns of death, and in his presence it was reclothed in healthy, beautiful flesh, and then suppose Mr. Brown should tell Mr. Smith, "I aw the same thing myself. I was in a grave-Supyard once, and I saw a dead man rise " Sup-pose then that Smith should say to Brown You're a lisr," and Brown should reply to Smith, "said you're a liar," what would you think? You'd think they did not talk very nne, wouldn't you? Smith having seen it himself should have believed Brown; and Srown having seen it should have believed Smith. Now since Smith had really seen it and Brown had seen it too, then Smith should have regarded it as a corroboration of this story and should have regarded Brown as one of his principal witnesses. So when a man says and another man says "I was upon a mountain, and there I met the Supreme Brahma" and Moses says "That's not true," and contends that the other man never did see Brahma, and be contends that Moses never did see God. that is in my judgment, proof of nothing, becausthey did not both see the same thing and could not be witnesses to circumstances they knew nothing about.

Every religion has charged every other religion of having been an unmitigated fraud; and so most of them are. Some of the men who were eye witnesses of the miracles re ed in the Bible were just like the infidels of to-They said, "It is a fraud," although they visitor. Whenever a man appeals to a cle which is an established fact he tells what is true. Trutle relies upon reason and the undersating, unchangeable laws of God.

Now, we have a religion—that is, some per ple have-I pretend to have religion myself. I believe in hving right in this world, in living here now to day to night as we could to live to do good to our fellow-man. That is Christi anity. And when we reach the shores of the other world, oh, how ready and anxious we will be to meet the dear ones who have preceded us to the spirit laud

Now, we have in this country a theory of inidelity which the devil and men possessed with his spirit have tried to teach almost ever since creation, and just in proportion as intidelity has been believed bave men grown mean and

created by a nobody. I know it was not. They say, too, there is not and never was a devil, that death is not the result of sin-Adam's transgression. All this they say, but really know nothing about it. Infidels ought to have lived at the same time or before their parents so they sould have instructed their parents what they should do. These insidels further say that Christnever made a sample of his life to redeem a lost and rained world, that he did not give us a Bible that we might know the way to eternal salvation. Whenever these infidel ideas have been read and believed, men bave immediately commenced cutting each other's throats. threats. Wherever it has obtained the power they have invented inquisitions and instruments of torture, and they commenced hating each other with all their hearts. The Bible is the foundation of civilization, but infidelity is the foundation of bell, and we never shall get rid of it until Satur is bound and cast into the bottomless pit.

# HARMONY WANTED.

Dear Brethren:

E NGLOSED and my mite \* \* for the of Christiauity can commune together now, SML-26AD but not under the life the process of the control of the Tract Fund. Ever since I received that

rect."—Eos ]
This paragraph is such a puzzle to me i
write to tak your explanation through the paper. I understand the need intoler to say it
believes in progressive religions, but not in the
progressive christian.
With any view of the words, and of disintercted raders around an, we could only conclude they are one and the aame thing. One
could not process the progressive religion with. uld not possess the progressive rengion unar-treading in a progressive christom. I understand you editors to say these things numer-nature are "not a malter of fasting-cody following this you say, "the aged broth-ic correct." Do you menu he is correct is an things are "not of faith?" "What is not It is correct." Do you mean me as course this sethings are "not of faith?" "What I of faith is sin." Over and over I examine understand the meaning of the parties; for each to conflict.

As to my part, I care very little about me Than unfare to what my whole heart is set; As to my part, I care very little about names. The writer of what my whole heart is set upon. The writer of what my whole heart is set upon. The writer of cold "find to be the all-important to the cold of committee." The previous set of the scripture is and important searching of the Scriptures is the try insignature and only of the scripture of the cold of the co

may be moved to be about my Father's bush ness. In various ways it is sadly needed. Your sister in Christ,

#### JUMA A. WOOD PRIENDLY RESPONSE.

Thanks, dear sister for your "mite" to Traci ociety. May many "go and do likewise, Bro. J. S. Mohler, in this issue presents us : definition of the term "progressive." We do not say that definition is the best or the poor but suggest that all read it excefully.

The aged brother nor any other person i not required to believe in a "progressive christan" in order to be saved in heaven, but in the divine principles of salvation. The Christian us an exponent of the principles of Christianity, and not Christianity itself. The Christian only the effect of Christ's work on earth, and not the cause. A man is not required to believe in men, but in the Lord Jesus, who brought "immortality to light through the gospet" And more; a man is not only required to believe the principles of religion, but to obey "from the to the saints." We say amen, to the union of

scard, and this is characteristic of a Christian A Christian does not go downward, but up ward. The term does not mean going back ward, but forward. Is not this a fact? can any adjective, strictly speaking, he used to qualify it? Does not the term "Christian" include all that is meant by the term "progress ive?" Can a believer be more than a Chris tian? Can be be less than a Christian and still be a Christian? Is there such a thing as an un progressive Christian? Let us have some light

# SUCCESSFUL GOSPEL WORK

BY S. T. DOSSERMAN

shed upon this.

T is apparent to the observing mind that the ristian is desirous of the success of the gospel of Christ, in the conversion of the sin ner. Various are the methods adapted by then to accomplish their designs. Aid from neighboring ministerial force is secured, means subscribed, house of worship in readiness, an monucements made, the people assemble and the work is commenced. Notwithstanding the means provided and the effort made, the success attending their efforts does not meet their expectations, and in many cases evinces a signal failure, and in consequence of this, disappointments follow.

The prespective meetings are now a reality The brothren and and sisters with their neigh bors and friends assemble together in the sa uary of the Lord. The saints pray, the minister labors bard, the meetings cease and small, if my, is the success of the labor and me expanded. Brethren expected their neighbors converted. Parents looked forward with pain ful anxiety for the conversion of their children and having them safely anchored in the arm of Jesus. Husbands or wives who were be lierers in Christ louged for the happy hour when they could give, to the guide of their youth or the soluce of their declining age, the mbrace of loving reconciliation, or to them; extend a christian recognition. But their fond hopes and expectations proved futile. They wonder. They inquire what is wrong? Sorrow instead of joy fills the heart. The unconverted feel to say, their power is gone, and with feel ings of surprise at this non-success they yet reman in sin. What are the causes producing

1st. Perhaps we place too much confid in wan, too much is expected of the minister A circumstance of this kind occurred sometime ago in the State of Minnesota as related by a Baptist minister. In the city of Minnespolls, the society of Baptists called a meeting; all the necessaries were provided for the minister, Dr Buckley, was called to preside. A weeks pray er-meeting was held prior to the arrival of the Doctor, and all his petitions to Almighty God were centered on Dr. Buckley for his protection and safe arrival &c. Great was the gossiping mong friends "when Dr. Buckley arrives the meeting will be a great success and sumers will be converted." The time of his arrival up-proached, a committee appointed to conduct him to place of meeting. The people assem-bled, all anxious to see and to hear the great ar the great orator. The committee arrives but where Dr. Buckley? Ah! the disappointment, the

those almost or entire failures?

tears, that fell from many of that congregation "our preeting and our week of proper is a fail ure." At this time an aged voteran arose and man, let us trust in God. We also have a work to do and now let us set our minister to work and let us hold up his, bands and labor with

him trusting in God and the blessing will follow. At this juncture be called for a season of prayer, the work commenced and creat results 2nd. It may be the church is not in hart

ny and in good working order. If such is the are we need not look for much success. On brothren and sisters call, for meetings, any for the conversion of their friends. Oh this is a holy desire! But to insure success there must has been believed here now grown mean and to the sinks." We say some, in the means of ) we amond order, tony or a stone, non-new sources, and the sinks of the si work in the glorious cause of our blessed Mester more successfully and to insure the blessings of beaven, I would offer the following plan as already suggested to me in part, by an humble follower and cornest disciple of Jesus.

5

When a local church desires a series of meetings: 1st, Let the house-keeper counsel his members as to whether they a sut a meeting. 2nd. Are you in love and union, peace and barmony so that you can stand mited in defense of the gespel and support this meeting with your prayers and attendance.

3rd. Whom do you wish to preach and con duct this meeting? If the decision is for your home ministers or foreign, then stand by them and hold them up before God and sacinevitably he the result. For Jesus has prom ised to be with his children wherever assembled in his mane, and if not in union and peace we annot meet in his name, and the const is we cannot receive the blessing. If this course were pursued by the churches generally, he evangelists could go to their fields of labor with a lighter heart, knowing that all is love and union among the saints and all needed belp readily offered. Then brothren and sisters let us not trust in the arm of flesh, but in the mighty God who will ever help us in trists

# One Bible Class.

The Worth of Truth no Tongue Can Tell."

This department is designed for asking and an-imering questions, drawn from the libble. In or-bit to promote the Tritta all questions should be asked questions to an asking asking asking to the sasting questions to our contributes to assess, at this does not exclude any others writing upon the same topp.

#### BOOK OF JASSER

Please explain where the book of Jasher is to be found? John 10: H. HANNAN KARNA.

PHE sentence reforred to reads: "Is not this
written in the book of Jacher?" or as the marginal has it, the book of "the upright,"
Also in H. Sam. 1: 18 "brhold, is it not written in the book of Jasher?"

Commentators are very much divided on this. Some think that it was a commentary similar to Czesar's on his wars with the Gauls, while others think that it refers to the book of remembrance prepared by Mones for Joshua's private use, a sort of directory how to precerd in war. To this latter opinion we are inchined.

# GREATER WORKS

Will some one please explain John 14: 127 It reads as follows: "Verily, wenly 1 say unto you. He that believeth on me, the works that I do shall be do also; and greater works than those aball he do; bremuse I go unto my Father."

RILLY STUMP. HERE Christ gives his disciples a promise of enducing these with power, which we see fallilled in their speaking "with tongues" in the conversion of three themsand at one

time, healing the sick by their shadows, &c. These were greater works than Christ his self did. PERCAUSE I OR TO MY PARMED It was through the Holy Spirit that they did these things. Christ said, "If I go not, the

comforter (floly Spirit) will not come unto you, but if I go away I will bend him unto you. Thus, we see they did these things through the Holy Chost and the Holy Ghost came by Christ's going to the Father,

Will some one please explain dight 12: 10? It yeads as follows: "For as Jones was three days and three nights in the whale's belly; so shall the Sou of mon be three days and three nights in the heart of the earth."

If R FADELY. and fulfilled a

This is a prophecy that was uttered by Christ, and fulfilled while he was in the grave. Al-daough Christ was not three days and three nights in the grave, he was part of three days.

Mt. Morris, Ill.

Fon the branfit of those who did not take he BRETHREN AT WORK when we amnounced that a series of articles would appear on infidelty, we would here say that we take Ingersoll's swn words to condemn his theory. So that in truth it may be said of him, "thine own mouth

### Mome and Family.

#### THE GOLDEN SIDE.

There is many a rest on this rend of life, If we only would stop to take it; And many a tose from the better land. If the querolous head should wake it To the summy side that is full of hope.

And whose beautiful trust ne'er full

he grass is green and the flowers bright Though the winter storm prevaileth. Better to hope, though the clouds hang low

Better to hope, though the closure hand to keep the eyes still lifted;
For the axeet blue sky will somepep the When the emmeus closeds are rifted.
There was never a night without a day, Nor an oriening without a marring;
And the intrices hour, the provert gues,
Le the hour before the dawning.

There is many a gen in the path of life, Which we pass in our idle pheasure, That is richer for than the jeweled crows Or the mater's houseled treasure; It may be the love of a lattle child,

Better to weave in the web of life

Better to weaven it the wob of fire A bright sade globes diffuse, And to do Ooffs will with a ready heart, And hands that rue was willing;
Those to smap the delicate aliver threads
of our curtous lives nauntie;
And then Hervey blume for the trangital ends

#### TRUE STRENGTH.

WE must measure a man's strength by the power of the feelings he subdues, not by the power of those who subdue him. And hence, composure if often the highest result of strength. Did we ever see a man receive a fla-grant injury, and then reply calluly? That is a man spiritually strong. Or, did we ever see a man in anguish, stand as if carved out of solid man in anguesi, stand as if carred out of solid rock, as if mastering bimelf? Or, one bearing a hopelest, duly trial, remain silent and never tell the world what cankered his home peace? That is strength. We too often mirable strong feedings for strong character. A man, who bears all before him, before whose frow a domet-tics trenthe, and whose hare's of fore—the children of the household quake, because he has his way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong-he, mastered by them, is weak.

## SCOLDING.

WITH some, scolding is chronic, anys Zion's Herald. Life is one long fret. The flesh is feverish, the nerves unstrang, the spirit per-turked and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equaniu-ity and to exasperate our feelings; but we bear in mind that scolding never did anybody any good; and withal grows to be very ancomfortable to the party who in it. Inappropriate to anybody, scolding ap-pears must hateful in purents and ministers. Set to be dispensers of kindness and love to those with whom they are more especially assoointed, it is horribis to see gull distilled instead of charity that blesses both parties. Scolding turns a bousehold into a pandemonium, and a church into an inquisition. Bear in mind that church into an inquisition. Dear in mini-kindness and gentle speech are a great deal kindness this genue special copposites. Why easier to practice than their opposites. Why neartice the worse thing when burder? Arrest yourself in the indulgence of this bad babit right here. Begin now, and put yourself un-der hands to be good-natured.

#### THAT UGLY RUBBISH

"[Complied for Barrance ar Wone.]
"The UBBISH!" exclusions the model as she sweeps the room. Perhaps only "master out of place," and not so but some might think. What we think worthless is often exceedingly valuable. From the slimy, silvery sediment found in the bottom of the vessel in which the fresh water bleak, a small fish about four inches in length, has been worked, beautiful artificial pearls and beads are mode. Old gloss is bought up, remelted, colored, and moulded into Hat cakes, which are in turn broken into fragments and used to ornament buildings. In the manoffseture of ges, a liquor is produced which tor a than the woman who opposes the bulwark of time was regarded as worthless, but now it is bone against all the surging maddenesses that

pat turning a price or you must off name. For a sint to the worm, an we are present recovery as the single pattern of the single pat and out of old ropes large quantities of brown paper are manufactured yearly. Out of coal

tar the most delicate perfumes are made such as woodsuff and motilot. What is rubbish to us is often in its altered condition very vulnable to others; and some of the sweetest luxuries are produced from things which in themselves are exceedingly repulsive.

#### SIMPLICITY

PERHAPS simplicity in its various develop ments is nowhere more agreeable than in language, that medium through which spirit talks with spirit. The reason for this is obvious: nine-tenths of mankind are struggling, m the swimmer that breasts the waves, for a subsistence. Such are not thinkers; they have not They take thought as others have coined it and in an hour's results from the day culture are too fatigued for metaphysical investigations, even should they possess the capacity to comprehend them. The remaining mostly of readers, though gifted with more leisure, have seldom mental energy for abstrace investiga-tions. There is something in man's motive indolence which revolts against severe mental labor, and we are not quite positive that then minds of the common sense masses, that obser rity on the part of a writer or speaker arises from his own want of clear comprehension of Some communicators of thought labor under

the impression that there is an inelegance, a want of dignity in simplicity. Is it so? When Moses inquired of Israel's great laugiver by what name he would be made known unto that people, his reply was, "I Aw TRAY I AM: I AM bath sent me unto you." Is there not a ma-jority in these simple words? Can we by multiplying add to their strength? Later on in the world's history, under the Christian dispenseting, man's great exemplar left, in the simplicity of his teachings to his disciples, a model for lal instructors. The Lord's prayer, given from his own lips to his followers, is a pattern of com-prehansive simplicity. Are we not to learn this that essential truths are simple, and that these are they which are best grappled to the soul? To make the application of this grand truth still more universal, we learn that the King of bearen, who built the mountains, who spread out the curtains of the skies and gar nished them with gems-He, before whose glory the angels veil their faces, came to this world to benefit humanity, and in His interconrace to nemar numarity, and in the state common people heard him gladly. This sublime fact teaches us that they who would import heat to others, should have their own spirits robed with the beautiful garments of simplicity, and then go forth, freely civing of their own treasures of thought in the eloquent simplicity of words and works, for the noble purpose of devating our common humanity.—Sel.

### TIED AT HOME.

MANY a weary mother, with little one MAY a weary mother, with little ones clinging around her, has sighed to hishs the was so "lied at house." With the restless-ness common to kumanity, with a desire to bear and krows and enjoy what is going on outside of her little circle, she finds her wings elipped, and herself year after year confined to the nar-row circle which she calls home. Often too, her tolls seem not appreciated, and her sacrifi-ces seem poorly rewarded, and sometimes there are few rays of sonshine on her weary, lonely

There are several things to be considered in aking up an estimate of the case. And first the home life is, under God, the foundation of everything worth having in this world. Blot ore the home, and with it goes religion, moral-ity, liberty, order, peace. The healthful and orderly existence of the human race, depends on the maintenance of the family life. The woman who holds this fort may think she is doing but little good, but neither she nor any other mortal knows how much evil she is preventing The little boy who stood wet and dripping all the night long, stopping with his chilled hody the opening in a breaking dyke, and thus saving the whole country from a deluge which threatened to overwhelm it, was not more heroic nor more useful in that supreme moment of his life,

The mother thinks sometimes as she muses on her weary lot, that another mother has done the very same things for her. Her memory goes back to the time when she was a clinging death's slumber toiled to care for her; and when a heart that now is silent in the grave, throbbed with love and thrilled with anxiety for the broad of little ones of whom she was one. She is doing for others only what others have done for her, and as she blesses the mem-ory of those who have shielded her in her early

form a mother's duty that her children shall arise and call her blessed at the last. She who feels the bondage of home, a theless cannot fail to rejoice in its safety. The gay butterflies of fashion flit on every breeze, but the suntry blasts fied them without a shelter. There are dangers away from home; entangle; there are sons and wors unnumbered that lie in wait for those who cut loose fro wise restraints; but the mother in her quiet home life with her little ones around her, has er heart stendied in its supreme affections and

desires, and feels a nearness to that Christ who blessed the little children, and who shelters but what of those who have no home, drifting

on the wide world, waste upon a stormy sea, lest children in a desert land? To be without a home is next to being without hope and with-out God. The tree mother has her home, and what is more she expects to have it; for when her hands have grown west, the little ones which she clasps will have grown strong; when her steps shall falter, theirs shall tread firmly; when she can no longer guide the er ring and support the helpless, they who have grown wise beneath her teaching, and strong enesth her nurture, shall bear her up amis the corrows of life's closing hours and lead her gently to her rest in peace.

O, mother, thank God for a home, and re-

member though it may not have beauty, it need not be youl of blessing. That which makes not be void of blessing. That which makes home hely makes home happy; and though the sot be humble and the roof be low: though there be in it no pemp nor splender, though it may not exhe with the witchery of music or shine with the advantage of the contraction. shine with the adornments of art, yet if there be tender love and unfailing kindness, and faith and zest and fellowship with God, then shall the bome ballowed by such influences, and crowned ith the divine blessing, be secred in the sight wind the divine blessing, be sacred in the sight of God and magels, and ever sacred in the near ory of those who there shole. The years may come and go, the little feet may walk their weary paths on distant shores, but however weary paths on distant shores, but however scattered abroad, whether tossed upon the wa-ters or wandering upon the land, the sweet inducaces of home shall never be forgotten; and there shall come from day to day to the heart of the rain for which he had prayed was about to your boy or your girl the recollections of a mother's love, the memories of the twilight

mother's love, the memories of the two per-hour of prayer, the remembrances of sacred communion with God, and the solemn otter-ances of his Word repeated by unternal lips; and these shall were around their wayward hearts bonds that earth can never break, and shall link them in all their wanderings to me er and home, and through these, draw them gently toward that home where sorrows shall not enter and whence joys shall not depart.

#### FROM PALESTINE

NUMBER EFFI

#### From Jerusalem to Nablus

The na "Gottal bandes" by spell Designation.

ROM Summin we continued our course to
the north-west, until we came to the raine
of Crearra. Not a human being inhabite this
eity, once the political capital of Judea, and the
chief commercial point on the Syrian cost.
Built by Record the Great, thirteen years before
the birth of Jesus, it was finally destroyed in the year 1265.

Its walls are still traceable, and in some pla. cas they stand 20 or 30 feet high. They en-close about 400 acres of ground. The ruins of close about #40 scree of ground. The ruins of an old church, with parts of the wall retaining a lamost their original highly are seen in the ground parts of the wall retaining at thing in the world, that which requires almost their original highly are seen in the greatest effort and now become such as the part of the city, and on a ledge as to be and to do good.

Fastus and Agripps, except the granite columns which were taken from amid the ruins of the earlier city, and built crosswine into the more recent walls. Many of these are seen in the city wall; I counted seventy-five in the walls of the old citadel; and a still greater number of them lie, like rafts of saw-logs, in the shallow water north of the citadel, where some similar structure stood, but has crumbled away, and lot drop these imperishable columns. The dis-integration of the soft sandstone of the shore and of the walls of these citadels, has grodually filled up the harbor, which was made at great expense by Herod, and now no ship touches where once the commerce of this entire coast was centered. We rode into the city throu its gateway, and finding a shaded recess in the its gateway, and finding a shaded recess in the wall not far from it, we spread there our non-day meal and took our usual rest. A mournful stillness pervaded the place, interrupted only by the arrival of some shepherds with a herd of small black cattle, who came through the

From Courses we followed the sea coast to Mt. Carmel. We passed several ruined cities not mentioned in the Scriptures, and completed by this ride, our survey of the plain of Sharon We had now crossed the plain which begins at Mt. Carmel and extends southward to Gaza four times; and had ridden along its coast for

many miles. We had seen almost every square Mt. Carmel rises from the sea as a promon-tory about 500 feet high, with a parrow leach

same gate and maker of their stack of on a

at its foot, around which the rood passes close to the water. Thence it stretches away to the -enst about twelve miles. It rises to hight of 1800 feet about eight miles from the shore, and then descends to 1600 feet at its fur-Roman Catholic monastery, from which see is a Roman Catholic monastery, from which is ob-tained a magnificent view of the surrounding country. The bay of Acre lias under the northern slope of this part of the mountain, with the town of Kaiffa, on its southern shore and that of Acre, or Akka us it is now called, on the commits side. Of these places I cannot speak cularly for want of space. After spending Lord's day at Kaiffs, and attending the the Lord's the Lord's day at Kauffa, and attending the meeting of the German colony located there, we went to the spot at the nontheast end of Mt. Carmel, where Elijah called down fire from heaven, and gave the death blowt B But vor-ship in Inrael. The place is identified beyond reasonable doubt by the complete correspondence with the details of the Scripture narrative. We with the occasion of the compare infrastre. We ask upon a bare rock under the shade of an oak tree, and studied the scenery before us. Mt. Gilbos, with the town of Jerreel, where Ahab and Jezebel resided at its foot, was in full view to the east, with a plain sixteen miles between us and it. Across this plain we could trace every step of the course along which Eli-jah ran before the churot of Ahsto, when the heavens were growing black with clouds, and

We could also see Shunem and Nain; and the amount of Mt. Taker towered conspiculously hove some hills which hid its hase from our iew. The plain before us was the celebrated view. The plain before us was the colstrated plain of Jecreel, as it is called in the Scriptures, and of Eedracion, as it is now called. It has witnessed more battles than any other spot of quasi space in the world. The river Kushon winds its crooked way through it, and we could trace its course by the line of verdure along its banks, made more conspicuous by its contrast with the yellow surface of the fields of grain

with the yellow nurface of the fields of grain pair yielding to the nickle. From Mt. Gurnd we went to Mijgolo, where legs Josiah was shin to heltity themes to Dio-than, where Joseph was sold by his herdens these to Jersel, the summer relations of Abah and Jensbij themes along the took of Mt. Gollan, where Othern routed the Mt. Gollan, where Othern routed the Abah and and was not to the state of the state of the north was the state of the state of the whole walls the deal holding of State and some were guidant of the other of State of the state of the state of the state of the halt. Here the present letter mat class. hattle. Here the present letter must close.

J. W. McGasver.

Many young people fall into error from the idea that it is smart to be fast or wicked. They should be taught from childhood, "line upon line and procept upon precept," that the smart-

From Bro. Samuel Murray

| AM stall able to travel and do some preaching; been very busy the last three weeks On last Sunday evening had a very attentive andience in Denver City, Miami\_county, Ind. Many could not find seats, yet all were very quiet. On the 15th, I commence a meeting in Whitley Co. Hemember as in your prayers,

#### labors are arduous From Washington, Iowa.

Occur Beethman

OUR communion meeting, held at broth H. Etter's, is now past. We had a feast for the soul. Although there were only a lew to labor in the ministry, the word was prenched with power. Brother John Fritz was the only strange speaker present. One soul was added by haptism. I never saw better order. May God blass the word spoken that it may bring forth much fruit in honor to his name ABBAHAM WOLF.

#### Mission Work in Southern Iowa

A HOUT seron years ago the Southern district of Iowa insugurated a plan of Mission k. A few of the churches took hold and did their duty, but the work met with much opposition, and at the next Dutrict Meeting as entirely overthrown. At our last Distr. Meeting the work was again set on foot with a

I hope the members of the district will now ake hold and aid the cause as it justly deserves. Let us now throw away our little quabbles about plans and give it a fair trial, and then we may be enabled to see where we can improve in the future. Let each ask himself, What could I afford to give to save a soul from death? and give accordingly, and then pray God to bless our united efforts.

G. B. Resnostz.

#### From Kirbyville, Mo.

Dear Brethren:

A LLOW me to express my heart-felt grati-tude for the papers you have so kindly sent me. Brother Harsder visited as last August and remained several days. Three were We are in working condition, havmembers. We are in working countries, have ing two ministers and a deacon. There is some interest here, and we hold meetings every two weeks. Our church was first organized by brother George Barnhart last Wint Minter. James Mexen.

From Madison Co., Ohio

Door Bretleys :-WE have a very mice and suitable meeting Whose built about two years ago, that will next seven hundred prophe, and is situated four miles north-west of London. The church feast, which came off on the 24th of October, a series of meetings held by brother Oliver Yount of Mismi Co., before and after the feast, eventeen persons were added by haptism, and three were re-instated, making in all an add tion of twenty members. Brother Youst in and we believe that still more good from th neestings will yet be realized. Others have ex-Yount's "reasons why we do these things" and

er and earnestness. On the evening of the

Eltowerald and Gen. Garrer of Dayton, went on Virginia, to preach the Gospel, and brother Yount remained with as until Tuesday following, presching, admonishing and haptizing.the feast, one of whom was your unworthy

We have preaching at our house month, connotneing, usually, on Friday even-ing and continuing until Sunday following Our neighboring brethren farmsh us ministers S. M. PRUGH.

#### From Hudson Church, Illinoi

W E have just passed through a glorious season. About the middle of October brother Edmond Forney came to us and zeal ously held forth the Bread of Life until the 25th, when brother John Wise also came and preached for us and left many lasting impres On the 28th was our District Me which passed off so very pleasantly. The business was all transacted in love and harmony which has left a very deep and lasting impres-sion on our vicinity. Many old brethren pres sion on our vicinity. Many old brethren pres-ent thought it one of the best mretings of the kind they ever attended. Not one unguarded word was spoken nor an unkind look given, but all was peace and union. Then brother M. M. Echlemon remained with us and preached the

word with great power which resulted in the conversion of five precious souls, and among the number was our own dear brother Otis. By this time brother Eshelman's health began to decline, but he labored on until the 6th when brother D. B. Gibson came to our assist ance. Then came the sad time of taking the rendered good service and his stay was so pleas-ant. May God bless him. Then our beloved brother Gibson zealously labored with us until the 10th, which resulted in the conversion of four more dear souls, (aine in all), among this number our "baby" brother Frank. We must confess that we have been greatly blassed and that the Lord has been with us and strengthened us in the good cause, and that we have enjoyed one of the most pleasant sessons that we over had. Although we have had one or two meet-

every day for about three weeks, we feel loth to close as it seams many more are almost persuaded to become Christians. Our meet ings closed last evening with many good im-presseens, but now we are called to part with our dear brother Gibson. May we all one day meet to part no more. One of the usest calcaring times of our joyful season occurred last Sunday, when all the little children of our vicinity contributed to the Dunish Fund. God bless them, "for of such is the Kingdom of

MINUTERNITOR, SNAVELY. From Virginia.

(The following correspondence should have an

peared sooner, but was maplaced. We regret such occurrences. Eds.)

THE churches of the brethren are celebrating the occasion with meetings for thankagis ing which are being well patronized, not only by our members but by many others outsid with whom these meetings are growing in in terest. This is as it should be. Sundy it i to our merciful and benevolent Father. Last Saturday while our congregation accombled for this purpose, and, as I am informed, had a good meeting, I being called to attend to some juprovisional older. Church business havin oven attended to in the totenoon, the Harvest Meeting came off at ±1°. M. The attendance was very good, the frequent showers of rain notwithstanding. After preaching a young girl of less than fifteen summers came forward onducted by her mother, who was weeping to joy, and asked to be received into the divine

to restore the former Elder to his charge, he having been suspended in consequence of the 20th, the sorrell architecture communication of the sorrell architecture of the sorrell architecture of the sorrell architecture are architecture, but therefolly along the sorrell architecture are architecture, and the sorrell architecture, on the sorrell architecture, on the sorrell architecture, on the sorrell architecture, architecture ar

mester was neglected so har as those present was concerned, and the committee was relieved of the duty assigned them. But of course it was necessary that the church involved should be consulted and accept the conditions before it could be effectual. This was done at the meeting above mand, the articles of compromise were read and explained, the vote was then privately taken and resulted in a unanimous vote for the restoration of the suspended Elder, and he was again installed into his office and re-

evived in the regular way.

I then gladly resigned my charge as provisional elder with an myocation for a blessing upon the elder and the church, and judging from the cheerful countenances of all, and the expressions of some, and the fraternal feeling that seemed to pervade the whole congregation I conclude that all present was glad that it was now disposed of, and which makes me in-dulge the hope that all who have taken an active part in this useless spitation will learn wisdom by experience, and that questions engendering strife and heart burni

more disturb the peace of our Brotherhood unless there is a cause, for surely there was no cause for this trouble because if it had been left on the basis of the present compromise there would never have been one word said about it and ever since it has been a question, at any time it could have been settled upon the same terms and no one burt. How much better it we would use our energies in improving our talents and employ them in trying to recover lost and rained sinners, and prory of God.

On my arrival home from the above named meeting I found a letter from Rockbridge Co. some forty-five miles distant, informing me that there were six persons in that ricinity that wished to unite with our church, and that that winds to unterwise our church, and that the time was set for their haptism, and that there was a desire by all classes, including a Methodist minister, to have an exhaustire ser-mon on the peculiarities of our church, especially on trine immersion, and desired me to be there. The doctrine of our claurch has only quite lately been introduced in that vicinity, a few brethren moving in and a minister visiting them and preaching occasionally. The work we may suppose, is of the Lord and I hope we may have a good report from that field of labor, B. F. Moonaw.

## From Fairview Church, Ohio.

THIS church was erected and recently com PHIS church was erected and recently com-pleted by the brethren of the Wyandott congregation, Wyandott Co., Ohio. On the 5th mst, the writer arrived to assist the breth-ren in holding a series of meetings at the above ren in helding a series of meetings at the above named place. The church was dedicated by bother L. H. Dickey of Fostoria, Ohio on the 2nd inst, who, with brother Gideon Bollinger, continued the meetings until our arrival on the 5th. We remained until the 10th, when the att. We remained noted the 1Dts, when we returned boom leaving bethren Dickey and J. Brillhafet in the field to continue for a lew days. The meetings were of growing interest and we hope ere the meeting close many may be added to the Church of Christ. The bethren and friends here have erected a fine house. 0x40, a good, substantial brick structure, and have it meatly finished and in good order. Their membership is not very large yet, numbering about fifty members under the ministerial care of brother Isanc Ankeny. They now, by concontrating their efforts to one place (the church) at regular intervals, hope to increase faster in numbers, and so all good Christians do, advance more and more in parity and boliness.— They desire did from the two-ring ministen and request that they, when passing through, stop off and labor for them. Please soldress brother Jacob Heistand at Seak, Wyandett Co, Ohio, who says he keeps a "Preather's Hotel" and will, at any time, convey you from Novada, O. to place of meeting. On returning bone we found that two of the

Swibart brothers of Bourbon, Indians, were in this vicinity, visiting their relatives and preached for our brethren at the old church (atonday) we went over and hat the good-pleas-me of listening to an able discourse by brother J. H. Swihart. Were highly entertained by the termon and pleased with their visit and nould ray, dear moders of the cross, please come again. Yours in the fash of Jesus. S. T. Hostmann.

From Mt. Morris, Illinois

Dear Beetleren BEING requested by many to write to them when we got home from our journey West.

was anally acceded to by all present, and so the I thought I would do it through the press, by matter was adjusted so far as those present was which means I could write to all at once We arrived homeon the 5th of October, and found the family all well. My companion was quite sick for over a week before we got home, and has been under the Dr.'s care nearly ever since. She was confined to her room for about four weeks and the greater part of the time was not able to be up. She has now so far recovered as to be up a good part of the time, and I fend-ly hope, by proper care, she may soon be re-

stored to her usual health.

We spent about two weeks in Gage county. We spend about two weeks in Gage country, Nebrauka, found the brethern generally well, and earnestly conteading for the faith. Five years ago when I was there, there were only four members in what is now the Beatrice church, without a minister, now there are about one hundred members and ten ministers.

We attended six meeting while there, inclu one council meeting. We attended three Love-frants in Iowa, one at Iowa Center, one at Dallas Center, and one near Marshalltown. Also speat some time with the brethren in Powesheik county, and had four meetings. The mestings were quite largely attended, and good order and attention. Two were added to the church at Delias Center, and three at Marshall-

We enjoyed our visit very well, met many We shapped out old acquaintances and formed a great many new ones, which I trust will not soon be forgotten. If, through the providence of God, we will the control of God should never be permitted to meet again in this world, may we be so unspeakably happy as to meet beyond the river of death where separ tions will be no more. D. E. Parce. To Elder Isaac Price, of Schuylkill, Pa.

Dearly belored brother:

YOUR letter was received, read and re-read
with much pleasure. It brought words
of comfort and much encouragement.

the extreme East of the Vineyard, feel so much interest in the welfare of the Church here in the far West. I wish you could be with us. We meed your presence, your presching, your words of advice, but since the frasts of seventy-five Winters have whitened your locks, we caused oxpact you to make so long a journey, so I will try to tell you about the welfare of Zion here ou the plains of Nebracka. I, with others, often read the calls for minis-

I, with others, often read the calls for minis-ters on the froncier, rute seldom hard of them being answered, and finally I was moved upon to try to asswer one of these calls. We moved from Carroll Co., lilinois, came to this place on the Srd of last May, and located here where there were reveral families of members already bring. We settled in a good and pretty comthere were reveral families of anembers afready thring. We settled in a good and pretty coun-try and began to hold meeting in the rehool-houses. Our meetings are well athended by a very quiet, orderly and intelligent people, and apparently the latter bestowed upon them is not altogether in vain. Three have been hap-tized since we are here and several mored. In so that we now number twenty-five souls, and erith Samuel of old, we say, "Hitherto hath the Lord helped us," and in him we trust for the future. About one week ago a man came to our place on foot, upwards of forty miles, hav-ing heard of the Brethren, who baptize by trime immersion and keep the ordinances of the Lord's house as he had read in Scripture and in an cient history. After asking some questions he desired haptism. He is a Swede by hirth or nationality. On last Souday he was baptized

and then went on his way rejoicing.

I have lately visited several adjoining church es, a distance of sixty or seventy miles. I : them earnestly contending for the faith. live among very quiet and orderly people have not heard of a drunkard since we live in all troes grow very luxuriantly here, and in a few years we expect to enjoy fruit too. All things considered, I believe we are as happy here as we would be anywhere, and yet have no reasons to regret the move we made. We know that to reign with our Master we must also suffer with him, believing he will sustain us in our trials. We still feel to put our trust

regether bere in this world in the same cause, at that highly world above where there as no see. I hope and pray you with us, and all God's in subflat children, may ever abute under his blessure. We seed greetings to you and farmed the seed of th

Weening Water, Neb.

## (Bospel Success.

AND they that be who shall shime as the brightness of the firmanorul; and they that turn many to rights samesa, as the stars forever and ever.—Data 12: L Arcadia, Ind -- Eleven turned from sin

serve the Lord God by his own methods. Washington Church, Iowa.-One dear soul "born of the water and the spirit."

West Lebanen, Ind .- One received into fell thip by God's appointed means.

Cass county, Neb-One, a Swede, brought into the Kingdom of Jesus by Gospel means. Runn, Ind -One haptized; joy among the

Spring Run,"Pa .- Four "born of God," se to endure hardness as good soldiers. Prairie Greek, Ind.—Ten aided by Gospe esse, through the blood of Jesus.

Flora, lad - Sixteen haptized and six appli-There is joy in that church and in

Pleasant Bilge, Ind .- Twelve enrolled in the Laiberg, Ohio -One made the good confes cion, and is tu f Houship.

Valley Pake, Va —Eight persons confi-Ourist, and are walking in newness of life. From John Wiss-I closed a meeting I night at Webern, Bond county, Illinois. De-livered nine sermons to very attentive congregations. We had no accessions but hope there was seed sown that will bring a copious crop. The members that attended were built up and child. On the 20th, I will start to Ps. We had a beavy rain last night, and to-day the word

# PROGRESSIVE RELIGION AND PROGRESSIVE CHRISTIANS.

BY J. S. MOSLES.

PROGRESSIVE religion is the CAUSE, and moe to the doctrine of Christ. There can not be a progressive religion without a corre progressive Christianity. They are inseparable

Progression means to go on to perfection in anything we undertake to do. The pupil progresses in literary attainments to the ripe scholar, the mechanic progresses in his trade till he masters it, the travelor progresses in his journey till be arrives at his destination. Pro-gression means excellency; refregression means disgrace. The Christian progresses in Chris-tian warfare and Christian perfection until God calls him hence. The "progressive Christian" is the outgrowth of progressive religion. Progressive religion] means the principles of the religiou of Christ lived out more faithfully er-ery day. We do not mean that we can imery ony. We do not mean that we can improve upon the moral precepts of the Guspel, but we can improve poracter by living more religiously as we are passing down the stream of Life. By progressing in the religion of Christ, we progress as Christians. There can be no other result, hence the phrase, "Progress as for Christian" is entinently proper as applied to the faithful follower of Christ, who is constantly striving to press forward towards the mark for the prize of the high calling of feed in Christ Jesus; is aiming to arrive at Christian perfection by adding to his fiath, virtue, knowledge, tam-perance, potience, godliness, brotherly knowness, perance, sottence, geomiess, brotherly kindness, charity, and to ABOUND in these virtues. The phrase, "Progressive Christian" has been mis-applied. Sometimes, iestead of saying "The progressive Christian," we ought to say the "unruly professor." For this class the church has little use, but we hope that all who have named me of Christ will strive to be progra the Christian graces and virtues, and never be-come weary in well doing nor lay their armor down till the victory is won and eternal life is

# Kiferary Notices.

The North American Review - The Novem ber number of this Magazine contains the following subjects treated by some of the most talented minds in the literary world: "The othnaence mans in the interary words: "The other or side of the Woman Question;" "Matthusian-ian, Darwinism, and Pessimism." "A Page of Political Correspondence." "The Diary of a Public Mun." "Tarell Ruckians." Prics 85 00 per annum. Single number, 20 cents. D. Ap-pleton, 548 and 557 Broadway, New York.

Our Africago, published by H. J. Kurtz, M. N. Smith, Dayton, Ohio. tiver Church, Iowa, and a lot of other inter-esting matter. The ministeral list i advided J. R. Oeppan, into Extern and Western, and that of Ohio is given by Districts. On the whole, the an-thor duplays considerable artistic terms. Price 10 cents, or 1.00 per dozen. For sale at this office.

#### Rollroad Arrangements.

N order to avoid confusion and misunder standing among those who attend the A M from a distance, the Committee of Arrange mente have appointed Moore and Rehelman, o Lunark, Illiness, to take charge of all fluiroud Arrangements, and secure such rates as in their judgment may teem best for those attending the meeting. It is suggested that no one make my arrangements without first conferring with these brethren and have things understood so there need not be so many notices published in our papers. By order of the Committee of Ar-rangements. J. H. Moone, Szchetaky.

Brethren's papers, please copy. Danish Poor Fund

DesMoines Valley Church, Iowa. C. P. ROWLAND, Trensurer. Lanark, Ill., Nov. 15th, 1879, P. C. Pleuve Copy.

Southern Kansas Mission Report. .....34 95 Fredoma Church

847.66 We hope that those churches that have not sent in their donations will do so at once as our brethren are about to start for the Mission

# E. HUFFORD.

Danish Mission Report.					
Keelin Leonard, Iowa, \$1.00					
Monroe County Church, Iowa, 1.00					
Ogana Creak Church, Ind,	1				
Nettle Creek Church, Ind					
Rome Church, O					
Indian Creek, Iowa,					
A Sister, III					
Codar Grove, Feun,	1				
Clear Creek, Ill.,					
Tuscarawas, Obio,	1				
Barren Rigde, Va					
Union Center, Ind,					
South Bend, Ind, 200					
Mt.Carroll, Ill,					
Jonathan's Creek,Ohso,					
White Rock, Kansas,					
Greenland, W. Va					
J. H. Jellison, Illinois, 1.00					
Loudonville, Ohio,					
Rec'd of the Londenville Church, in May, 3 17	ı				
Rush Creek, Ohio, 3 50	d				
Chestnut Grove, W. Va	d				
Stanislaus Church, previous report should					
be300					
Eikhart Church, Ind, Sept. 13,					

C. P. ROWLAND, Tressurer. Lanark, Ill., Nov. 15th, 1879. (P. C., please copp.)

#### City Mission Fund.

PLEASE acknowledge the receipt of the following manies since last report: A. J. Miller, Lama, Ohio, \$1.00
Josiah S. Gabel, Newport, Ph., 1.00
Coal Creek Church, Fuiton county, Ill. 8 37

susan Atwell,

Eliza Nininger, Cloverdale, Va.,
A Friend, Bonsacks, Vs.,
Rachel Tombrogh, Scenery Hill, Pa.,
Sarah Bowman, Aboite, Ind. ....100 Laura E. Wallace, Hamlin, Kansas, Mahlon P. Lichty, Waterloo, Iowa, 

5.00

-2.00

Augustus Krabill, West Independence, O. 5 00 Sister

Sarah Rothrock, New Stark, Ohio, Sester Ebersole, West Independence, O, Resauma Gault, Congress, Ohio,

Isaac Aukeny, Poplar, Ohio, John Kauffman, Seal, Ohio, A Brother, North Manchester., Ind.

Amount previously reported, S. T. Bosserman. Dunkirk, Ohio, Nov. 19, '79.

# Fallen Anleep.

ETERS -In Locke, Eikhart Co., Indiana, October 26th, '79, Leah Peters, aged 57 years, 8 months and 5 days. She was a member of the United Mennonite Courch, Service by Lampert and the writer. RITSMAN.—In Waharnes, Nov. 11, Israc Riteman, aged 26 years, 9 months. During

he suckness he united with the Mennonitarch and was resigned to the will of God. Remarks were made to a large crowd of people by John Funk and the writer. SCHRIVER .- In the Yellow Creek District, Sept. 19, Edith A., daughter of brother Dan-nel and saster Schreer, aged 27 years. Ser-vices by brother Muses Hess and the writer.

MILLER -In the same district, Oct. 19, sister Elizabeth, wife of Elder David Y. Miller aged 64 years, 6 months, Services by D. B. Statu-

FOX.-In St.Joseph District, James, son of brother Frederick and sister—Fox, aged 2 years, 10 months and 17 days. Services by

the writer. OVERLEES.-In the Bango district, Elkhart Co., Ind., August 5th, Harvey, son of Leonard and — Overices, aged 3 year the writer from John 11: 13. are. Services by

LONG.—In Mishawaka, Aug. 25th, Catharine Long, aged 56 years, 11 months and 27 days. Miller — Aug. 31st, sister Catharine, wife of Joseph Miller, aged 67 years. She was help-less for nane years, and we trust her death is

her eternal gain. JOHN METELER.

STRAYER .- In the Maple Grove church, Norton Co., Kunsas, November 8, 1879, Mattie C., daughter of brother Paul and siste Elizabeth Strayer, aged 1 year, 3 months 23 days. Funeral services by the brethren from 2 Sam. 12: 23. N. C. Workman.

NEWCOMER.---In the Rome Chorch, Nov., 5, '79, sister Isabells, wife of brother Samuel Newcomer, agod 26 years. Funeral discourse by Elder Jonathan Whitmore from Rom. 8:

MYEES.—In the Buffide Valley Church, Un-iou Co., Pa., November 12th, '79, Eld. Issue Myers, aged 75 years, 8 months and 18 days. Faneral discourse from 2 Tim., 4:6, 7, 8, by 

MOHLER.—In the Mineral Creek church, John-son Co, Mo., of Typhho-makarial fever, our much beloved brother David D. Mohler, aged

much belved hrether David D. Mohler, aged 23 years, nise seenths and 16 days. He was soon of our well known heether Iso. S. Mohler, and somi-ti-leve betwher Irone Wampler. In the death of our dear young the church a worthy horther, and his wife on affectomate havehand. But none can moura as affectomate havehand. But none can moura as those who have no beps, for the earnest and realous fife which he lived could direct the main of the belowder in no other direction than that of morality and Christianity. Funeral dis-course by brother A. W. Resse and the writer, to a large collection of sympathizing brethren.

EMMERT.—In the Center View Congrega-tion, Johnson Ca., Mo., Nov. 6th, '79, of Ty-phoid fever, Mary, daughter of brother Jon-athan and saster Lydin Emmert, aged 25 years, 9 months and 29 days. Funeral services by the writer to a sympathizing congre-1.00 From the many numistakehie evidences of

affection as exhibited upon that occasion, we were made to inwardly say, "Behold how they loved her." She leaves a sorrowing father and mother, and a dear and affectionate sister and brother, with whom we deeply symputhize. Of ...75 how hard to take the last, linguing look and ...1.00 say farawell, but such is life in this world of

...100 sortion and solutes. May not all so live that A HUTCHISON

1.00 FLORY —In the Therm Apple district, Iona Co, Mich. Oea, 27th, 1878, i-ter C thermon will be the Jacob Flory was a consoled timebre of the Oea Chuch Chu

and many friends to mourn her early departure. Her sickness our of short direction but severe, which she endured with Christian horti-She was amounted with roll in the name of the Lord the last night she lived. Her fune ral was largely attended by relatives and irresults

EMRICK .- In the Union City church, Ind. Nov. 14th, at the residence of her uncle. Bro. Samuel Wimer, Samb S Emruck, aged 12 years, 3 months and 22 days. Her inther, Wm Enrick, lived in Illinois, and shed some years sgo. Her mind second to be just de-veloping into a knowledge of the merits of a Sauser. In her last hours she spoke often of her loving Lord, and of her desire to go to him. Our consolation is drawn from the Moders's glorious language, "of such is the Kugdom of heaven." Occasion improved from 2 Cur. 5. W. K. Simmons.

religions of linearinal mark to print sum an except sher's retail price. In sensing for bothe always The same of the boos. 2nd, The mano of the

The Gospel Preceder Val. 1.—A book of twenty well prepared security By Sections Femilia, \$2.00. The Detrine of the Brothren Befonded, -The Divisity of Christ and the Hely Nature, Immersion a

Zaliread Sormen. — Just the thing for truvellers earth to known. By J S. Mobler. 12 pages. 2 les. 10 cents: 12 occurs. 80 cents: 100 cents. \$2.00 Campbell and Purcell.—A Debate on the Soman Catho ito religion. Just the book for the times, \$1.50. Buck's Theological Dictionary.—Bound in Leather, \$2 to Josephus Complete Works.—Bound in Leather, \$3,50. Breihren's Envelopes. Prepared especially for the us of our people. They contain mently printed on the hank, a complete summarry of our position as a religious body. 12 contr per possage—25 in a package, or 40 cents per bandred.

Philasophy of the Flan of Salvation,—12ee. By J. B. Walker, This is a week of assessment merit, often, instructive, and abouth be in the hands of all Shile stockets. \$1.50.

The Origin of Single Immersion —Standing that single immersion were intraded by Fernance, and, as a practice cannot be treed beyond the modifie of the fourth and ury by Ether James Quanter. 16 pages, 2 copies, 16 contex; 40 copies \$1.00.

The Gospal Hammer, and Highway Ocader, or Bubbish Cleaned from the Way of Lob. By S. H. Basker, bound in Cloth. 50 cents; 7 septes \$3,00

Graden's Generalance to the Rible. -- Best wittles, im permi two, Laboury Sheep, \$5 50.

Eletary of Palestins, or The Holy Load By M. Russell Union Bibbs Dictionary.—A Date Dictionary giving an accurate account and description of every place, as well as a bistory of all persons and phase mentioned in the Bibbs. 11.00.

Children at Work. A massy printed, Elizabeth weekly for the published by J. H. Moore,

J. H. Moore, Lazark, Carroll Co., III.

W. U. R. R. TIME TABLE.

Trains love Lanark, Sections WEST SOUND

Day Kapron . Night Kapron EAST BOUND. Dog Eagree . Tickets are sold for above trains only Passenger trains make the agentian at Western Union Associate G A SWITEL agent

Pursuppers for Chicago studied leave Lumar's Pursuppers for Chicago studied leave Lumar's Studied R. Arrent to the Western Putons Junction of the Chicago and the Studied Putons Junction or ago, Milwankie and St. Poul processor train, as that reach Chicago at 713 the same eversing. Touch Lourist from Chicago, go to Ft. Wayne de train at few in the severing; rues North to the U. Junction, Change Care for Lumar's, and arriv sere at 1270 in the socressor.

# THE BRETHREN AT WORK.

"Rehold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luzz 2: 10

Vol. IV.

Lanark, Ill., December 1, 1879.

No. 49.

GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

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Clearches.—D C Mooznaw; A Visit to Ogle Co
and Mt. Morris.—Dr. P. Enbruey.

ENGITE PAGE-Not far from the King Wealthy A. Clark; New Munic.

#### STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bi ble characteristics which entitle them to be regarded sa churches of Jesus Christ.

D. B. Ray, Affirms. J. W. STEIN, Denies.

MY friend is evidently conscious of bal work in his "argative line" as he persists in merepresenting the Brethrun. I will first notice his questions 1. I believe that every one begotten of God has spiritual life in custoys. 2. That one depotter may become abortive and never attain to true birth and keirship. 3. "How long" one may remain in such a state is best known to God. 4. One bryotten, who neglects the divine commands and hence becomes abortire by "making shapwreek of faith," has no sise of salvation in death that I can find. (Matt. 7: 21-22). 5. "Born of water is figurative and does not indicate that "water is the real mother" of any one. 6. There is one plan of salvation. Chard "brase" the author of eter ation to all them that above him." (Heb. of the requirements of Matt 25: 12, Mark

16: 16, and Acts 3: 38, as many do who make a under the curse of John 3:36. "He (aprithus) disobeying the Son, shall not see life," he., Grybell, McNight, and Doddridge, and by the Em one who loves God has been beyotten by God and knows God." Just as the lose and knowlgroup is begotten in a woman before the ordimoso of nurines introdece her late the velogree the printage of formup his children. Were they the platford process of cord against the contract of the cont

lation of the intermediate states between willy stuff," by no means makes there so, Christ's literal lowist in the tomb to which Baptists appeal as a figure of baptism had no reference to his spiritual life. It followed his literal death, not his literal recurrection. But Boatists destroy the whole design of burist by

burying a man after he professes to he really ly if he believes it right to busy a live man often he has been remercated? He thinks that boy tism "unto (cir. meo) repentance" (Matt. 3: 11), only declared repentance. It no doubt did de clare their metameleion, a word translated by repentance. (see its use in 2 Cor. 7: 8), but it did not declare their "metanisian." Matt. 3; 11, They were baptized (cis) into metamolan, and Mr. R. admits melmoia was into life, (see the use of both these words in 2 Cor. 7: 8-9.) Did the

2 Cor. 7: 9), only declare repentance? Does repentance into life only declare life? The represtauce eis, coen, into life." (Acts 11: 18) was met ansiz, and John haptized into this. The fruits which John required were qualifications for induction into this metancian, which involved practical reformation

The Baptists do not baptize as John did into repentance. They believe that "for the remis-tion of sins," Matt. 26: 28, means to procure

the remission of sins," but teach that the very identical language in Acts 2: 38 means simply to declare remission, &c Who can depend upon such interpreters of God's word? Mr. R.s 5th Arg. is based upon the priority

of discipleship to haptism. He first assumes that all disciples of Christ are children of God and concludes that since they must be desciples before haptism that they are therefore God's children. His premise is a failure. All of Gol's children are disciples, but all of Christ's disciples are not God's children. A disciple is sim-ply a scholar, a learner. Judas Iscariot was a disciple of Christ. Lake 6: 13, Matt. 10: 2, and yet "a thiof" and "a devil." John 6: 70; 12: 6. Was he a child of God? Was not Simon Magus a disciple? Was he a child of God? Acts bildren, Mutt. 5: 44, 45; Luke 6: 35.

cludden, Matt. 5: 44, 45; hoke 6: 35.

True, that death to mushould precede baphsm, hat when Paul says, 'He that is dead is freel from sin' (Rom. 6: 7), he expressly alludes to baptized believers who after dying to sin had

In noticing Mr. R's 7th Arg., we know

or without man's will. He is the withing to ject of God's grace. In John 1: 11, 15, eyeum thesen is correctly rendered by some transla-tors "were begotten," one Emphatic Diaglots. Such as received Christ, believed in him, said had been brootten, were given the "muthority to children they were also here: Ross. 8: 17 Ye.
Mr. R. dozmatically denounces those as "bland"

al states. True, "the terms begotten and been of the Buptist church will be hoppy guests at are translations from the same original word." the marriage of the Lamb. We would like to But that word "granuo" is analoguene and its have his Bable authority for this. J. Will meaning is to be determined by the councetion, they ever become part of the Bride? Pteos 

© "Abraham legar (sprantes) Issue." Mutt. asswer? What relation will the old Petrobrant 
12.2 and "Mosso one born (sprantele.)" Acts sinsue (whom Mr. R. china no brethers, Bap-7: 12, represent very different events. Mr. R's tist Succession, pp. 111, 133, 445; whom he endorses as "the ancient Waldenses," Idem. 4, 308, begetting and birth, death and resurrection, &c., and hence as "the church of Christ," who hapting ed in order to the remission of sins, Faher's Buquiry into History and Theology of the Aucient Vallences and Albigences, pp. 160, 181,1 sustains to the Baptist church in glory? Please answer. I have shown that the Baptist church es lack the evidence of true regeneration, and hence all Mr. R's theorizing loses its application to his proposition. I have nothing to re-tract when I say Baptists "do such things" as they engage in carnal warfare This truth is

> perdition of augodly men. Paul says, "They that do such things shall not inherit the kingdom of God." How then can they be churches of Christ? I isk Mr. R. plainly, if Baptists can engage in war on any acencouraging, developing, and doing those lusts of the fiesh, viz., "hatred, variance wrath, strife?" Do answer "yes or no." The powers that he," to which we are to "!

no doubt very grave to my friend, nevertheless.

at well while "against the day of informent, and

abject," are such civil authorities as God apnew Ward the "award" for the nunishment of avil doors is the award of civil instice in the hands of civil officers. We do not forbid the civil police to execute their office any more than John did the soldiers; but we understand that this belongs to worldly governments, all of which more or less violate the gospel, and are to be judged at last by Christ and his chosen These things are not for true christians whose lives and characters are purer than any civil government requires. I ask my friend plainly if "the powers that be" include all political and civil authorities? and if to "be subject to" them requires christians to do everything they may ask? Please auswer. When christians were brought before kings and ralers (Luke 13: 11), and commanded to disobey[Christ, and still persisted in their course as did Peter and John (Acts 4: 18, 39: 5: 40-49), did they violate the minus tion to "be subject to the powers that Are not nations as truly noder obligation to obey Christ as individuals? Will not national sins he as surely punished as individual sing.
Will the Judge of all the earth acquit usecom

ourselves? Will Mr. R. suswer the following misin questions? If he fails, renders will cor-

1. Do Baptists accept Cornelius, the pions his prayer and answered him by vision? 2. Was christians, mall things? 3. Have not all the

Chest-bke? 7. Had all those connected with them, who professed to be christians, followed the example of Christ and his apartles, would there likely have been any such wors? Were they not all instances of burbarrons brary comes Yule's with 100,000. Do 9. Were they authorized by a single chapter is next with 60,000, and then come

avarice, ambition, envy, anger and prob?

parlon. But to know and here a government Mr. R.—1. If Christ's blood was not shed in his priping the law? their investaption it changes as \$8 sitting, or a man is note's near hardonal, or death? 2. Are believes not bagined into and administration of justice? 19. Did they do day as we Pather judgeton, follows the les Christ' death." "See now?" He is of the appeal to an impurisal ungine; or design the part of th Did they not multiply losses, wrongs and griss smoot, rather than recover and redress them? Did they not impose their heaviest burdens upon the poor, more innecess, and hard-working classes, wasting their property, destroying their confidence, corrupting their morals, and mak-ing and havon of their lives? 15. Were all the Baptists right who fought and prayed against each other on both sides of those contest Are Baptist churches free from the wrong which they freely justify and fellowship and apologize for in their members? 17. on any account, sustain to the Baptist church My 6th Neg. Arg. is lused upon the p

ion of the churches represented by my friend row Christ and the apostles to the present ti R. deny this? I now call upon him to mention one denomination for the first fifteen handred years of the gospel dispensation just like the Baptist church. They suspend their church chans upon this issue-a false pretentis can they be churches of Christ? If Mr. R. fails to point out soon a people, his church claims will prove a hopeless failure

An aged minister said to a young brother "Speak short. The brethren will tell you if you don't speak long enough." The counsel is good; good for speakers and good for heaters; good for writers and good for readers. Length without breadth and thickness is a very poor recommendation in a sermou, a prayer, or a newspaper article. The power of condensation, abridgement, and elimination of useless mut-ter is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one of them in telling the people what he is going to say, or in informing them that he has "been thinking" of something which he proposes to relate. If men who have something to ear would say it, if those who have had thoughts would speak them, and those who had something to write would write it, omitmeaning remarks, much time and space would be saved with no loss to any one .- The Chris

#### LARGE LIBRARIES

BY far the largest library in the we National Library at Paris, which in 1874 contained 2,000,000, printed books and 150,-000 manuscripts. Which is the next largest it is difficult to say, for the British Museum and the 1874 1,100,000 volumes. The Vatican Library by more than sixty Europeum collections. scripts. The National Library at Paris is one of the very oldest in Europe, having been founded in 1350 while the British Museum dates Wer-their motives, conduct, and consequences In the United States the largest is the Library tained 261,000 v. lumes. The Astor and Morcautile, of New York, are next, each having Cornell with 40 100, the University of Vincinia 10. Did they administer magnitud justice? It with 38 (60). Bowdoin 34 000: the University

#### TRIALS ARE BLESSINGS winds urise and blos

Around our floating bark May we not then begin to know That light succeeds the dark? And the' the dread, temperatures Do walt us to the str May we not know that G of its Here,

May we not think and he on know That if we rise or tell The acul can never backward and It hath its surpose all: And the the three ler-cra-h may com And for a time o'crwhelm,

In only working up the -u.
For God is at the below!

If lightnings flash and storms areas An t gueste unaclouse com .

Let us keep traveling toward the skies. Move on and give them re And the' the unblew casts its nall

Be not demayed at it at all But nobly try again. Trials are jewels to the soul. And never come in vain-

They shipe around that final goal, Then if they come, should we repose And dread them as a lor ? O, if we ask the Great Do ine.

The assure will be a The stalwart oak that other bend-Will surely live the longer, 'The only help that mature bands,

To make its roots grow strong And so with discipline to us No part of it is your And therefore let us labter not But ris and try again

We will! Ah, yes! We're going on Our earthly work is not yet done,

Our sails are spread, we're outward hound On life's great trial trip, And if we're wrecked we may be tound Still clinging to the ship!

# THE SECOND RESURRECTION

BY JOHN FORNEY

"But the sect of the dead lived not ugain til the thousand years were finished." Rev. 20:

IN the second and last resurrection all the prison houses of the dead will be opened, and the rest of the dead all have to come forth whether buried in the earth or in the sea, whether in death or in hell. Jude even tells of some, be calls them anyeis that are in reserve in chains under darkness unto the judgment of the great day; they will also be of this great number that John saw stand before God.

That this second or last resurrection

will not take place until a thousand years after the coming of Christ is a truth revealed in the Bible equally as clear as the first. Look at the text at the head of this essay. "But the rest of the dead lived not again until the thou sand years were finished." But John did not say of these as he did of those that have part in the first resurrection, he could not say, "blessed and holy is he that has part in the first resurrection, neither did he say the "second death has no power over such; much less could be that they shall be "priests of God and of Christ, and shall reign with him a thousand years." Oh, no; he cannot give them this great promise. But John on and says, "at this period of the end of the thousand years Satau shall be loosed out of his prison." Oh! the horrible to think grim monster! Oh, that this dangerons Dragon, the old Serpent which is the Devil and Satan, that was bound and scaled up in the hottom less pit a thousand years, will now go

is as the sand of the see It seems that this little acason of Sa-

tan's loosing, when the thousand years are fulfilled will be a trying time; for those nations that shall now live again when the thousand years are finished. My text says, "the rest of the dead lived not again until the thousand years were Enished." The word of inspiration here plainly implies that they now shall live again, and Satan at the same time is loss d, and now is among them to deceive, How much be will accomplish in this his last effort, we cannot say. Accord ing to John's record he will make a bold effort on these nations to deceive them, so that a great number will fall in line of battle with hom. "And they went upon the breadth of the earth and com passed the camp of the saints about and the beloved city." It looks to me as if Satan, in this his last assault to deceive the nations, to have them believe by their assistance he could yet overcome Christ, and the inheritance shall be theirs, and we would possess the kingdom and the heir of the world, just and of Christ the Son of God; for this he worked his and will so continue till his final overthat deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are; and shall be tormented day and night forever and Here is the end of Satan's work. Now all nations are ripe and ready to be arrayed before the great white throne, to be judged according to their works. "And the books were opened and an other book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works.

of fire." Now, their reader, you can see how important it is to live a true Christian life. For they that are Christ's shall be resurrected at his coming, while all the others are held in bondage of death a thousand yours longer under a fearful waiting of judgment to come, while all this time the saints are in the greatest enjoyment of life and glory with their Load and Master to enjoy the marriage feast of the Lumb of fat things a thou Paul says, 1 Cor. 6: 2-3, sand years. They shall judge the world, yea anels" Be ye therefore also ready for the first resurrection.

DEATH AND IMMORTALITY

S we are being hurried to and fro through the busy scenes of life, our pathway dotted all over with gloomy if ever cherish an inclination to leave this unhallowed ground. Life is sweet Yet we frequently ask how many recog aize it as a precious boon from God's bountiful hand? Should we not sin ly thank him for our existence, both escat and future? How many regard it as that for which our Maker has de signed it, an epoch of a grand pa ma which once had a beginning, but has no termination, in which to prepare to meet our God. We fear least we be zealously engaged in the advancement. How many of us to-day who have less will wise and holy men think of

earth, Gog and Magog to gather them our existence realize it as such. Our everbe the nature of h co-of-elf-deni together to battle, the number of whom memory of the past may portray to our all may assume, and hold on an vivid recollections, dim visions of a mis- grasp to a brother or sister's spent and unimproved career, and our tinue in the unity of the spit 6

indicative of the poetical language, "Al-most, but lost." It will be realized when too late to return to tell the nutold story. off more than conquerors. Then will mortal life appear to a dream. We repeat the assertion, that unless we be enthestly and actively engaged in the great scheme of religi will realize it as but visionary. While n the other hand if we spend a life en tirely devoted to God's service, (for he wants a living faith), we have the prom se of an endless life, and it will afford

us solid comfort when we die, the reslity of mortal life. Have you ever thought of the mo mentous, and intensified meaning of the

word die, also the opposite live, which is no less significant? Let us consider with a feeling of sobriety, the office each erforms in its frequent uses. Die, we all know, significate cense to exist to pass from the shores of time. When we examine the mighty frame-work of man which death falls beir to, this house (as referred to by Paul the apostle) in which deceitful plans since the creation of man, we live, how grand, how magnificent and will so continue till his final over an edifice, how lefty and how may throw which will be the result of his estically is it formed? Of all the differlabors of this little season of tempting ent parts necessary to the construction and deceiving the nations; for we are of this stately mausion, is the tongue, altold in the tenth verse, "And the devil so most wonderful. Solomon says, "in it is vested encless life and eternal death." It is that organ the accents of which vibrate through the serial region, distinct and clear to our memory, though it has long ago been laid silent in the total Should we not therefore always strive to have our last words loving words, for they may be the last? Now to contem plate upon the inevitable fall of this structure, which will ultimately take place, and must through the process of eath, be replaced the dust from whence it came, tends to excite our utmost sym pathy for those who paid the debt of na And whoseever was not found written in the book of life was cast into the lake

> Having considered the body, the mot tal part of man as being subject to death, we will next observe the spirit, the im mortal part as relative to life. Life, is more lotty in its agnification. It affords to us a world of intensified thought. The language is in its spiritual import indi cative of a continued existence in a state of glorified bliss with God's obedient children, or in perpetual torment among the spirits of the damned. In view of the vast import of these two great, subjects under consideration, we ask every ntelligent mind is it not worth our while to make an ado concerning our future state? Is it not well worth our while to spend our since in honor to the proise of God, and to the benefit of the soul. Insemuch then as we have our mortal life from the cradle to the grave represented in the language of the a tle, 'as being a vapor that appeareth for But he can neither read nor write does a little time and then vanisheth away we will realize the termination of it to a

not know the use of bnoks, plates, knives or forks. He is not able to talk, but o-reain extent as waking from a dream. We will not forget then, that we are placed upon this stage of action for a grand, noble, excellent purpose, and should take the more earnest heed to make that andling sure. Knowing this, that we will not pass by this way again, may we always tonder to our fellow-beparts has gone, I fear never to be re ing that cratuitous feeling of brotherly stored." love, which is indicative of refined mor als as well as synonymous to a child of

out once more to deceive the nations of this mighty, noble work, we will not named the name of Jesus, are willing to you. You will find it hard to believe which are in the four quarters of the at the close of this illustrions period of secrifice amounts in filthy lucre, or what this. Vain men would fain be wise.

ntiments though unexpressed may be blockeding all the internal account Christian peace, bidding defice

hosts of Satan and his all

Dear reader, we appeal nuto you, such as have not yet enirs the Lord, violate not Galia was tegislated in the silent conher of heaven, the teaching of war at the sacrifice of the precion | bl the Son of God. Why do you preciate the price with which con leave been bought? Think of your friends over there, and that between you and them will be drawn the sombre curpons of eternal separation, as you are launching forth across endless deeps when endless ages roll and sink to rise no more.

THE SOUL OF MAN

THE Church Advocate gives the fol-

lowing interesting experiment: "It has long been an axiom of a certain class of visionary enthusiasts that that which we call soul is nothing more than a high, subtle developement of life. The mass tical and procfless character of this propesition, or its opposite, has so far eluded the demonstration of the keepest analy-With the aid of revelation, attend-

ed by the most patient scientific investigation, candid men of all classes have voluntarily admitted the difficulties and mysteries which sbroud the origin, character, and destiny of the spirit. A late scientific experiment in the city of New York will go far toward settling this controversy by the literal demonstr of facts. A man had been caught by a circular saw in a planing mill, and one of the large arteries of his arm was severed, and from this wound he blied to death. This budy was taken by Prof. Doremus, Drs. White and Chambers, and a the presence of a number of students trom Bellevue and Roosevelt hospitals actually restored to life. Blood was takon from two living sheep, incisions were made near the heart, and tubes inserted through which the vital fluid passed,

galvanic batteries were attached to nerves, a small pair of bellows was inserted in the mouth, and at a given signal each operator began to act the part assigned im. Slowly the chest began to rise and fall, respiration began, the pulse best faintly, the corpse was slive! The pulse gradually grew stronger, the man sened his eyes, and in a few days was able to go about the room, on the testi mony of Dr. Bigelow, who witnessed the speriment. But the strangest part is et to be told. When pressed to tell all, Dr. Bigelow sain: "Well, the man ests and drinks; seems to be afraid of other people, or more curious than afraid, and

eries out loudly or jabbers in an inarticulate manner. Ouce in awhile a word can be distinguished, but the man does not appear to perceive any difference between it and his jargon. The animal cife has been restored, but not the spiritand. The mind with all its component

strangely affected by the heat or cold.

The more you think of yourself the

### HOW TO OBTAIN REGENERATION AND SALVATION; AND IOW

V HANDEL DONGANGUERS

RECENER TION is a change of the quant miling and of the will; a of ongs of nature made in the soul by W pl and Spirit. But some say, tital is generates first and then repentance and tault tollow. But others say God works to man both the power to will luminary stood still, walked in the foot and to do his good plessare. He gives
to m grave to repeat and believe the After the Mosaic dispensation cal gropel. He gives them grace to hear, to the kingly. Twas then the star of wis se-, to feel, to mees from death unto life. from Saran to God. He that does these In the power of trad's Spirit is a new creature, is form again, is a child of Godregenerated, born of God. Now we may nall add thus the power of godliness in the soul. Now as every kernel must have soul must have an ontward form of god povernut mosts with God, the Father who drows the sinner and of the Holy Ghost et rater and the spirit.

Now to preserve his salvation he must keep Christ's commands and not walk persing with its effulgent h after the flesh, but after the spirit. Now commands and ordinances of the gospel before h - can obtain salvation or pardon a child of God, is a great mistake. Sinners unconverted are dead and cannot do the will of God. He cannot see, hear nor feel; neither can be make bimself alive, but God by his grace and convict ing spiret draws the sinner by showing him his danger, gives him grace to re pent and sends him in faith to Christ for rest, pardon, life and salvation. Being made alive he can and will do the will of God to preserve his salvation. This will show that we are not saved by our wn good works or morality, but by faith in Christ as a Prophet to teach us what to do and what not to do; as a Priest to make satisfaction to an offend ed God for our sins; as a King to reign over and protect us until the end of the world. But no one the karhar correpentance,

faith and conversion will give us a pass port into the triumphant kingdom if we refuse to observe all things whatsoever Christ has commanded, if we knowingly and willingly offend and repent not, we are guilty of the whole law. There is a present rest and a future rest, so a present salvation and a future salvation Let us have both.

# STARS

#### BY MARY LOUISE MOPWOOD

N clear and clou iless nights when the stars of beaven are all marshaled in bright array, as we look with admiration upon them, the mind is led to compare with them the earth stars, which, since the early dawn of time have shown forth with such brilliancy. As those of heaven were not all of equal lustre, so those of earth vary; some emitting rays of dazzling splendor, while others are but feeble, their rays apparently almost absorbed by the dazzling meteors by which they are surrounded. Of those which graced the moral firmament anterior to e deluge, our record points to but two, which attained to the final degree of magnitude. The first post-diluvian star magations. The two post-universal scar, whose profile in rightness has been all glittered.

THIOSE who includes long prayers but all star servants and minematers of a best of the Lord. Those who have collared as the host open such the collared and the collared long such the collared long of the collare

none so fair as the star of faith pntil there arose that one which guided by God's own hand, brightened the path way through the wilderness for his n. So radiantly beautiful it was, the when its mission was accomplished, the hand of man might not find for it a rest ing place, but that of the most High, by Neho's lonely mountain, laid it to rest and he by whose command earth's great

like unto thee." Then too like unto the sweet singer of Israel broke forth strains of beavenly music, which ev to day thirsts the soul of the believer a shell, so the power of godliness in the with transports of joy. Others too there were, among them the sublime synonym lines which may be called one baptism,a of patience of which the world has nevpour out our very soul to our lie ver er known a parallel But fairest and most beautiful of all, far surpassing in Father; there we may agoniz the mightly with God, and the who guides the child of God into all radiant splendor, all of its predecessors truth. Now he is in the kingdom, born came the Promised One; the sceptre had not yet passed from the hands of Judah, when Bethlehem's star appeared, disclouds which overshadowed the firms to say that the sinner must keep all the ment, its mission to enlighten the sin darkened minds of all who would be hold its brightness and acknowledge its or pass from death unto life or he born power. Having accomplished that whereunto it was sent. It returned again to its home beyond earth's confines, leav ing a light brighter than the noon day sun to guide its followers. Its influence. was rapidly penetrating the dark abodes of men, but they, loving darkness rath or men, but they, loving unredess raths
or than light persistently refused to it
admittance. Erelong, forms of heathen
and idolatrous worship concealed from
view the pure light. The candle-stick

seemed forever removed. Many groped n terror through thick gloom and pagen darkness, trampling beneath their feet the priceless boon of eternal happiness. Ages rolled away, and darkness yet prevailed. But the word of the Infinite had gone forth that all nations should know and feel its power; and his Word shall not return to him void. The bright est star of the sixteenth century arese and ame forth at his bidding. Man may not estimate the results which now, and age euce will be felt as baving sprung fr

the seeds of Reformation sown in While time endures its fairest records will bear them in grateful remembrance. It has been said that the sixteenth cen tury was the epoch of a great separation

and the nineteenth must be that of a great union. In his own good time the end will be crowned. Slowly, but sure ly the ages are rounding towards the grand results foreshadowed in the moru ing of time. Never in any age of the world's history has the light shone so brightly as now. A heavier weight of responsibility rests upon this generation than has been known to a former. Pus gent indeed will be the arrows of re morse which will enter the souls of thos who fail to improve the brightness of th light which God has given them. Stars in our crowns of rejoicing should be many and brilliant. God speed the

# LONG OR SHORT PRAYERS,

to destroy the life of a meeting. people get weary and uneasy, and ar then in a poor condition to receive bene his from the word spoken. Many a good brother in his zeal has unthoughter hindered the good cause in this way. W have the example of Christ in favor or short prayer in public. B b fel bim at the tomb of Lazarus when he was about remitting labor. He has never promisto call him forth who had been dex four days; he prays as follows: "Facho I thank thee that thou hast beated more I know that thou hears one but because of the people is hicdom and knowledge arose, of which it by I said it that they may believe thou hast sent me." John 11: 41. We may infer from the language was said, "There was none like thee be fore thee, neither after thee shall any b in this prayer that he had previous went to his Father about this talliand most likely in some. Jose-But then when then peaked on thy closet." Mats 6: 6. C. Flor place for our long prayers; then

> is we shall to rewarded openly. Amin, at the garden of Geth when his soul was 'expeeding sorrowh even unto death," his prayer was short but his agony was so great that he cotinued to rep-at it unto the third tim when he found relief. He has also give en us an example in what is known as

the Lord's prayer, he says in Mutt. 6: "After this manuer therefore, pray ye." Then follows that perfect prayer that he taught his disciples; it is short and complete. The longest prayer that he ever uttered that has been recorded is found in John 17. It is not likely be occupied more than seven minutes, in

delivering it.

# BEAR THY BURDENS.

BEAR the burdens of the present

Why the coming night bemoan If the uncovered heavens lower, Wrap thy cloak around thy form And though the tempest rise in power,

Steadfest faith and hope unshaken Step by step the journey's taken, Nearer to the land of rest.

Ail unseen the Samor walketh By the toiling servant's side

White his bands uphold and guide mis thy heart, to from unknow

He to-day, and he to-morrow, Strength sufficient gives his own Holy strivings werre and strengthen

Long endurance wats the crown; When the evening shadows lengthen Thou shalt lay thy burden down.

# WHO ARE THE MISSIONARIES?

TILE gospel is missionary in its very nature. The command to every highways and dark places of the earth and bring guests to the gospel feast; and it is not enough that we go sometime when it is most convenient for us to go, but we must go out quickly. "Go and preach the gospel to every creature." there a soul who has not felt the full is not ready to obey? Not to the preacher alone is it given to convert the world,

wake many heautiful to look upon, but This is forbidden in Matt. 6: 7. It tends let their light shine, in order to let worldly persons see it, that by this they may be led to honor and glorify God. We must not pur our light under a hushel, but be guided by him that we may lead others out of the obscurity of sin and unbelief, that they in their turn may become the "light of the world." Christ demands constant, zealous un

> ed ease and wealth; he invites us to no gayly bannered bark floating on still vaters 'mid fragram flowers and a cloudlesesky; but our back is to meet adverse gales and breaking waves. The star of Bethlehem is our only guide 'mid the side. "Go!" is the argent, ceaseless mis -ionary spirit of the Gospel. There is no middle ground. Each soul is fighting for God or against him. In order to true missionaries we need not have

tie eloquence of this or that great man, out we must have the z at of Paul. Our words can be of the simplest kind if we only speak them with the intention of bing good, and in such a way that they may have the desired effect. Various influences apply bring people in a church relation; but we have the problem yet to solve how such one can be made to

comprehend and appreciate the mission o which He is called Christ says, "men quat work out their own salvation with lear and trembling," and while we are thus engaged, we must make our faith a working principle; reaching out loving aims to gather in the erring; and while we are doing this, we are ing up the cause of our Master. Oh, may we all be thus busily engaged. There'is, there can be no rest for the soldiers of the cross. What a great

pleasure it is to know that we are ! ing for our crucified Redeemer, and that after our labor is ended here we will pest with all the redeemed. The love which "beareth all things" will make the Christian a wise friend and a zealous missionary, though he may suffer the ridicale of an unbelieving world, yet he is willing to work on for his Master. While Christ bids us "go" and proclam the truth for which he gave his life, his hand is still ready to guide us.

Oh, that all professed Christians would become univelonaries of the cross; teachers of his holy word, cease to seatter tares, or show forth darkness for light. Jesus was faithful to his mission. He is our example, and we must be faithful to ours, follow the steps of him if we would gain admission into that city of Pearl. We must feel the importance and necessity of the work which is entrusted to the children of God. Why should we live for the things of time, for earthly pleasure or honor? Can these satisfy our longings or fill our souli Brother, sister, cleave to Christ, hold fast to the ordinances of the Lord's house; they will aid you in living for duty, for heaven and our mission.

THERE are two things that always pay-working and waiting. Either is useless without the other. Both united are invincible, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting though ever faithfull in his strivings, misses results by impatience. He wh works steadily and waits patiently may force and meaning of this command that have a long journey before him, but at is not ready to obey? Not to the preach i close he will find his reward.

As the body cannot live without food,

## M. M. ESHELMAN, S. J. HARRISON, L. W. STRIN.

The Editers will be responsible only for the real tene of the paper, and the intertion of a rich does not imply that they endorse every seem of the writer.

# BRETHREN AT WORK, Length, Carroll Co., 181

LADARK, ILL., - BECEMBER 1, 1879 THE many are very busy "shaking the tree of knowledge and acram neglect the tree of life."

Those who never change their opinions, and never correct their mistakes, will hardly have sufficient charity to excuse the mistakes of oth-

From a card of 26th ult , we learn Bro. D. H. Gib-on has been holding interesting meeting at Urbana, Ill. Several have been haptized at the meetings continue.

We have before us a well written article with out the name of the writer hence are com-pelled to send the essay to the "waste-basket." pelled to send the escay to one.
We must have the name of every writer as a

r Sunday evening, (7th), Bro. Moore w preach in the Brethron's Meeting-house in Lanark, from this text: "Verily I say unto thec. To day shall thou be with me in paradise."

FROM many parts of the Brotherhood comthe welcome tidings of buckling on the armost for the conflict. Ministers, young and old, are going forth to "preach the Word" so that people may learn to know the way of life and live.

Bro. D. L. Miller of Nov. 26th says: "Yesterday we received 5 new students. We new have so for in this term 90 new students and our roll shows 168 names, our buildings are full but we have arranged for good comfortable rooms within 60 wards of the building.

Tan Primitive Christian is undecided as to whether it will continue to poblish the Stein and Ray debate longer than this year or not We will assure our realers that if the disputaut are able to carry on the debate the

Burruasy Martin Meyer, Enceh Eby and Marcus Fourier have lately been to the Tipton church. Cedar Co., Iowa, on church business Bro. Meyer informs us the business was sat-isfactorily adjusted, several interesting meetings

Under date of Oct. 30th Bro. Hope way wife had been very sick with typhoid fever, but at the time of writing was some bet-ter. He says they have had a hard time, but expresses the hope that his companion will soon over. May the Lord deal kindly with them

We have abled to our list of books, Palgrim's Progress in words of One Syllable,—a neat and attractive book for children. It is beautifully illustrated, and for the young we specially ree illustrated, and for the young we specially recom-mend it. It would be a very nice gift, and we hope prients and friends of children generally will improve this opportunity to secure some thing for the youth. Price, \$1.50 postpaid.

HENRY L. MORGAN, a minister of Beston noving seninst church gambling with com

From beloved Christian Lesb, of Flora, Ind., we nt'year about fifty persons were added to the hurch, and that the members seem to be refreehed and advancing in the christian cause fic express the hope that all may still do bet-ter. It is certainly gratifying to look back over the year's work and see such glorious re-

FORMERLY we believe it was the custo all publishers to issue but fifty numbers of a weekly paper in a year, but now a great many have departed from this venerable Holliday astom; and, had we looked at this matter as custom; and, and we socked at this matter as we now do, we should have printed fifty-two numbers ourselves. But as we arranged to print but fifty this year, it is now too late to change. Next year, if the Lord will we shall print the full fifty-two numbers

Sonn of our subscribers are renewing for sir Those who do this will see that the date after their names is changed sixteen months ahead We would like if all would see within three weeks after they have remewed that the date at ter their names is right. Where any mirtakes occur, it will be to your interest to correct them, and we shall thank all who will take trouble to show us our errors. A true friend is always rendy with a kind heart to show us our mistakes and belp us correct them.

THERE seems to be quite a "coming of a the "Winsbrennarian" or "church of God" of late. In Northern Ind. quite a number left the "church" on account of its tolerance of massonry; and recently about 60 have withdrawn in Southern Kansas and organized a new Eldership. The Christian Intelligencer charges "o idently secretism lies at the root of the troot and it is not at all strange that bitterness and separation are the results, for masoury is not calculated to prepare men for sternal happiness. "Come out of her" is the only remedy wher the church refuses to give up the wicked things

COTHER, sixly years of age desired that his congregation should have a house in which to worship; so he began to work by subscribing Others followed the example, the nee 83.00 cam were obtained and the work he-The workmen, while preparing the frame oyed some of the timber, so the old brother took his tools, went to the grove, felled the tree and haved out new pieces. Such an example on the part of a minister will go on speaking after he is dead. Thank God, there are still some who are not ashamed to work with their own hands, while thousands of professing ministers, band-hox like, stand around waiting for others to fill them. "I glory in necessaries" is Psul-

Our esteemed Brother Jesse Y. Hackler says We baptized a Swede last Sundayscated intelligent man. There is a large settle ment north of us. Originally they were Lu therans but, many turn and fall in with the Bap tists, so did this one. He thinks many might be pursuaded to the truth, but for want of ction. He would translate tracts into the Swede which is different from the Danish, i the Tract Somety would be able to print then I am somewhat acquainted with them and fine them about as houest people as I ever met. Expect to go up and preach for them the last week in this mouth. What can you say to

nis?"

Dear Brother:—We cannot answer your nestion, the Brethren can answer it by donating to the Tract Society. This is the only way we know to supply the demand.

It seems that our Brethren in 1789 felt it s duty to look after children, for in the Conferof that year they advised thus: such as many of our children and young per fall into a course life, and a great occas sile fall that a course new man has there is not a set of the course of of it seems to be a want that there is not suffi often left to neck other pustures. We know whereof we affirm, for we have heard ministers

As a rule we do not think that it is profitable to address individuals through the B. At  $W_{\rm eff}$  but when a letter may be of general interest, and may be food for all Christian believerwe cheerfully insert it in your paper. To be tolerant, despotic and "α'see above what written" is one thing, and to exercise the w don that is from above is another thing. feel that on holy and divine things we should all have liberty to speak through the B. AT W.

but when any of us abuse this liberty we need to be checked. We are willing that you should watch as for good, and as editors we will, by God's grace, endeavor to extend the same watchful care over contributors. How it cheers our bearts when a friend writes to us and tells up of our errors! The soul is enriched by the the good of others; and as we are all laboring in a common cause, may we labor together in the Spirit of the Lord Jesus. We all feel bet ter when we some

#### CITY MISSION'S

BROTHER D. M. Miller and the writer as D rived at this place on Saturday, Nov. 22nd and the same evening addressed an attentive an ee in a public hall. We continued our labors during the following week, and think we now have a little experience in city me work. Let me first our that we were not sent by the "City Mission Board," but came here as volunteers on the call of Bro. S. H. Swigart who lives in the city. He, wife and son ar the only members in this part of the State and joy fills their bearts bornese of their Brethren's presence. They are devoted to the Muster's cause, and long to see a church built up here so that they may enjoy the associations and fellowship of kindred hearts. This is a city of three or four thousand inhabitan

Our observations are that to do effective u in cities, a good and comfortable room must be

ugaged for at least one month, and ministers put to work who will exercise good judgment and who will fearlessly declare the whole truth To aid them, hand-bills, stating subjects to be treated, should be distributed each day. Pos rs, stating where the meetings are being held should be not up in all public places, and a notice given in the local papers. City people rely very much on advertisements, and unl the missionaries pursue this course, they will not likely have very many to listen to them Nor should the common people be forgotten. The hand-bills should make special appenin to so; and the laboring class, should be told that, as a people we are common; that we welcome them to the fold of Jesus, and that mong us there can be no social distinctions. This class of people in the cities might thus be reached, but unless special efforts be made to call them forth, they will regard us as they do others, and remain away. The wealthy are so wrapt in pride and display that it is hard for them to come down from their lofty positions and put on the yoke of Jesus. Those of them that profess Christianity, are so cold and formal, that it is exceedingly difficult to move their hearts. Occasionally one may be touched, but ruffles, ribbons, tucks and laces, abound in such profession that the logic of Paul and the elequence of Apolies can scarcely move then to pity themselves. One need only go into the tocratic churches to ascertain the want of that warm and sympathetic love that must characterize the Christian. Pride shows itself every where. O this ungodly display! How long O Lord, must these things curse the sou of mon! Our bearts go out after these people but when they will not hear, our work is done and their blood will not be upon us. Then is order to accomplish good in cities the common people must first be gained. The presche will give up these readily, for they are no profi to him. Only such as can supply his pantry, his crib, and his fashionable garments will be hold firm in his grasp. It is important to him who is rich in flecces. The poor who can contribute but little to the preacher's support, as

p'an and arrange how certain rich men should be caught in the net. Why? "Because they will do much for our support," say the preach-But the poorer chases may be gained by the Brethren. It is easy to stand off and imagine that county c'erls, judges, lawyers, dactors merchants, brokers and traders can be caught hip. We expect him home this week

in the gospei net, but a little effort in this direction on the part of enthusiasts, will give them some experience that may be valuable. We do not say that some of the "noble" may not be gamed, but we do say that it is uncless to rely on this class out of which to build a house unto the Lord in cities. Aronse the common people, personale thum of the advantages of the whole doctrine of Christ, and trath will have a hold upon their hearts which will be a monument in that community,

OIL FOR ANOINTING PURPOSES

I'l often happens that the calls for elders to anoint the sick come upon them saddenly and they are unprepared to furnish such oil as our holy Christianity demands. We do not be heve that a religion so pure as the one revealed from beaven, requires impure material in the furtherance of its work in man. We there-fore suggest to the churches the propriety of purchasing the very best and purest olive oil for amounting purposes, and have it put into the care of the sider or overneer, so that when it is needed it may be on hand, ready. The leading druggists of the country will fornish it We make this suggestion for the good of our holy religion. Sometimes such oil is used as emits a very unpleasant odor, thus making it dingresable to the sick and all who are present There is no occasion for thin. The last oil should be used, and the better way is, to keep it constantly on hand. The succents were very particular as to the kind and quality of oil used; and well might they be, for the Lord required pure chive oil on occasions of anniating. should be no less particular when engaged in the work of our Master.

#### BRETHREN, WHY IS IT

WE hear much said in favor of paying min-isters, of Tract Societies, of missionary work, with the City Mission; all right when said secording to gospel. Much money is being raised, or called for at this time, but why is it when a call is more for the afflicted family in Massouri, that the small sum of \$8.00 can on ly be raised. It ought to be \$500.00 instead of 88.00. Brethren, you who have large houses, and have quiet children think of this poor family in Missiouri, and open your purse.

ELLEN SPICKLER

We do not want to discourage any one in giving, for the Lord knows that our over-cautiousness often makes us withhold our sympathis from the poor. But while in Missouri wa made some inquiry in the case alluded to, and while no one doubted the needs of the brother yet it was thought that it might bare been better to have made the appeal to the adjoining churches as per solvice of General Conference which is as follows: "Insamuch as members have been imposed upon since in a describil manner, therefore we have concluded in this present great-meeting unanimously, that here-after no member shall be allowed to go himself to another church; but if there should be found a member in want or distress, the overseer an the church where such members live, is to h counsel with the church, in order to see wheththey would relieve the wunt, and if so, it should not go any further; but if not, then the overseer, with the counsel of the church, should send a letter to the adjoining church rith a brother of bis church, and if there the want can be relieved, it aball go no further; but if the want be redress then according to the finding of that church, it should be proeeded in the some manner from that to the mext church, until relief is obtained; so that our loving brithren and members, who, accord neg to the doctrine of Paul, are willing to do good unto all men, especially auto them who are of the household of faith (Gal. 8: 10) may no longer be imposed upon in such descriff manuper. This is not to be understood that we should not do good, also, to those poor with-

For this reason we did not urge our renders respond to that call, dear sister. M. M. F.

BROTHER ESHELMAN when last board from us in Minnesota. Bro. D. M. Miller was with

WHAT does the Bible teach? I am not going to talk about what this minister powers, some desires, the same aspirations and or that manister says it teaches; but what does the same passions with which man is. This sethe Bible teach? The only way to fud out is to read it; and a very few people do read it, and that explains partly why so many do not believe it, flesh." So it would be utterly impossible fr must read in order that we have ideas of mercy, charity, and justice; it is the book we must real to learn our duties to God and to our fellowman, to learn the wisdom and power of God, and ignorance, stupidity, arrogance and dependence of man.

In the Bible we learn that God is of purer eyes than to behold evil, and cannot look on injustive. Hab. 1: 13. To impart His hatred of sip, God must tell us what is his panishm for it. We understand the degree of a crime by the punishment inflacted for it. We do not consider stealing as had as murdering, although both are beinous crimes, and we express this difference by the punishment we inflict for the crince. If God punished sin lightly, would we not feel that he had very little obsection to it;

But infidely take the punishment for sin as punishments for virtue, and then ask you whether you think a God of mercy would do so. They will take such scriptures as may be found in Deut. 22:42, Ps. 78:23, Deut. 7:23, 24, Josh. 11: 7-23, Ex. 32: 29 and percert them and shout in man declamation that a God of mercy never would wreak his vengeance on the sweet blossoms of innocence and belplessness God is said to be pleateons in mercy, and so he is; but one of his attributes never lives at the expanse of another. His mercy does not make him unjust, nor does his justice make him un-Infidels may the Bible does not teach political

dom. Does the Bulde teach that one man has the right to tyrannize and oppaces another? Boss the Bible not teach man to love his neighbor as himself? Have infidels a rule by which men could live and be happier than by this?
Does the Bible teach man to be cruel, insciv-ions, vulgar? Does the Bible teach him to lie, steal, bate and murder? If all men were Chris tians-like Christ-would there be any wars? any quarrely? any misers? noy slanderers) and adulterers? any defrauders? be any erd of any kind? Did Christ ever do wrong to any mm? Did he not suffer the utmost cruelty and ignominy as a transgressor when he was the most innocent person on the face of the curth? Although Lord of lords and King of kings did be ever manifest any Sposition of pride, arrogance, or byranuy Did he ever attempt a scheme by which he could get clear of paying his hopest debts, or by which he could reduce the poor and humble to slavery, beggary, and want?

Infidely say the Bible dors not give woman her rights. They say she is not treated as she ought to treated. Now let us read the Bible and see whether this is true or not. "Whose Sudeth a wafe findeth a good thing, and obtain-eth favor of the Lord."—Prev. 23: 22. Is there any deprecation of woman in this? "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Eph. 5: 31. The question is here brought to a focus. It tells exactly in what esteem woman is held by man It is here said that a man shall leave father and mother, break the nearest, dearest, tenderest ties of relationship—for what? to get n slave? If so we confess it is a high encor uinm on the common sense of man. No The Bible does not say so. Does the Bible say a man shall be joined auto has wife and she shall be his share? Not quite; "they two shall be one flesh." This makes it impossible for a man who lives by the law of Christ to enslave his wife. Whatever he makes of her he must make of himself, because they are "one flesh." We have no sympathy, however, for that doctrine that woan is man's great superior house-plant -- some Winter and in the shade in the Summer. We would cast no such reflection on woman as to anounce her unitsees for the realities of life, and the justice of his suggestion. We may A woman (we don't mean a butterily) has sometimes be too anxious; yet we fool that if strength as a man has. She in out an others will be puper is good for the adlication of our

body, mind and soul, and we certainly pay her no compliment to prepare a shelf for her in life and stow her away as a web of muslin. We believe woman to be possessed with the same

cords with the history of her creation. said she is "bone of my bones and flesh of m; for it is difficult to believe what we never saw this account of her creation being the home and nor heard. The Bible is the book to be read firsh of man to make her either inferior or suin schools in order to make our children hon- persor to him. Paul in t Cor. 11. expresses the est, charitable, and good; this is the book that we true relation of man to woman. He says neither one is without the other, yet each, in the econ omy of nature, operates in a realm peculiar to his adaptation. But never does the Bible give en unto us in the mansions of stern al blis man the authority to make woman a slave Paul in this same chapter teaches man to have the same regard for woman that Christ had for the church. This ought forever to settle the question as to whether the Bible degrades we man or not. We challenge any man or we

man to produce any scripture which authorizes a man to custave his wife. It does not teach it. And so far as we know there is not even onsingle church making the profession of Christi anity that tenches that man has a right to enstave woman. One of two things is absolutely certain: either infidels do not know what the Bible does teach, or they are untruthful. The Bible in defining the liberties of woman

says. "The wife is bound by the low as lone or ber husband liveth, but if her husband be dead she is at liberty to be married to whom she will." Ought woman to have more liberty than this? Are her rights too much abridged! Does any insidel believe that his wife would be better if she could marry again and again while "ber husband liveth" "to whom she will"? "All the language in the world is not sufficient to express the infamy of polygarny;

it makes man a beast and women a stone. It destroys the fireside and makes virtue an outcast. It takes from our language those sweet-est words: father, bushand, wife and mother, and takes us back to barbarism, and fills our hearts with the crawling, slimy serpents of loothsome host"

The Bible says, "Hashauds, love your wives even as Christ also loved the church, and gave himself for it."-Eph. 5: 25. Now beer is sould this is what the Bible teaches man, not what some minister or commentator says What claim can a woman make that would require more than this? What more than this have infidels to grant woman? Who has ever Christ, not a miserable professor only, who will be, and steal, and cheet, and quarrel with his neighbors, but a muse who abounds in every good work-who, we ask, has never known such a man to abuse his wife, or make a slave of her? If the world was only full of families where the father and mether were both consistant and devoted Christians, this earth would be a beaven and every home would be a paradise. Birds would sing, flowers would bloom, and ons would never set. Oh, imagine such a

#### COAKING SUBSCRIBERS.

WHILE we desire all our subscribers to renow and will welcome the new ones to we do not wish to say much about it. We are confident that our readers are abundantly able to determine what will do them the most good, and will act accordingly. We might invite you constantly to subscribe yet if you did not regard the paper as edifying to you our invita-tions would avail nothing. Then, too we might often tell you that we are trying to give you a good paper, and you might reply, well just quit trying and give the good paper. "This is like the man who prayed, "Lord we des ask thre for thy blessing," and a devoted mini trondered why he did not ask for the blessing

instead of telling the Lord that he desired to ak. So with journalism; we should not simply try to produce an acceptable paper, but produce it. A Brother writes; "Give us a good paper and us will read it. I recently took up a paper and found fourteen invitations to sub scribe, and this disgusted me so that I would not." There it is; too much invitation; and we

recognize the force of the Brother's objections

HELL -INGERSOLL CONVERTED. subtance-all spirit. She has real powers of soul, it would be for thousands, hence wish a pray and prophery with his head covered? large circulation; yet we think there may be even too much coaxing in this matter. Occasionally we must say something about our busness; but our readers anderstand this. They are the difference between a matter of necessity and an over dose. We shall, soon complete our agreement with you for 1870 and shad ready to make another for 1880. As already observed, we shall most gissily welcome you all to come and help along the goal cause during 1880, yet we are not inclined to coax and persuade you a gainst your will. Do what seemeth good to you; and may the Lord not only enrich you and us with grace in the present world, but may his tender love and abundant goodness be give

# GOOD THOUGHTS FROM OTHERS

E rejoice in the good, hence with pleasure Commend the following from our exgret that our limited space forbids a more ex nsive gathering of pearls

tenive gathering of peate:

"What if are no few words, resultly mindall the state of the words, or wordly, mindcall the state of the words, or wordly, windcall the state of the state of the state of the
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The Primitive Christian speaks out on comunts in the following vigorous manner:

plants in the following vigorous measure:
"From cone of council wealthy electifies we have a let of "conspinate like the indirectly and the property of the control of the council was also because the council wealth of the council was also because the council was a cou in it, then in a fazin, or even a layers, or even. Now we are policy only that we are discovered by the second of au in a farm, or even a house, or

#### SISTERS PRAYING AND PROPH-ESYING PUBLICLY. TWO Brethren recently held a little written

ony be of interest we give it to our renders under the names Herman and Nereus, for we believe they possess in a measure the characristics of these early lovers of truth Norman, Boes not I Cor. 11: 5 teach that a ounn may pray and prophery publicly?

Hermas. It don't say publicly. N. Does it say, privately? H. No: therefore there is no proof in that

text either way. N. But 1 Cor. 11: 5 must be obeyed; where? H. Paul is here giving order in keeping

ordinances. Prophesying foretells future creuts. The ordinances joint like a compass ith two needles; one points back to the cru ifixion, the other forward to the second com ing, a future event, and it is shown by an act-V. Then woman is to pray and prophesy on the ordinances are being of served, in Yes, in act and heart which can be done

dently without proaching.

Then man is penilted to do more, is h H. Yes, because to him is given the public N. Then on any other occasion man may

H. By no means, for Paul here lays down a Gospel order, which I understand applies to man either in public or private administration.

15

N. But does not apply to woman either publicly or privately, does it? H. Surely not; for she is not entrusted with

the public ministry. N. You assume that: nour 1 Cor. 11:5 is withra public or private duty or both. How can this be evaded?

To this Hermas made no szower, hence the correspondence necessarily coused.

# Our Rible Class.

The Worth of Truth no Tongue Can Tell."

N this chapter the different spirits of God are set forth as in Zeob. 6: 5. In the second verse the Revelstor says, "I saw and beheld a

white horse." White is an eathlem of peace and typefies the ern of success attending the early preaching of the Gospel. In the fourth verse the red horse denotes war and desolation. and refers to the era of the world's history when Pagan Rome became Papal Rome upon the conversion of the Emperor Constantine in the sixth century. Rev. 12: 4-7, and 17: 6

In the sixth verse the black horse denote rath, or in other words the vengeance of God as meted out to the oppressors of his people. Rev. 16: 2. The balances typify justice, equality-a fit representation of the era that dawned upon the world through the reformation, when millions who had been the duper of those who falsified the balances and bought the needy for a pair of shoes, (Amos S. 4-6), throw off the soke of bondage and asserted the freedom that belongs to the free born

J. F. ESERSOLE

Will some one please explain Mart. II; 407 It reads as follows: "For as Joseh was three days and three nights to the whole's belty; no shall the Son of man be three days and three nights in the heart of the carth."

II. E. PADELY.

COD commonded Jonah to preach to the cit-izens of the great city, Ninerah, because of her great wickedness. In this Jonah was obstitute in the first calling, but took ship for Turshish; and in consequence of this, the sea became boisterous so that they could not sail. But Jouah must be cast overboard into the sea. "Now the Lord had prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights."-Joneh

: 18. Read the entire chapter. The above is a condensed bistory of J in the fish's belly. Now for the explanation "For Christ also bath once suffered for sing

the just for the unjust, that he may bring us discussion upon this subject, and as it to God, being put to death in the flesh, but quickened by the Spirit; by which also be went and presched unto the Spirits in prison."-1 Peter 3: 18, 19. Christ being put to death in the flesh, but was made alive by the Spirit by which (the Spirit) also he went and preached to the Spirits in preson, I understand that while the hody of Jesus lay in the tomb (not in the heart but in the surface of the earth) three days and three nights, his Spirit went out and preached to the Spirits in prison-to the antedilavian world, and those that believed his dogtrine were released from that pricon. for this cause was the gospel preached also t them that no deal that they might be judged according to see not the field, but it we according to see a the field, but it we according to see a first of the second of th them that are dead that they might be indged

# Home and Pamily.

Husbands, love your wives. Wives, nobesit your-ives unto your own husbands. Children, obey our parents. Fathers, provoke not your children to

#### OVER THE RIVER

with beautiful point by as American writer,
Mho. Priest has commonded the animariate of our readers during the many rounds it has made of the averagement and Magazine pro- in the less tent para. To know two have both intrinsibilities are readers of the minimary of the minimary of the priest of t

Loved ones who've come to the other side Loved ones who've game to the other or.
The given on these soney robes I are,
But their values are just to the dechang.
There's one with riggins of sungr gold,
And gyou the reflection of bleased on
He crossed to the twilight gray and a ld. une tide And the role mist had hen from meetal new We saw not, he search who not him there

The gates of the city we could not ste; way the river, over the river. My mother of title ready to welcome no Over the river the Bestman pale Carried agather-the househeld po ther bright curis wared so the gentle gale — Berling Munne, Law ber yell She pressed on her boson her dampled hand,

ded all our sussbine green arrangely dark.
We know also in safe on the other same.
Where all the restorned and oueleb be:

Over the rice , the mystic river, My shaldren's sools are waising for the For more return to these quiet above

Who cross with the bostonia cold and pole He bear she dry of the gelden core, We catch a given of the merry sail.

And he they have percent from our heart—

They cross the misson and are gone for my
We caused number the sail apen.

That hides from our water the gotes of day, We only know that their barks no more Shall sell with ours on life's sloony to Yet somehow I hope on the unseen shore They watch and becken and wait for me

nd I mt ama think when the sunset's gold is floshing treer, hill and shore.

In disching year, and said shore,
I abuil one day wand by the swier cold,
And has to the cound of the bootenad's ear;
I shall watch for the gleons of the flooping said.
I shall beet the bust as t guess the atreach,
I shall pose from eight with the bootenan pule, To the butter share of the specia jazzil'

I shall know the loved who have goes before, And joyfully awest shall the meeting be, When core the river, the praceful river, The sugel of death shall carry me.

#### A WAYSIDE COURTESY.

WAS nace walking a short distance behind s handsomely-dreved young lady, an unking, as I looked at her beautiful clothes "I wen fer if she takes as much pans with her heart as she does with her body." A poor old man was coming up the walk with a loaded wheelbarrow, and just before he reached us be made two attempts to go into the yard of a small house; but the gate was heavy, and would mang back before he could get through. "Wait, eard the young girl, springing slightly forward. "I'll hold the gate open." And she held the gate open till he passed in, and received his thanks with a pleasant unile as she went on 'She deserves to have beautiful clothes. thought; "For a beautiful breast,"—S. S. Advocate, satital spirit dwells in her

#### A CHEERFUL FACE.

(YARRY the redamne of your soul in you bee. Let the world have the brack of it. Let your cheertulness be felt for good wherever you are, and let your senies be scattered lake sunbeams "on the just m well us on the unjust." Such a disposition will yield a rich reward, for its happy effects come home to you and brightits happy effects come home to you and hright-en your thoughtin moments. Cheerfulness makes the moud clear, gives tone to your thought, adds grace to the countenance. Jou-heet says: "When you give, give with joy, smi-ling." Smiles are little things, and cheep articles to be traught with so many blessings both to the giver and receiver; pleasant little ripples to watch as we stand on the shore of every-day to watch as we stand on the shore to every any life. They are the higher and better repouses of Nature to the emotions of the soul. Let the children have the benefit of them—those little

the sged. They come to them like the quiet ram of the Summer, making fre the long, weary path at life. They look for them from you, who are n-j using in the foll of your life

#### WHAT IS HOME WITHOUT A MOTHERY

BY SARAH C MILLER

DEAR reader, more you over experienced what home is without a mother? Indeed ere is nothing so sad in this life as to part will a kind mother; porarthly friend is as near with a kind mother; securithly fracid is as near to your as your own mother. My dear mother has been dead over six years, but she often comes to say memory, and then I think how doubletten! I say to be resometimes, and use mone to feel oney for it, but I ulways was ready and although I rould not do enough for her M: mether's lave sail never be furgotten. Young brand, your mother is much con-rood mount you; she is always ready and was tog to help ton in time of need. Durang steknows she is the first one to lead a helping hand. She is also much concerned in regard to your future wellars and often offers up prayou to bind in your behalf daring the silent

#### your mother for she is the lest and near a friend you have to this wicked need and about son telying becenth the clode of the valles you YOUR MISSION

Lissa Ohio

nours of the right. D. not be disoredient to

D<sup>0</sup> you we that small from use o pure vuter guehoug forth from every influde? Did tiod put it there for any purp to? Her it and work to perform in this world of practical dutes? Go ask it, and if it could answer in loss guage you could understand, it would tell you how it filled its little meson by qu nebing the thirst of many poor, weary travelers who stop to drink from its cooling waters, and go on

their way rejoicing.
We look into the violets' wincome faces, and they seem to whisper to us wonderful tales of the missions of love they have performed. Their cheery faces seem to speak words of comfort to the sick, and aid new life to those, who almit them into their presence

In early Spring we throw ones our wir In early Spring we throw open our windows to breathe the fresh morning air, and the first sound that greets our ears is the robin's risk, melodium voice. As we listen, we feel he has been sent to tell us of love and breaty in the world around us, and our hearts feel in barronny with all things levable. If, perchance, the heart was sad, it cannot belo being made merzy by the robin's sweet note

And thus we might study all Nature, and find that everything seems to have some spe-cial work, some love mission in the little world Yet to nothing is there as great a mission given as to man-man created and fashfter God's own image. the work of saving souls for find, of helping and ministering unto his fellow-men. Our general thought of mission work lies in

the lands across the sea, where we hear of the heathen being Christianized. All cannot to the foreign lands, neither are all fitted for that work, but all can share in God's me fields. Each one has a mission appointed him. but also, many are neglecting the field wherein they should labor. They are value westing and looking for some great deed to perform, omething to make their names famous in this world. Few are they who find such fields.

Some may say, I know not what my mission is; I know not what I can do. Each day our work is pointed out to us, if we will but hard It may be we are sent to minister to some poor outcast, or some lonely invalid wh God has seen fit to afflict for years, and to them our presence may be a great comfort. Our words may seem to them as sweet and cheering as the robin's first warblings in Spring. oftener we are not called from our own homes to do our mission; but that God has placed us there to watch over dear ones, to mould their young hearts, to speak words of love, of charity, of sympathy. G, how often do we neglect these little duties! How often do we ful to see the necessity of their performance, and by our neglect, how many poor souls are hungering and thirsting for more love and tenderness from those who are near and dear to them, and

tle duties of love and kundness may seem to us small, but to God they may be counted among his greadest works.

In these seemingly small mission fields, we should "weary not in well doing, for in due session we shall resp if we faint not." Let each ouraged Christian take these words to him self, and sek God for renewed strength to sow and till has massion field. Seek to sow it with seeds of good deeds, henevolent acts, kind words, love, sympathy, purity-everything that will add to God's honor and glory. Let us not neglect the work, but see that each hour witsome mission of love recorded in the Lamb's

#### FROM PALESTINE STIMBLE TAXIS

Book of Lite .- Golden Censer.

The Loke of Gobles

an Standard" by special Assungers ME Lake of Gattler pooresses so much inter-Pestament, that I have concluded to devote to it one entire letter. We approached it from the south by according the valley of the Jordan from Bethstean. We expected a hot ride along the valley, so we arose at three o'clock is the m taking, and were in the saidle a few minutes aver to Daylight was just beginning to down over the mountains of Gilesi, and the light of the descending moun in the west had the set fades out, when we note through the ege of Berson amid the barking of innur ble nogs, who saluted us from the housetope Dogssell us from the streets. -harkune

not biting dogs,— are a specialty with the Arabs Our route lay along the direct road from Jerussions to Damasous until we reached the river at what is catled the Meisman bridge. This is mostre stone bridge which spans the Jord ov one large arch over the principal had of the stream, and two of less size over side channels which are filled at high water. The bridge is rudely, but strongly built, and for many cruta-ries it has been the only bridge over the river in setual use. It is built of black basalt, and was once guarded by a large fortsfird caravan serai of the same material, the runs of which lic a short distance from it on the western side The stream is contracted here by the masses of

alge there is a rapid in which the river

es and roars over a descent of eight or ten feet

Here the Damascus road crosses. Here Paul and Nasman prossed, and it is quite likely that the latter here dipped busself as directed by the prophet, and was heated. Here also, I think, must have been one of John's principal places of baptizing, for, being a principal cru place, routes of travel concentrated here, and at was one of the most convenient places on the river for the gathering together of the peobe. I need scarcely add that there is wat here, at any possible stage of the raver, ndma-rably susted for immersing. Indeed, I may say, once for all, that I have now seen the Jurds from its mouth to its source; I have ridden ma-ny males along its banks; I have crossed it on horseback, on a bridge, and in a bont; I have swom in at repeatedly and have often ration in it to tey its depth; and I affire, with the asserance of positive knowledge, that there is no section of it in which a man seeking a place for immersion would encounter much incon vessence in Sading one; and that there are few aces at which it can be approached without finding such a place immediately at hand. Al-though in many places, is in all rivers, the banks are too precipitous or too middy for the purpose; and in many, the current is too deep or too swate at the bank, yet not far from all such places, and usually within a few steps, other spots are found in which none of these oustucies are encountered; and the further you

tee (Linke pg. 3) Leaving time in 5)
Leaving the hilpsims bridge, we accorded
the valley, with the river situate commandly in rew, to the southern end of the lake. The
river aid along this part of the course, mo recky banks and brd, and str water is clear. It leaves the lake from the points of a narrow may at the the loke from the points of numeror may at the four. The number of the labe was fringe authendern corner thereof, and at first it runs and the second of the labe was fringer in the second of the labe was easily a must pate wheth it laws a leave particle was not broken by all making the second of the labe was fringer in the labe was sharply to the secuti. Between this wasteward specific was not broken by all the labe was the labe w shiften have the leading of them—best life; time the new to see nor and four to better, and just work on any) a man, after what it learns job. For an nour or two exceedy a seed on me who could be unable to the leader to the life in the whort by the seed as a right to them some justice planning to the territor and the state to the leader to the seed of the seed of

springs they irring drive year sinies also to and thirsty kraveler. We enjoy being loved Kresk, or Tunchen, a town which anciently stee aged. They come to them his the quiet and stammintered nates low careful ought we stood here. From this ridge we obtained our must of the Summyr, making fresh and related [16] be, these to minister and to there. Such it if the full rive of the leasues lake, and we great upon it with deep interest for a long time. wiew was in two respects disappointing; the lake appeared smaller than it really is, and the mountains, all around accused to rise aloraptly from the water's edge, rethout the sloping beaches and narrow valleys which we knew were there in many places. But the deep blue there of water theil, widening as it stretched away towards the north, and the tuwny hills, I,500 feet high on the uest, and I,508 on the east, were there, as I expected to see them. After satisfying ourselves with the view from the southern shore, we went on our way toward Tiberas, whither our peck train hed preceded

> The thermometer stood at about 90°, but a refreshing breaze swept over the lake from the north, and we scarcely felt the heat. Just as we rounded the corner of the lake, however, there came down suddenly upon us from the western hills, the hottest wind that I have ever felt. Its first effect on the body was cooling as it rapedly evaporated the perspiration which had been flowing; but it was barning to our faces, and we involuntarily closed our months against st. The mercury went up in a ler-minutes to 100°. When we had ridden in it a short distance, I remarked that it would be dangerous to endure it long without relief, so we rode into the lake and wet our heads, and the rapid evaporation of the water from our faces and heir kept our heads cool until the tem-perature of the ward was resinted. It was really a sea breeze which had set in. It first blow down upon as the but air from the hillandes, and afterward brought to us the cooler air of the Mediterrapean The thermometer came down bout 80° before sunset

> Tiberies, now known by the more capho-nicals name of Taburyeh, is about four miles from the conthwestern curve of the lake. About a mile below it are the celebrated hot springs. the temperature of the water is 137°, and it is supposed to have medicinal properties. Several rade stone buildings are constructed about them for bothing purposes, and it is a place of From the hot springs begin the ruins of an

out Teberias, which extend up the 1 to the present town, and include it. The pres wa is surrounded by walls, with large round towers at autorvals, and a gate on every side. The eastern wall stands in the water, and the gate on that side is the landing place for boats. Walls, towers, and dwellings are all ruck which form the shores, and just below the built of basalt, and the place has a most gluomy appearance. An old crumbing mosque, with a beautiful minuret built of yellowuh limestone with an occasional band of black basalt, tells of the termer glory and present decay of Moham medanism; while a clean and neatly built com reat, with a pretty chapel adjoining it, speaks of the efforts which the Romanists are ben sking to gain control of both Jews and Araba The population of the town is about 3,000, principally Jews. Here lived and died and was buried the famous Jewish Rubbi Maimonides, and here, for several centuries after the fall of Jerusalem, was the greatest seat of Hebrew learning. The Subbath is kept here structly;

the Lord's day as but little observed. The town suffer-d severely from an earth-make in 18 37 Ou the morning of our arrival at Therias, we shartered one of the three fishing beats which now supply the town with fish, for our use the tollowing day. We were to pay \$8.00 for the boat with six boatmen, and were to have the privilege of directing its course. The next morning at eight o'clock we set sail from the water gute of the town, and directed our course toward the mouth of the Jordan at the north ern and of the lake. The boat was about n-v-n feet wide in the middle, and about two utv-four feet long. At each end was a little deck about six fret long, and soft rags were spread on those for our use. I took my position at the low, and spreading my shawl, thickly fielded, along the rug, with one end covering the couled up chain of the anchor, I used the latter for a ascend from the mouth of the stream, the fener obstacles of the kind do you encounter. The field of John's preaching and baptom included pillow, and rested very com rtably in a rectining postion as the boat glided slowly along.the entire length of the river, befor the lake of There was wind to ian our faces, and keep to cool under our ambrellas, but not enough cool under our numbrelies, but not enough to fill our call, though it was opened and ready for the breeze. The boatmen steadily plied the two large cars, relieving one another in pairs, and we moved along at the rate of 2½ miles to the bour. The surface of the lake was rising

art, on occasionally filling my eyes with Lorenzally social have fallen arteen. I o floa mg on the water, where Jesus so often first-strains on disciples. Our six beatmen, own number, tour, our dragoman, and a little fore, made twelve in the boat, only one less than were here when Jesus was askep on the look of a similar hunt; and I felt that the We b a or Jesus a pought so many I W Milliages

#### Correspondence.

FILLE we wish much another to the "City Mession," we desire to call the attention of the trient; of unrecoust to a new field lately opened, the colored people who lately field from the land of henders and appression and as settling in different pairs of Kansas and the South-west. I would be pleased to hear what what you think we as a free people can do for

From Ft. Defiance, Va

() IR Love-teset was held in the brick church on the 28th of October. The occasion one long to be remembered. The word was presched in its numerice parity, and from believed was appreciated. About three hun-dred and fifty members were present. We have had several additions recently, and we believe there were many impressions left upon the munds of the spectators while the breth sasters portrayed the sufferings and death of our as Revicemen. This is one of the older tes in the valley. J. W. Clark. churches in the valley.

#### tice to the Brotherhood at Large.

TilE under-squed committee of the Zucharolo
Albungh Pour Fund would hereby report test in pursuance of the provisions of said A baugh will, said committee bare paid within the last two years to each of forty churches, ounts ranging from twenty-five to fifty dollans, and have denied twelve applications for various causes. And said committee would now call the attention of all noor churches. who have not already received their portiou, b the fact that there is yet a considerable amount of said funds on hands ready for distribution to any churches entitled thereto. by enurence entities thereto. Bear in raind that only those churches whos

members in the main are poor, and barely able to help themselves, and not well able to help their still poorer members, are the churches that properly come under the provision of this will. Rich churches and individuals need not apply. Correspond with David Bowman, Ha Jacob Yost, David Bowman.

Evangelism.

ITHE Board of Evangelism appo Inte District Meeting of Southern Illinon and organized at the house of brother Mon Brubsker, Girard, Illinois Nov. 17th, 1879 1. This board is to be governed in transacting by parliamentary usag

2 No one is to be entitled to more than two speeches on the same question without the consent of the Board, the first not to exceed fitters, nor the last five minutes.

1. Resolved that we keep blanks upon wh erangelists sent out, shall make their reports so as to have all reports made in the same form 2. The Board after receiving calls for presch ing, shall appoint a brother or brothen to g and preach, and also minera those making re ming.

3. The B and 1- now ready to start out rean gelasts but has record as yet, very little mone.

o work with

Three are preent calls to full therefore the to send in some money as soon as practicults.

4. Resolved, that the above proceedings of the nd be published in the B. AT W.

From Mt. Park Home, Pa

O-DAY, Nov. 18th, bruther Kelso lett us to greet leved ones at home. He expected to remain over might in Buntingdon, and tomorrow resume his journey. Having remained here sax weeks, he felt much improved, so much so that he will be able to fill his duties in the church as formerly. No acube the brethree and friends will welcome him in his much im-proved condition. His address will again be

Elk Lock Pa-Lost parkt we had a soukung yan which wa much needed. To day is a very cloudy, misty day, and has a tendency to cast a gloom over the minds of invahids. I am not yet sufficiently restored to return home, and will remain for some time yet. I am rejoiced to hear of the good work of the Lord going on in all parts of the Brotherhood, and what gladsome news to hear What Can We do for the Colored Paonle? of so many new soldiers enlisting under the banner of King Emanusi through his recruiting agents, and even some inclosiners made new resolves. I am sorry to learn that some thus laboring successfully most leave in the nd some lose their health and have to gre the work. Brethren, pray earnestly for God to homes laboring earnestly for the salvation of uls and the upbuilding of Zion, and sice pray

God that he may impress the duty upon the Brotherhood to provide for their necessities as that all may take an humble part in the glorious work which is now becam. Fraternally. Wernersville, Pa

The Frontier Mission

WE see that when brother Moonaaw went to New York and saw there the great neocity preaching, he suggested a plan which has gone into effect and we hope : good may be done. A lew years ago the A lew years ago the Dansh Mission was only commissed and now read of a prosperous church seroes the brins deep, and of Southern Illinois, and many other equally as important, accomplishing much good. In No 45 at B at W. we have an ap-peal for help, also in No. 17 of Brethren's Adno donot is read by many

Our front lines a few years ago were Himoss intrie later luws, and now Nebraska, but the troot is only a mere skirming, and as you see in the appeal referred to, we need help, and that to all strong, able men (-pertual), to ront the seeiny. He is not very strong, but we are weak and need reinforcements. Now bretiren weak and med reinforcements. Now brethren
of the frent, let us raily to the one charges suse and make a united call for resultors auth we accompash the great work,-take Jaub of old, not let thee go nutil thou buseased us. As I am a pour hand to suggest a an that will reach the Frontier Mession, will one one of our readers give us a p.an that wil apply our wants and feel starving souls, that when may be established on those bertilprairies which a few years ago were brodden by the and beasts and red men of America?

Bestaron, help us, thuck of us, pray for us.

We have to travel from fifteen to fifty mules to

reach the different little groups of brothren, and then not had of the calls are filled. Here a habor, come and help us. Our territory ex-tends west to Colorado, where brother Flor tends west to Colorado, where who has commenced the Frontier Mission. Let us has commenced the Frontier Mission. We think a good way is to come and settle here and hve out what you preach, but we need immediate rebet. We have been in the front nine yes with now and then small reinforcements, who would only fire and then full back to the r serves. It only others were then ready to tak their place good service might be done, but when uply a shot is fired once in four weeks we cannot expect to hour of much destructuo on the comp of Satau Let us hear of the plan Your needy brother, Purple Case, Neb. J. P. Mo. New.

Echoes from the East

THERE was a go ed attendance at our meeting at the Welty Meting house this morang, November 2nd. Brother Busedict pend with the 185th hymn. Bow grand this ng of Zion! We love it because it breather the praise of a presisent, and pardoned seed. It ders through the wilderness of this world on his way to that city whose bailder and maker is

Counthians, brother Oller spoke on the 12th

CHRIST PREACHED second to be the subject. He spoke of the mis-son of Christ—His life, death and resurrection, stating that the resurrection from the dead was ne of the most promment themen of apost presching. The enemies of Christ track hard to consume the trott of His resurrection, inten-

ding thereby to put an end to Curishauity, but they tested became Divine Power was in it. Some of the Coristinsa brothren most have soternsmed doubts on the subject of the resurrection or the spostle Paul would not have l recurrent to write as we find it in the taxt. How that Carnet rose from the dead was a sulto and therefore the properties manuface of Chron nere fully able to arrow on that subject. Carnet s moved resurrected, and gone on into heaven We wast for his second coming, and it become us not to doubt his resurrection from the dead but to act as those who draly believe it, and who live in hope that after our decease we shall hve again through the power of Bas giornon

resurrection.

Brother Benedict whiled some appropriate words of exhortation and brother Olier closed

BE PATIENT

Suuday, November 9th - Thus norms to be a day in Indian Summer. Our services this morning at Prices Meeting house were well attended. rother Baker took ins text from the 7th, 8th. and 9th verses at James, and spoke on Christian patience. He admised to the fact that James was one of our Lord's apostics—that he wrote to the scattered members of the church of his cause that the Christmas were much tried be-cause of their religion—that James comforted them under their trials, and encouraged them to be patient—that they should "stablish their hearis" or not that they were ground. bearts" or see that they were grounded in the taith and practice at the Huspel. Our brother applied the subject to our own times and offered the text as an adurer to the Lord's tells Whatever our trials or traubles, we should endure unto the end becau of the Lord draweth night. It is important that we be ready any time to meet the Lord when He comes. Christum emburance is necessary He comes. and this is so well altestrated in the seventh rage, that we refer the render to it for medita-tion. "Be putent." Let us be somet. Pa-Let us be patient thence is found among those who do not pro to be Christians; but we may most look bur it and expect it, among those who name the Nami of Christ. Patience among the unconverted is beautiful; but when we see its perfect the believers, how much more heuniful! W may have trials in life, and we may counsements in religion, but true Christian to will comble us to surmount them all Brethren and sisters, let us be return!

Wavnesboro, Pa

Among the Churches

D. B. MUNITORIA

SINCE my last communication I have been about my Father's business, looking up to supercuts of the above fold and drumming up recrusts for the war. On the morning of the 24th of October, I started to pay a long-promsed visit to the little flock in Allegistry cou wearisome and lonely rule brought me to the humble home of brother Switzer, who lives on the summit of one of the highest mountains an Vs. On the following morning, in company with brother Suitzpr, we started for the place of receting, about none males distant. Brother S. was affect and is about sixty five years of age and the way was over continous sanges o who ride to preaching in Pullman's Pulsee cars, or in nehly upholstered carriages and buggies. We arrived at our distination in time for the Love foset. Away over the mountains neetled among the glens and dales, by the limpid stream of Potts Creek, we found the unpretentions meeting house which the Futher's children have built for his worship. At 4 o'clock the hymns of praise began to awake the steeping relices of the surrounding forest, and the pro-ple gathered within the surred walls to praise the great and everlasting God Bro. Levi Buff of Botteburt county unexpectedly joined me just before the commencement of the services We had a delightful evening, just such as we would expect to ensue from compliance the commands of our Lord and Master, Ye who do not believe that God's commands abould be obeyed, just come and see how happy are

they who their Savior obey.

the river we will realize all the results of that day's mork

We returned to brother J. C. Moomaw's on We returned to brother J. U. Moomaw's on the following Monday evening and met with brother W. J. Swigart, of Huntingdon, Fe. He was soliciting and for the Brethran's College at that place. He certainty presents the much ests of the school with decaded ability. He seemed to be much pleased with his visit to South-west Va. We had a delightful evening discussing the present and future prospects of our beloved Church, and the various that are moulding the destiny thereot. I pro-nounce brother S. decidedly companionable and ope we will meet frequently on the n

On the morning of the 29th, the Love-feast

of the Roznoke congregation began. numbes of laborers were present and the church was in peace and union and of course we were all happy. Our dear Lord told us we would be happy if we did what he told us to do, and we just found it as he said. It say do not believe it come and try it. On the muruum of the let of November, our feast at Johns alle began. O, Johnsville' how often do thy dear courts testi-Johnsville! how often so thy dear course testi-ly to the joy of the worshipers, who praise sed by the prayers and hyuns, in the tenra and mournings. Brethren annisters, John and Moses Brubsker, J. C. Moomaw, Levi Buff and beac Rin were present and a large number of visiting brethren and sisters. An unusually large number of our local members were preent. It was the largest communous service ever held in this congregation. The brethren rep-resented the doctrines of the Church in a very efficient monner and the andience, which was very large, paid devont attention to the labor our teachers. On Sunday morning the nills and valles poured out a full tode of bungering souls, and at an early hour the large andience room was filled and were addressed by brother J. C. Moomaw from Matt. 5: 1 7, an his usually mpressive manner.

This meeting closed the fastival season in a district. What inexpressible joy there is in

believing and doing what the Moster c. A few days before our meeting a young wo-ian, Sallie Wells, of Lafayette, uged 21 years

who was visiting her brother a lew hundred yards from our house, sought her couch to lay down her awary body to die. Youthful, health ful, gentle, kind, loving and loved, yet her ap sted hour was at hand, and, without a murmur or complaint, she vielded her soul into the hands of Him who gave it, and her body to the dark and sheat grave. On the evening of the 9th, her spirit took its departure to the realing or spirsts and the following day her friends to up their sad joarney to her fizher's house two ty miles distant, and now she rests "non 11 humble hamlet where her fore letters stem D. C. MOOMAD P uce he to her soul.

A Visit to Ogle County and Mt Morris

BETWEEN the time of the Annual Mante ing at North Manchester, Ind., and Nov.
Ith, 1879, it did not fall to my lot to get out of
this city. To tell of my trip and all the kind this city. To tell of my trip was, triends I met would be very pleasant to a line has been bore to the reader. The unke a long story short, I rejuctantly skip over a three day's risit to say that on Normaber 10th, my deares were gratified by an intraduc-tion to be threa Strin, Newcomer, Milber, and sister Mattie A. Lear, of Mt. Morris College. Having read so much over the argunture of suster Lear, it was a brief, but long desired inter-sion. Mothers who have daughters there can who is a nattern of planness, who will look after their wants and be a mother indeed, hav-ing a daughter of her own at the Institution.

But pureats should know, and doubtless do by this time, that the College s. an educational nation cannot and will not be tolerated by the president, Eld. Stein, who has no mee for the of tan or any other instrument of torture, but barked like mail matter, "Returned for better a religious, but as a common-sense requirement, will with the prople, emerially these hard

On my return to the city a crowd about the High School building attracted my attention inquiring of my son what it all meant, he said it was the High School brigade drilling. He then halted, and after standing up in the vehi-cle, I could see over the peop e's heads, several they who fruct cavor coey.

On the following morning a large sudience, bundred young men, apparently between responded to the appointment and your humble ages of fifteen and tremty, dressed in correspondent addressed them from the subject uniform with market and fixed bayon hundred young men, apparently between the

ing in the park of tile school. Parents, would of the angels of God over one sinner that re you preser to send your sons to the Chicago you preser to send your sons to the Cheege High School where part of the exercises is to learn the art of war, and wear a military uni-form, or send them to Mr. Morris Callege where they are required to wear plain elothing which denotes prace, good-will and brotherly love?

Chicago, III.

# NOT FAR FROM THE KINGDOM.

"Not for, not far from the kingdom, Yet in the shadow, of an. How many are coming and going, How few ane entering in!

Not far from the golden gate-way, Where voices whileper and wait. Pearing to outer in boldly, Suingering still at the gate:

Catching the strains of the music finding so awaitly along. Incoming tile mong they are singing Yet jouring not in the roug!

Yet wenty, and lonely, and writing. Out in the desclate night! Out in the dirk and the danger, Out in the night and the cold, Though he is longing to lead them Tenderly into the fold.

Not far, not far from the hingshoo, "Tis easy a little space: But it may be nt last and forever, Out of the-resting place."

THE sentiment in the above poem beautifully expresses the condition of some, who, du-ring the past week, attended the series of meetis place, but who said to the good mgs at this place, but who said to the good Spiris. "On thy way for this time; when I have a more convenient season I will call for thee." The arrow of conviction reached their hearts and coused them to feel that all was not well: bitter tears were unde to flow on account of sin, but still they stand shivering just outside the gate fearing to enter in. They are "not far from the Kingdom" yet are in "the shadow of sin," and are strangers to the covenant of promiss.— How sad the condition of such to-night, and bow weary and desolate they feel us they realize the truth that they are out in the cold and darkness, and yet they refuse to be led "tenderly into the fold." Dear friends. Jesus stands with outsretched

arms to receive you within His loving embra His great, sympathetic heart yearns after you and He whispers in accounts of love, "Come unto Me and I will give you rest. His spirit has been striving, and has impressed you with the necessity of turning away from sin and living for God. Within your hearts there is commo-tion, but He who walked upon the waters, and who commanded the winds and the seas and who commands the was asset to they obeyed Him, will pronounce the sweet bun-ediction, "Peace, be still," and there will be a great calm. Then you will wonder why you so ong slighted the offers of love and mercy, and you will feel constrained to go out and compar others to come in and enjoy that "peace which the world can never give nor take away."

toe words can mere give nor race away."
We eften wonder why people prefer living
outside the Church and "away from the tender
Shepherd's care," when within there are so
many pleasures to be realized. The cold and cheerless world offers nothing that can be comsuduring and satisfying in their nature. True, you may enjoy a few triding pleasures in the giddy rounds of fachion, but there are times giddy rounds of faction, but there are times when these transitory things are not appreciated, and you long for sensithing higher and nobler—a want that can only be filled by scoepting Christ and yielding obechence to His requirements. When the day with its homal built is over and the dark shadows accepted in the quiet world, then it is you have time to reflect, and no doubt often retire to rest with a strong protection of One who is willing to swee but all ly ou "Mall between two opinions." You are not "far from the Kungdom," but you are not "far from the Kungdom," but you are not in it, and heave fall to cajey that peace the people of 600 despiy. Renomber that willing you linger "outside the galo." you are being horner mpilly down the stream by the current of Time and your privileges are lessening. Janua says, "To-day if you will best Mg reice, harden not your hourts," but you say, "after a while," "My spirit shall not alreays strive with man," is the language of that Savior who now stands waityour acute, one you say, given orante any winteer, isomers, accordi, Mrs. Sowee. H. H. man, is the Bonz, Terry Cooke, Muss. Larcom, Miss. Pre-language of that Savror who now stands waitton, Miss. Woesben, Miss. Jewett, Mrs. Pittating to rective you. Then cross within in the Warner Warting, Norton, Stefarms, Stoddard; morning of Efe and definited your time, talents, Eichard Grant. White, Scodder, Mark Twain, and the solid statements of the statement of the sta

"I shoul outside the gate, A poor, winfaring child; Within myshever there brot A temperations and wild; A fear oppressed my soul, That I neight be two late; And oh, I treabled sore, And prayed outside the gate

In Mercy's gains I know
The Savier long abused.
Whooden sought my head
And wept when I refuse
Oh! what a blest return

Lenark, Itt.

#### Gospel Sverens.

Berlin, Pa -Seventeen induced to cease from sin, and put on Christ by baptism Lincoln county, Kan .- I am here t

sacctings during this week, then go to Otoway county. We had ten night's meeting and twice in day-time in Mitchell county, near Blue Hills. The Lord added six to the church by haptism, and three were restored to fellowship

Bagerstown, Md -- Last Salabath we had meeting at the Long Messlow meeting-house. Bre. S. H. Basbor presched. After meeting six were haptized, making two more than Bro Silas Houver reported. There have been twee by-four added since the beginning of the series of meetings. In the evening Eld, D. F. Stouff-er preached. His remarks were principally to the young members. Hope they will think of them as long as life lasts. WILPERD RICE Nov. 24.

From Bro. Boover.—Since my last report, I conducted a series of meetings in the Beeghly church, Berlin congregation. There are not many members in that arm of the church as some opposition, by other choosensations, but the good Lord blessed our meeting. Serenteen mean empirical means to exclude the contrastions of the contrastions of the contrastion of the contrasting the contrasting of the made application and two reclaimed. Brother Bashor preached three screens towards the close of the meeting.

#### Miterary Notices.

NEW MUSIC

My Grandpa's Advise. The Little Blind Match Seller He Holds the Pearly Gates Ajar. Sleep on Sweetly, Little Darling. Father, won't you try? I'll Tell Your Mother.

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morning of the ann ordered your time, baseds,
—year all to the service of God, and the glad
news will be carried by suggets to the upper
regions and causejoy and rejecting, for Inspiration mackes us that "There is joy in the presence
loadic adderviers for Our Dollar.

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DUSTON THE POPULAR SCIENCE MONTH-LY FOR DECEMBER, 1879.

The December "Popular Science Monthly' great English authropologist, leads off with an article on "Recent Authropology," in which be carefully reviews the present state of knowledge on the subject of the antiquity of man, speaks on this question with authority. time researches of Crookes on "Radiant Matter as a new state of matter, which fixed the atten tion of the Royal Society so intently, ar brought to a close. The article is exquisitely illustrated. But the most striking article of the number is the movel such original paper of Pro-Juseph Le Conte on "The Genesis of Sex," How sex primarily originated has always been su or under the general law of differentiation and from this point of view he shows that muis already known in relation to the question, and that it is bound to be ultimately completely solved. This essay will repay study on the The subject of "Ocean Metsurology" is pursued by Lieutenant Lyons, who gives a large amount of information regarding weather and naviga-tion at sea. Dr. W. B. Dally discourses of t-hand and Second-hand knowledge," ing the gulf there is between them and their different functions in the cultivation of the mind. Dr. Mortimer Granville takes up brain action in relation to education and the re-edu cation of the adult brain, where its acquisitions bave been temporarily lost. Brain-action is cell nutrition and reproduction, and it is there-fore the cells that have to be educated. These views are illustrated by Dr. Granville in a clear and instructive manner. Professor E. C. Vaile gives a curious chapter in the history of Vaste gives a currens chapter in the bistory of early arithmetric; and there is a discriminating and able criticism of Spancer's "Data of Ethics" by Professor Bain. Professor March's Saratog address on "History and Methods of Paleutolo-ogical Discovery" is furnished, revised and with the contraction of the Company of t The Beginnings of new notes, by the author. new notes, by the author. The neginnings of Geographical Science, "by George A. Jackson is a very readable but of scientific history. Proc tor dilates on the "Expected Meteoric Display" and there is a carious illustrated paper on "Ma ny-tood horses." Dr. Frederick Hoffman Ing-

late celebrated German meteorologist The editor devotes two pungent editorials to Goldwin Smith's late manifesto on the break-It look real religion-of being a mation of positivists whereupon the editor of the "Monthly" make inquiry into the state of mornity in the celestial country, with rather striking res New York: D. Appleton & Co. Fifty cents per number, 85 per year.

nishes a sketch of Heinrich Withelm Dove, the

Fallen Asteen.

ley Co., Kantas, Ook. 21st, '70, of Membrane croup, Berthn, infant daughter of brother John and sister Sarah Easton, aged I year, 3 months and 16 days. J. J. Trovg. BERGHLY .- In the Manle Grove district, Ash

land Co., Ohio, Nov. 17, 1879, Et-le M., son of brother Sumuel and sheter Frances Beeghly aged 12 years and 7 months
D. N. Workman.

MILLER.-In the DesMoines Valley Church Icea, Nov. 13th, '79, sister Hannah, wife of brother John Miller, decrased. She was the mother of six children. She was an exemplacy Christian, and a kind mother, and we ave every reason to believe that she has now one home to enjoy the fruits of her labors. S. M. Governous.

Beginning with January, 1883, THE FAULKENDER -In the Pine Crock Church Ogle Co. Ill., Johnnis A., son of brother Samuel and sister-Irena Fanlkender, Nov. 23rd, aged 6 years, 9 months and 6 days

> Primitive Christian, please copy. GHERN.—In the Log Creek Church, Caldwell Co., Mo., October 30, '73, Sarah E., daughter of friend Reuben and sister Susuanah Green,

of friend nember and senter Susuaman aged 16 years, 9 months and 16 days. She had fits from a child and her mis never developed to a proper understanding of anything. She was confined to her bed eight years and saffered a great deal. She len kind father and mother, and brothers and sinters to mourn their loss. Z. HENDRICES.
WEAVER.—In the Pleasant Valley Church

Ind., Oct. 25th, '79, Eld. Moses Weaver, aged

Ind., Oct. 25th, 79, Eld. Moses Weaver, agea 64 years, 5 months and 26 days. Brother Weaver emigrated from Luncaster county, Pa., to Ashland county Ohio, in 1832, was elected to the ministry in 1857, and zerved Massel to Michigan in in elder fourteen years. | Moved to Michigan in March 1879. He preached a very interesting seemson on Sunday the 19th, and took sick on the 23ud. He left a wife and two children. Fo-neral services by Eld. J. B. Shormaker and Joseph Houser from Rev. 2: 17 to a large con-MYERS.—In Millimburg, Pa., Nov. 12th, El-der Isaac Myers, aged 75 years, 8 months and

-a minister of that fath for a period of Church—a migniter of unit unto 10, a period about forty years, his last sermon being deliv-ered on hist Sunday three weeks ogo. He we bern in Lancaster county and removed to this norm in Lineaseer county and removed to this county about fifty-sic years ago, residing in Kelley township thirty-three years and in Mishinburg about twenty-three years. He was greatly exteemed by all who knew him, in every spect-in business, socially and in the church He was a plain man, unassuming, generous s, mostbetic, agreeable and courteous to all—no, matter their station—and his death has caused sadness throughout the entire neighborhood. sudness throughout the entire neighborhood. The funeral occurred on Sonday last, the ser-vices being held in the Danker Church a few miles west of Millindburg, Elds. Charles Royre and John I. Beaver officiating. The funeral procession was very lengthy, on it passed thro' Mifflimburg numbering nearly reventy valueles of various kinds, to which additions were made as it approached the church, increasing the number to 214 --probably the largest number ever in line on an occasion of this character in Union county. Many could not gain access to the church, all the seats and even the nisles beng taken up.-Mifflinbury, (Pa.) Telegraph

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Children at Work.

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J. H. Maore			

W. U. R. R. TIME TABLE

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." - Luke 2: 16.

Vol. IV.

Lanark, Ill., December 15, 1879.

No. 50

#### GENERAL AGENTS THE BRETHREN AT WORK

TRACT SOCIETY.

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EVENTH PAOE-From Louisville, Kansas W. B. Price: From Bond County, Ill. George Nev-inger; Notes and Johnson by the Way.-L.J. Rosepheres. The Benshraser-Bashor De-

#### STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as aburches of Jesus Christ.

D. B. RAY, Affirms.

RAY'S STR AFFIRMATIVE THE repeated charge that we are "misrepre senting the Brethreu," is not true. Mr. S. misrepresents our 5th Arg. We said: "Disciples made such by Jesus Christ are the children of God." Luke 14: 26-33. Jesus made disciples and then haptized them; therefore hi example sustains the Baptist characteristic which demands spiritual regeneration and life in order to bantism and church membership. Mr. S. admits that "death to sin should procede " Of such Paul says: "He that is dead is freed from sin." Therefore freedom from sin must precede haptism and church membership In his 2. Neg. Mr. S. overthrows himself

saying, "Because we love the brethren is John's evidence of transition from death to life." Love to the brethren-the children of God-is the Bible evidence of transition from death to life. 2. Every one must love the brethren prior to baptism and church membership. 3 Therefore, every one must have evidence of transition from death to life prior to haptism

In his 4th affirmative Mr. S. surrendered thus "True baptism can only be received by one after he loves God." 2. But "love" is the evi-dence of transition from death to life." 3. Therefore, one must possess evidence of passing from death to life before true baptism.

In his 3d offirmative, he was driven to confess that: "We beptize those who are regener-ated through the word." 2. Those who are "regenerated through the word" are children of God and possess spiritual life. 3. Therefore, ac cording to Mr. Stein, the children of God posasseing spiritual life, are the only proper sub-

As Mr. S. concedes our position, that we are to be subject to the civil powers that be, that med of God to bear the "sword" against evil doers this batch of questions concerning the evils of wars are not in point. Be know that Baptist churches neither make war, go to war, nor advocate war, with carnal weapons. He refuses to take back his vile and claude charges that Baptist churches have "legal li-cense" to fulfill the lests of the fiesh. He does not dere to try to prove it.

In order to sustain the Tunker rendering of the Greek proposition eis by in order to (Acts 2: 38) Mr. S. is forced to make baptism in order to repentance in Matt. 8: 11. He has confuted self, as seen already. To make haptism a condition of repentance, is too bad.

Mr. S. does not believe that his "8th Neg Arg.," based on the succession which he per-verts, is valid. It is only pretense. We at tend to the historic argument at the proper ime. The attempt of Mr. S. to literalize the new birth by inventing "an intermediate state between begetting and birth," has involved him in hopeless confusion. He has the sinner "begotten by the word" even prior to repentance (see his 5th affirmative.) In his 2d affirmative he tought that those that "simply believed," were liable to the Savior's charge, "ye are of your father the devil," and that the dead "faith then must be vitalized by subjection to Christ's yoke, in baptism. Be evidently thinks that the children of the devil, that simply believe, are "regen erated" and "begotten of God," and that they may remain unborn of God through life and "become abortives"! Such spiritual darkness on be felt. He ought to know that the terms

"begotten" and "born," rendered from the same original, Gennon, are both slike applied to those who are already the children of God. These words denote that those to whom they are applied are the offspring of God. The co of the connections in which this original word is found, determines whether it should be rendered begotten or burn. Where there is but one parent the distinction between begetting and birth is ab surd and poppensical. When we are "benotten" or "born of God." we are "made partakers of the divine nature," and are the children of God. The phrese "begotten of God" is never, in the Bible, applied to an unborn "embrye It is always applied to those who have already been born of God. John says: "Every one that weth him that broat, loveth him also that is begotten of him." I John 4: 1. Is it only the "embryo" here mentioned as loved? Again, John says: "We know that whospeyer is been of God, sinneth not; but he that is berotten of God keepsth himself, and that wicked one toucheth him not." 1 John 5: 18. But our friend has it that the "begotten of God" become Begotten of God and born of God are used interchangably, and always denote the children of God.

In his attempt to any Mr. S. has bung himself. 1. He admits that one must have "spiritual life in embryo" prior That one begotten may be-

come abortise," and be lost for want of baptism 3. That "water is not the real mother of any 4. That there is but "one plan of sal vation," in which haptism is a condition. 5 "That the thief was saved" without hapti Our friend seems to be in the condition of tipsv Paddy's spilt buttermilk-"Inst laying loose

about, generally." If these "regenerated," be gotten "abortives" are lost, what will our scat tered friend do with himself for saying that "The truly regenerate overcome the world?"
(1st Neg.) Do "embryo" "abortives" "over come the world?" As there is but one plus of salvation, and that by buptism, how did the thirf get saved on another plan?

As to his twenty questions, more or less (bused upon his false accusations), concerning wars, they will not be appropriate till he proves his haptism and church membership is sust fiendish charge that Baptist churches grant

He did charge Baptist churches with all the crimes named in Gal 5: 19-21, though he only quoted a part of each verse. Paul says: Now the works of the firsh are manifest which are these: adultery, formication, unclean ness, lastiviousness, idelatry, witchernft, hatred

variance, emulations, wrath strife, solitic heresies, envying, murders, drunkenness, revel-He must prove or withdraw these foul char-

or be advertised as a deliberate and wilful slander er of the churches of Christ. He,in effect repeat the same bill of slanders in his last Negative, without one line of proof. When we made an allega tion against his church claims we put in the proof

We regard it as proper to bury in buptiss only those who are "dead to sin," and made alive by the Spirit. In Juptism we have both an emblematic burial and resurrection. The resurrection to spiritual life must precede the emblematic resurrection in haptum, otherwis the cublem would be faire. 3. Christ's blood was shed before and after his death, as well as in it. 4. Believers should be haptized into the death of Christ, that is, "planted together in the likeness of His death." Ross. 6: 5. 5. The Bible authority for happy saved guests at the marriage of the Lamb, is found in Rev. 19: 6-1 and 21: 24. 6. The Bible does not say wheth or these "pations of them that are saved" will ver become part of the Bride City or not. His other questions are sufficiently met in

Will Mr. Stein try to answer the followi

As you hold that there is "an intento firste' between hogetting" and the new tinth, when one is "born of water," who, are what is his mother? 2. Did the thief go to heaven without the new birth? Is it now possible for God to have a child born without a Tunker administrator to deliver the "cunbryo," not a child, juto a state of childhood? 4. there is only one plan of salvation, in which baptism is essential, what did the Savior mear (Luke 7: 50) when he said to the woman, "Thy faith both saved thee; go in peace?" 5. Were those that had received the gust of the Holy Ghost and spake with tongues, baptized before and in order to make them children of God? See Acts 10: 43-48. Do ausore

Our 6th Arg. in support of the fundamental Baptist characteristic that demands spiritual regeneration, the new birth-and spiritual life as essential to baptism and church membership is bashed on the fact that salvation, in the sen of pardon, is by arms without works. (a) "Abrom believed God, and it was counted unto him for righteourness. Now to him that worketh is the reward not reckoned of grace but of debt But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is ounted for righteourness. Even as David also describeth the blesseduess of the man, unto whom God imputeth rightsonness without

Paul did not oppose good works, but he did oppose works as a condition of pardon and salvation. But if salvation depends on baptism or church membership, then it depends on works. This cannot be, therefore, this Baptist peculiarity is austroped.

(b.) "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: Not of works lest any man should be For we are his workmanship, created in Christ Jesus unto good works, which God bath before ordained that we should walk in them " Flob

Baptism and joining the church, are in ed "in good works," but calvation is "not of works;" therefore our doctrine that none except spiritually saved persons are entitled to

"legal license" to fulfill "the works of the firsh." have done, but according to his mercy he saved us, by the washing of regeneration and renew ing of the Holy Chest; which he shed on us undantly through Jesus Christ our Savior. Time 3-4 5

Being haptized and uniting with the church are "works of righteousness which we have done." Our friend's doctrine contrudicts Panis by making sulvation by haptism and church membership. But 'seconding to his mercy he saved us" "not by works of right-commens Therefore, the Baptist characteristic that demands spiritual life, which is embraced in being saved, as independent of, and essential to tism and church membership, is sustained by the Scriptures.

#### PREDICTION ABOUT 1880, AND 1887.

SELECTED BY T. O. SNYDER

N a phamplet recently published, the author Prof. Grimmer, asserts: "From 1880, to 1887 will be one universal carnival of death" Asia will be depopulated; Europe nearly so America will lose fifteen million people. sides plagues, we are to have storms and tidal waves; mountains are to "toss their headthrough the choisest valleys." Navigation will be lost by the thousands, owing to the ious differences of the magnetic needle," and islands will appear in mid ocean. All the beasts irds and fisher will be diseased; famine and civil strike will destroy most of the human beings left alive by the plague, and finally, "two years of fire" from 1885 to 1887, will rage with fury in every part of the globe. In 1887 the Star of Bethlebem will reappear in Cassiport Chair. The immediate result being universal, war and protentions floods and shipwrecks North America is again to be involved in civil war, unless a "Napoteon arises to quell it. Bub during the these terrible days, the Parific States will be a paradise of peace to the hellish strife that will be waging throughout the The few prople that managed to vive till 1887 will have reason to be thankful.-From The Sunday Times.

## AN ANECDOTE OF GARIBALDI:

NE evening in 1861, sa Gau. Garibaldi w O going home, he met a Sardinum shepherd lamenting the loss of a lamb out of his flork. Garibalds at once turned to his stell and aunounced his intention of scouring the mountain in search of the lamb. A grand expedition was organized. Lanterns were brought, and old officiers of many a campaign started off foil of zeal to hunt the fugitive. But no lamb wasfound, and the soldiers were ordered to their bods. The next morning Garibaldi's sttendant found him in bed fest asleep. He was surprised at this for the general was always up before anyhody else. The attendant went off softly and returned in half an hour. Garibaldi still slept. Afte. er another delay the attendant waked him. The general rubbed his eyes, and so did his attendant, when he saw the old narrior take from ander the covering the lost lamb, and bid ham cuvey it to the shepherd. The general bad kept up the search through the night autal he had found it. Even so doth the Gond Shap-herd go in search of his lost sheep until he finds

ristinuity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant, that he should be faithful; to the school-boy, that he should be diligent; to the street sweeper, that he should sweep clean; to every worker, that his work shall be well done.

Hear instruction and be wise, and refuse at (c) "Not by works of righteousness which we not."

#### "THE TIME IS SHORT."

BY GEORGE B. FOLLERS

THE Spring-time and Summer have vanished. The beautiful flowers have gone, trees are disrobed of their foliage And the wood-land minstrels have flown We have reached the bleak mouth of Novem

And witness the Winter's gloom; Oh, may we poor mortals remember, The hearties of wouth are declining, The world fades away with its clear

And some we will lie with pale faces, Forget not the Biblical seaten

When life's troubled journey is trod. Let each soldier be prompt at his station

Are we waiting and watching, my brethren Do we trim our lights? are they burning

#### CONFIDENCE

BY JOHN FORNEY CONFIDENCE means, 1st, act of con-

fidence or belief in the reality of a fact or the integrity and veracity of auother; 2nd, or, that in which faith is put. Webster,

We must therefore conclude that it requires certain things to establish conto establish it permanently iu one auother than to be true to one another in all our business transactions in life with each other. For example, how does the little innocent child get confidence in his parents? We auswer by the faithful watch father and mother bestow upon it When hungry they fed it; when naked clothed it; when in distress they com forted it, when it fell down they raised it up, and even showed a willingness to render its life happy. Here are the ev idences that convinces the child that his parents are a safe refuge to whom it can flee in time of danger, and call on then when in want. 3rd, For confidence also means a feeling of security, self-reliance trust affience assurance holdness come age, and is a characteristic that is highly necessary for man in all business trans actions in life. If he ever expects to make a success in the same, to enjoy a happy reward as a result of his under ing, and unless a man has confidence in what he undertakes, he will fail u any business, and will suffer loss and shame to himself instead of gain and happiness. For example, a man may own a farm and if he has no confidence in farming and withholds the seed when seed time is here, because he conjectures ne unseen difficulty of insects or oth erwise—that will cause him to turn a way in despondency—this man cannot expect any more than an unprofitable and shameful production of obnoxious weed at harvest time; while the one that had confidence in Providence sowed his seed the proper time, could look forward with a hope of a rich harvest. The wise husbandman waiteth for the precious fruit of the earth, and has long patience for it, nutil he receives the early and latter

I have said that confidence is a characteristic that mae must have, and a was that is to must of they reinciple in.

The rest of the proper of these oppositions of the composition of

woman, that he can live with her and cojoy her society, and give her support and comfort in life as it becometh a husband And just as little is a woman fit to marry unless she has the same coufi dence in the man she marries. This holy confidence must be established up on the same principle in one another as it is in the child by the parents, by acts of love and kindness that will create a confidence that they can trust their life and their all in each others care. When a lack of this holy confidence is in one or the other, it will make life miserable and unhappy to the incocent party, as well as to the guilty one.

No man would volunteer to be a soldier had be not confidence that he could not gain the victory over the enemy and have a reward for his labor, much less would one offer himself to become President had be no confidence that be could fill his office as a ruler of the great nation of America. But the nation must also have confidence in him or his up dertaking will prove an entire failure and this confidence cappot exist without goodevidence on both sides, and in case

this confidence is lost, there will be rebellion, war, and blood shed. If confidence on the part of the human family is so necessary to accomplish the desired ends of reward and happiness in this life, how much more is it essential for the Christian to have an unshaken confidence in all his undertakings and transactions in his Christian life. had no confidence in God and his Word how could I become a Christian? And this confidence must also be established

upon testimony, and these God has bountifully given. He sent his Son to redeem and raise him up again, and still continues to give us rain from heaven and make the earth fruitful, and often what manner of love the Father bath be stowed upon us that we should be call ed the sons of God," Why, dear reader he took our infirmities and our sig and willingly in his own hody up to Calva ry's Mouot, where he tasted death for you and me. Oh, dear render! are not these evidences powerful enough to o vince you of the heavenly Father's love? to put full confidence in him? And give to him the required testimony that you also love him because he first loved you This you must show by keeping his com mandments. (To be continued.)

SKEPTICISM.

BY PROP. SANDO

A MONG the most important influence A that have been brought to bear upon the different religious and philosophical systems of the world, may be ationed the tendency to skepticis By skepticism we mean the habit of mis asting evidence, though the term more commonly employed as relating to certain kinds of evidence, and especially to evidence of a religious nature It is not strange that among the

flicting theories of philosophy and mor als, such a tendency should arise. The history of philosophy is in the main, but the history of two great systems, the sen sational and the ideal. From them have sprung all the migor schools of philoso oly, and, in one form or the other, they ave shown themselves in the religious eliet of every people.

osopher become absorbed in investigating the facts of sensation, when the num ber, variety and margitude of the phe comeca seem to overwhelm him, and he makes sensation the basis of every mental state, while he disparages the value of the other femilies. On the other hand, let the metaphysicism become wrapped in the contemplation of the powers of resson, and he hegies at once to detract from the value of the senses and to look with contempt upon all experimental knowledge.

As these teadeacies are followed up to their legitimate results, we find the first leading to egotism in morals, atheism in religion, and materialism in philosophy while in the latter case they have given rise to religious rationalism, to fatalism, and ultimately to complete pantheism. When, therefore, either of these syster has been carried to such an extent that it could no longer impose upon the cre ly sauctified is to be set apart from this dulity of mankind, skepticism has sprung up, or, in other words, the common seof mankind has rebelled against the current philosophy of the age.

Had skepticism been content to keep

within its proper limits, and to confine itself to the task of exposing the errors would have been the means of a plishing much good in the world; but like the philosophies which it was endeavoring to expose, it, too, ran to an extreme, and culminated in the assertion that no possible system of philosophy su develop any truth whatever with absolute certainty.

This spirit of skepticism has also itself in three principal forms, called ticism and the skepticism of ignorance Absolute skepticism consists in that dis position of mind which denies the cersinty of any kind of knowledge. It is rarely found, and when it does appear it is only among the more thinking classes of mankind. It has its best representative in the person of David Hume, who having gone, as he thought, to the very hottom of the foundations of the conflicting schools of sensationalism, and rationalism, reached the conclusion that neither our sensations nor our vassoning faculties can be relied upon, and that the acquirement of positive knowledge of any kied is an impossibility. This hranch of skepticism has not, to our knowledge, any distinguished representative at the present time.

The next branch that we shall notice the skepticism of iguorance, is confined to an entirely different class of meo. It is peculiar to the less educated and move unthicking portion of mankind. It is this kind of skepticism that has marked the great periods of unbelief that have existed at different times in the world's history. Current systems of belief will from various causes become shaken to their very centers, and the people, sympathizing in the work of destruction, will carry it on till every vestige of their former faith is swept away. The next generation will grow up funeducated in any belief, and a skepticism will follow not resulting from any designed rejec-tion of the spiritual faith of mankind but from ignorance of what there is to believe io. It is to this cause that much of the religious skepticism and infidefity of the present day may be referred.

COMPLETE SANCTIFICATION BY W. H. MILLES

it means to be holy, pure, clevat-nove sin. &c. They further say you will declare that brother X's ser-

that they have not signed for four or five years, and that they have no sin, and when you quote to them, "If we say we have not sioned, we make him a liar and his word is not in us." 1 John 1: 10 They reply that they have no desire to Neither have we a "desire" to sig. but we do not claim to be perfectly holy

and pure. To be sauctified is to be set apart. Christ's prayer was, "sanctify them through thy truth." They were set apart for the service of God, they were chosen out of the world; hence they were set apart from the world—were sanctified through the truth.

Another fact is, that we "grow in grace and in the knowledge of the truth." How could we "grow" if we were already grows. It is impossible for us to be entirely without impurity-though we might not desire to sin. To be whol-

FIVE REASONS FOR NOT ATTEND. ING PUBLIC WORSHIP

FURST, "I worked hard all week and I, as we llasmy team, am very tired. Why did you not use a little foresight? You knew that this day was set apart for the worship of God, and you should tent that you would be too tired to meet in the sanctuary of the Lord. Besides you had six days to labor in your temporal affairs, and are you too much fatigued to spend one in the interest of the

"The roads are too bad." How did they get in such a plight? Did you not help to get them in that condition by hawling away your grain? Or if you were sure of making one hundred dollars by traveling them to-morrow, would you not do so? Would not that consideration improve them considerably? "And whatshall a man give in exchange for his soul?" "What shall it profit a mag if he gaio the whole world and lose his own soul?"

3. "The weather is too inclement too hot or too cold." There it is again. But I ask what were you doing all week? Was the weather too warm to harvest the goldeo grain, or too cold to market it? If not, you should hold your peace. Besides, did not he who made the weather give the command-"not neglecting the assembling of yourselves together"

And does he not know how to "temper the wind to the shorn lamb"? 4. "Brother X. will do the presch-

ing, and he always has the same old song." Of what are your daily meals composed? Is not the bulk of them the same, year in, year out? Would you like to do without them? Or rath er, are you not very thankful for them? Theo you should be satisfied if your spiritual food is materially the same. Truth never becomes unpalatable to a healthy stomach. And perhaps you have not masticated, digested, and been imhued with the doctrine of the "old song Besides if you had to take brother X's place it is quite probable that you would not do as well as he does. Here is the remedy: Brother X is probably a poor man and has a large family to support. Egcourage him, and give him of sbundacee. Do not be afraid it will corrupt him for that will only demoncrate how much it has corrupted you. Attend meeting regularly, pray for brother X, bear up his hands. And I

mons are very interesting,

5. "But I can stay at home and study the Serintures " You should read the Scriptures daily as did the Bereaus. But Scriptures daily as did the Bercass. But bern with Him. "Loou smart call the that will not justify you in disobeying some state of the same JESUS, For He shall save His is, the apostolic injunction, "not assembling people FROM THERE SINS." Met. of yourselves together." Think what I: 21. "Being found in fashion as a man, also and where would our hope be if Christ had stayed at HOME. Echo answers, where? Again, an Apollo might be at meeting whom it might be necessary to instruct more fully in the way of the Lord. This no doubt you could do.

#### THE WONDERFUL NAME AND THE WHEREFORE

A Christmas Contribution.

DEDICATED to a Saint at Zarephath D who is a widow woman, and to all who relish the daiuties of the Celestral Banquet. It is my Christmas Gift to the Israel of God, seasoned with the Love that bleeds for sinners, and dooms them eternally if they live and die in sin. May the Name of Jesus he "as ointment pour ed forth" to every reader, and may it flow as rivers of water in the self sacraficine lives of us all.

The Old Testament is not obsolete. Christ antedated His Incarnation, and filled the Old Economy in all its minutia with himself. So he also reaches back and comprehends in His Person as Godman of all dispensations. Old names and old localities, old institutions and events are replete with present interest and instruction. Zarephath is still the smelting-place of the King's gold for beautifying the Heavenly Temple. There the handful of meal and the few drops of oil are still the standing miracle of faith.

"A name above every name." We cannot refer to the august Title without bandful of beads. "He was before all things, by Him ALL THINGS CONSIST." Col. I: 17. Jesus has many Numessinners, had He not also this Name above perhand in many things in Christende us, for us. Jesus is the mighty, thrilling, uplifting Surname, summing up all the marvelous evolutions of God and msn in the Divine Prodigy of Nazareth. The Name of names which Paul utters with such holy vehemence as the crowning glory of the Eternal Tranity is a Resurrection-name a Post-crucifixion-cognomen, a Name that stands for all that God has done for man and all that man must be in God. Faith in Jesus is something so profound, so high, so vast, so far-reaching, that all the cycles of su Endless Future of ever-unfolding revelation will never compass its significance "Let every one that nameth the Name of Christ depart from all iniquity," is the key-note of every God-quickened, blood washed, Spirit-sealed soul on earth. "Unto Him that LOVED 9 Tim 2: 19. us, and washed us from our sins IN HIS own BLOOD, and hath made us kings and priests unto God and His Father; to HIM be glory and dominion, FOREVER AND EVER, Amen," will be the rapturous, ever-deepening hosanns of the redeem ed in the sinless, deathless, painless, sorrowless, nightless Paradise of Jesus.

Something of the significance which the Name Jesus has to Himself must attach to us before its virtues and beat

beirs with Him. "Thou shalt call His

He humbled himself, and became our-OF THE CROSS." Philpp. 3: 8. O the heights and depths of these wondrou revelations of Love. Here the heart of God is not only laid bare, but gashed and laid open to the astonished gaze of Heaven, earth, and hell. As Emmanuel became Jesus, so we become saints. No Savior without the Cross; no Christian without conformity to the image of In caruate Deity. Shuunung the Cross means courting Hell. Pampering and petting any sin-begotten propensity of body or soul, is to wag the head and spew contempt at the pain-quivering, soul-harrowed, grosning, bleeding, dy ing Jehovab Jesus. To such Jesus is not Jesus except that He saves His own honor in their everlasting damnation "He saved others, Himself He canno save," was perhaps the bitterest, mos sstanic, most soul-stinging taunt that lac erated the sensibilities of Jesus during His ministry of sacrifice on earth. saved Himself even while the cruel de risions of His murderers were ringing in His ears, and He will in like manner save Himself as He thrusts all opposers and mockers and self-pleasers into tomless perdition. What on earth are called conventionalities, and personal

Cross of Christ." Philpp. 3: 18,19. What is winked at by the church, is branded by the Cross as "filthy lucre," the "worship of mammon," "uncleanness," "spir itual wickedness," and moral rottenness. The all-overshadowing, All-penetrating touching a principle that runs through Name is only another spelling for holi the Universe like a thread through a ness and righteonsness, and salvation by self-crucifixion, blood and death. It means "wrath, tribulation, and anguish" for many a pet habit which custom has several hundred-not one of which white-washed with the sanctions of man would be a source of hope and joy to made religion. The devil has the upevery name—Jesus. Emmanuel is the Root-name, the bottomless Fountain of Mystery and Love, "God with us," in pride-blasting, lust cauterizing Name o pride-blasting, lust cauterizing Name of Jesus. Witness a late editorial in the New York Independent, entitled "Liter al Errors and Material Truths in Scrip ture;" and the pictures of the family of a certain pulpit celebrity, which recently appeared in a Religious Magazine. Distiognished editors and famous preach are trying hard to prove that the Cross offers a premium to "the lust of the flesh. the lust of the eyes, and the pride of life." To preach against sin in the abstract "with the tongues of men and an-gels," and then endorse the trash and flash and dash of fashion, is making the Name of Jesus the synonym of iniquity. Place side by side the thorn-crowned sin-bearing, pride-damning Emmanuel and the pictures referred to, and what Christ loving, am-hating, self-louthing soul can help being shocked at the contrast! O miserable corruption of the doctrine of the Cross. To follow in the footsteps of the despised and rejected Carpenter-Savior, and make our life the embodiment of the petition, "hallowed be thy Name," is to be the laughing stock of those whose fame as truth expounders and gospel defenders, is echoing round the world. Many of the pro-

became His must reveal to us how it deepest sense, and faithful representamust become ours, as co-sufferers and co- tives of Jesus as the Incarnation of Divine self-sacrifice, I am slow in believ

"Let this mind be in you which was also in Christ Jesus." This is salvation. In this we lose the consciousness of sin in the consciousness of God. Let us not forget that to lose the sense of condemnation is not necessarily acquaintance with Jesus, whose office it is to save from sin. Placidity may come from indifference and insensibility, as well as from faith and love. Let this mind be in you"-the mind to stoop, to spend yourself for righteousness to give your last drop of blood, your last spark of life, in the struggle against sin, in the preservation of moral integrity. This did Emmanuel, and thus became the fulfillment of his prophetic infant Nam thou shalt call Him Jesus. sacrifice and yet retention of his eternal dignity and glory, or the endless damnation of the buman race: this was the alternative. "He was in the form of eputation, and took upon him the form of a servant, nud was made in the like ness of man; and being found in fashion as a man HE HUMBLED HIMSELF. and stooned lower and lower, till his obedience brought him face to face with the direful ultimate wages of sin, and he hung upon the Cross the poorest, most despised, most accursed, and yet most glorious, most victorious of Beings. From privileges, and harmless indulgences, are the Throne of Light and Universal Emregistered in Eternity as "enmity to the pire to the darkness and seclusion of a swaddling-bands, then to the toil and sweat and weariness of a poor man's craft, then to the symbolic grave of sin and death, to the wilderness to confront the person and hear the wiles and taunts and temptations of the arch-fiend, then to the trials and vigils and labors and tears and heart-aches of a rejected ministry, then down, down to the central midnight and horror and soul-anguish of Getheemane, then deeper down to the lash and spitting, the mockery and treachery, the injustice and harbarism of the Pretorium, and then to the lowest depths of humiliation and ignominy and hell-tasting, of the eternally memorable Golgotha. Such was the descent of the Son of God to redeem us from sin and its worful issues. He kumbted himself, HUMBLED himself, and HUMBLED himself till he was low enough to atone for the vilest sin, to taste death for every man, make salvation possible to th blackest, most sin-disfigured soul, break the scepter of Hell, and satisfy every jot and tittle of the everlasting righteous ness of Jehovah. Now comes Paul rap turous, triumphant, angel-chorusing. God-endorsing "WHEREFORE" in Philpp. 2: 9. O the height and depth. ength and breadth of the mystery of Divine Love! How tender, how selfsacrificing, yet how stern, how inexora ble, how indissolubly wedded to Righteousness! How high, how eestatic, how glorious its Heaven! How deep, how dark, how borrible, how hope Hell! Love reaches through Righteous ness and impales its only-begotten Day ling on the Cross, and sends all the final ly impenitent into the unutterable tor ment of unquenchable fire. Righteous ness reaches through Love and plucks hell-kindled souls from the smoulderings of sin, and lifts them shove Angels in ductions of these intellectual Golinths I the blessed sonship of Divinity into the admire, and read them with pleasure Heaven of Heavens, in co-heirship with itudes can become our life, our joy, our and profit; but that the authors are am. Emmanuel rising forever in the scale of

glory, and end. The order in which it bassadors of the Cross in the true and wisdom and bliss and dignity and ado ration! So the Son of God became Jr. sus. So He gave himself into the hands of Infinite justice, and the abuse of men and devils, and became our Sin bearer, our Hell-averter. "WHEREFORK God hath also highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every kucc should bow, of things in Heaven, and things in earth, and things under the earth: and that every tougue should con fess that Jesus Christ is Lord to the glo ry of God the Father." Philpp. 2: 9-11 O with what amazement and awe must the scraphim and cherubim, the princi palities and powers in the C Realm, ponder these words! And how full of interest and solemnity to us whose sin necessitated all this Divine secrifica and humiliation!

In view of these facts of overwhelming siguificance, what unutterable em phasis the Cross presses into these word LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS." Words so pregnant with the meaning of God and eternity, that to pronounce them with due force Deity wandered in the dust of His footstool in buman form thirty three years, and at last burst his Divine-human Heart in a cry of agony to give veut to all the depth and fulness of their overpowering significance! Who will make them the uualterable, ever-brightening, ever-glad dening, ever-sauctifying motto of life here and forever? Who will venture to step where Jesus has not left his foot print? Who will dare to cherish thoughts and desires alien to the mind of Christ vestal prison, then to the manger and Who will deal with self more indulgent than the Pattern which made the Cross the power of God unto salvation ( Who? Hear the awful verdict of Heaven: "LLT DIM BE ANATHEMA MARANA-

#### FASHIONABLE KINDNESS

WISDOM and fashion are seldom company for each other. Hospitality, meant to be kindly and genial, becomes, under the influence of fashion fatiguing to one party and oppressive to the other. Measured by the standard of common sense, must we not regard it a foolish sacrifice of personal comfort for a whole family to be subjected to fatique duty for days before and after s dipper? And for what end? Ostensibly to give pleasure to a certain number of friends, the guests on the occasion, but the real effect is to make them sick

lostend of "do let me send you some more of this mock-turtle," "Anothe piece of pie?" "Sir, some of this trifle?" I must insist on your trying some of this nice melon," the language of sincer ity would run as follows: "Pray let me have the pleasure of giving you a touch of the gout;" "Sir, let me help you to a sick-headache." "Madam you cannot surely refuse a crop of pimples and blotches on that face of yours."—Sel.

Spend your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dving hed. Spend it in nothing which you might not sufely and properly be found doing, if death should surprise you in the act

There is immense wisdom in the old proverb-"He that is slow to anger is better than the mighty."

# The Brethren at Borh.

M. M. ISHELMAN, S. J. HARRISON, EDITORS

BRETHREN AT WOBE, Lanark, Carroll Co., 11L.

LANARE, ILL. . DECEMBER 15, 1879.

On the 13th inst., Bro. Bosserman of ced a series of meetings south of Dun-kirk, Ohio ---THEN J. W. STEIN reached Harleysville

Ps., the 5th inst., and is expected to return the Iv you wish to set us agent for B. az W. send for Prospectus and learn of the excellent terms offered to active workers.

Do not forget the "Success" column. news promptly on postal card, and belp keep the lavful news before the church.

THOSE who can not make remittances in a thing but postage stamps, will please send an equal number of one's and three's. Send no

Bro P. R Wrightsman writes 3rd, inst.: "I ave just arrived home, with much improved health, and found all in usual health. Thank God

Er to the 10th of December 171 students had been enrolled at the Mt Morris College and the prospects are that 200 will be in before the beginning of the next year,

WE again request you all to notice the date after your names. If it is "Jap. 1. '80," then this is the last paper you will get unless you have renewed since this more was muled.

We shall soon begin a series of articles on draptism by Bro. J. W. Stem. These articles are the result of long and earnest labor, and are designed for book form after going through

THE "History of the Church" in the next year's B. AT W. should be read by every broth-er and wister. Some valuable facts will be pre-sented, showing how things were done in the early ages of the church

TREES were over thirty ministers of diffe ent denominations in attendance at the Waynesboro delate, and a vast concourse of people. Many hundreds failed at times to gain

BROTHER B. W. NEFF writes: "Some twenty or thirty have been added to the church here the past year. Brother Emanuel Sharer came and held some meetings, and the result was one reclaimed and three applicants for baptism."

Now is the time mistakes are most likely to occur. Resember we shall always make corrections when we possibly can. So do not hesitate to notify us if your paper does not come right; or, if anything else is wrong and you think the fault is with m

The price of paper is over 20 per cent. higher now than when we purchased our last lot. That is the paper we could then get for \$1,000 we net now pay over \$1,200 for. have not increased the price of the B. AT W. we have not increase in the price of the paper by m increase of subscribers. Is it not reasonable to

Terr Brothren's Hymnal is not bound in he sque any more and the first lot is exhaust There are just two kinds now. One bound acroses at \$1.50 per copy post paid, or \$14.75 dog by corress the other is bound in cloth or dog by express; the oth or dox by express; the other re-with a leather back at \$1.25 per copy post pool he express. We have also a ur \$12.00 per dox, by express. We have also a Large lot of Brethreu a Hymn Books. For price-

tly contend for the faith. Bible is hand, they fearlessly contend for the primitive prac-tice of our Lord and Muster. One hundred each workers would in a few years almost re

We are glad to learn from the Progress Christian that Bro. Basher was more than match for Mr. Bergstresser in the debute at Waynesboro, Pa. The discussion lasted five days, and a report will be given in pamphist form. It is gratifying to note that the profit arising from the sale of the report is to be used in mission work. May the Lord bless Bro. B. and enable him to go on defending the truth of Jesus. We regret that we could not be present to hear the debate.

Ir has been a custom among papers to m but fifly numbers during the year, and into this custom we have fallen; not that we wish to world duty, but it enables us to put things in order for another year. At this time of th publishers have an immense amount of work to do, lience they take the two weeks vacation to put things in order. We shall, however, baracter issue fitte-two numbers, and try or to arrange our business as to acc atrons, whether we are accommodated or not The first number of next year will be sent out as to seach the renders about January 1st.

Ruo I G Winer of Irms Co Mich sends of

report of their Bible School with the following result. Average number teachers, 6; Average number numils, 43: manuber versus committed to memory about, 1,500; No. Children at Work div tributed, 800, and adds: "It is an evident fact that while children, and adults too, are at the ouse of worship they can not at the same time rove through the woods with gun in hand, or along the streams fishing, or in other mischief. Children must and will do something. Better take them with you to the house of the Lore and spend a few hours in reading and medita ing upon God's word."

Twe fourth rule of the new plan of holding the General Conference reads thus: nee wemeral Conterence resist thus:
"The members of the chunch in which the
meeting is held, shall be exonerated from paying the amount that others shall pay. And the
Committee of Arrangements shall steide who
are entitled to amountaine benedes the congregation in which the meeting is held, for serviconstruction."

cording to this, the members of the Lau ark Church will not be required to pay any-However, they agreed in council the 10th inst., not to accept this privilege, but that ch should pay as others are

#### A GLANCE BACKWARD

A GAIN old father Time tells us that another or year is almost fluished and that we are spidly mearing our graves. All along the ghway of life, God has been good to us, and with grateful hearts we look up to him for what we have enjoyed. The year that is just closing has been one

full of joy to many bearts, and great sadness to others. Upon one hand health and prosperity have smiled while on the other sorrow, sick ness and adversity have laid hold of many dear ouls. Amidst them all, we trust great good has resulted. It is a blessed thing to po godliness with contentment.

The past year has witnessed many changes we believe for the better. Thousands boldly confessed Christ, put him on, fled from sin, and are now living in the light of God's ternal trath. Many of the brethren have traveled to and fro, persuading men to re while others have from time to time fed the flock over which the Holy Ghost made them overscora. While many may mours because they have not been diligent enough in the Master's work, not one of us can weep bewe have done too much. Some of us may shed tears because we gave "filthy lucre" too much we gave much attention to the things which are from above? Who is mouraing because he has sown the seed of truth? Not one; but on he other hand are not some serrowful becatheir affections have been largely set upon the things of the earth? Will we, by God's grace to better in the future? Great God, help us to

Huntengdon Normal has given evidence of incressed and and energy in the work of training the mind. No doubt many brethren and sisters who are attending these schools, much more happy than if they were attending schools not conducted by brothren. We pray God that those minds may be sanctified through the truth, so that God may be glorified and th church strengthened. We wish also to note that the year just closing has witnessed the introduction of increased mediants for the disination of truth. The Gospel Preacher, Ash land, Ohio, stepped forth as a defender truth, and has been gently knocking at the door of many hearts with its hand of love. The Progressive Christian, Berlin, Pa., with bold ness declared its determination to fight sin and hold aloft the banner of King Emanuel. Our Sunday School, Ashland, Ohio, addressed itself to the little folks and the Sunday School teach ers, and now having taken unto itself the Young Disriple as a husband, declares its determinution to continue its weekly visits to all who shall give it an invitation. The Brethren's Adsocute, Waynesboro, Pa, we believe, is still moving onward, and with its purpose to make people better, may it find lodgment in many families. We have now noticed, briefly, the progress of our church literature, and hope that all our co-temporaries may be able to de much good with us in the name of Jesus. Towards them all we wish more and more to cultivate feelings of brotherly love; and while we are engaged in a good and noble cause, may we labor for that Christian character which was exemplified by our Master. We each have our way of teaching school, and the readers of our cals are the proper judges as to the mer its of the various methods. Principles chang

not: their application, however, is varied. Perhaps in opening up Bible Schoöls, the Brethren have, during the year, salvanced more rapidly than in any other work. Many place now for the first time witness old and young as sembling to read and study the Word on the Lord's day. Thousands of verses have been emorized to be used in years to come. Things have been made plain by reasoning together thus brotherly love is increased.

In missionary labors the church in many nlaces, has been onite active. Evangelists have gone forth, and amidst severe toils and strages, scores of precious souls have been brough to Christ. On the whole we can look back on this Christian labor with a considerable degree of satisfaction; yet much more might be done if all were aroused. May the coming year find none falling behind in this holy work. We are writing this in the Central part of Minnesole, in a community where only a few days are the Gospel was preached for the first time. see the need of more workers, and greater efforts to reach those who are not obeying all the commands of the Gosnel. In fact we have and are experiencing something that will do us

strong in the Lord.

"Have we gained in picty and humility?" We can not speak for all, but we unhesitatingly say that wherever we have been during the year we have seen meny changes for the better. In regard to uniformity and philiness of dress, despite the many cries of departures, we have noticed a marked change in favor of uniformity. We speak in a general sense, and we have confidence that whe ople once learn the principles underlying the dress question very few will desire to follow the abominable fashions of the world. There are ther things which we would with pleasure of erve, but we are weary and worn with labors hence commend all the loved ones to the grace

of God, trusting as we grow in years and expeence, we may more fully learn God's will a ut last meet in the beautiful heyond.

#### GRATEFULNESS.

WE thank our agents for their labors of love W during the year, and hope their reward may be great in heaven. We express the wish sk each other's good as well as our own.

During the year Ashland College, and of the Lord, and still seek these blessings

the max and Saire Norman, at In. Source | Mr. Marrie Chilege wave here appeal to all which come from conflict or the trails of their Marter work. From Source to look one, on control the support of the source control their Marter work. From Source to look one, on control the highways, in necess and color of sounce, on control the highways, in necess and color of sounce, the source was the source of the source when the source was the source of the source control the source was the source of the source of the source control the source of the source control the source of the source control the source of the source of the source control the source of the so what we have enjoyed from his hand. If spar ed, the coming year will find us willing as ever to contend for the whole truth. Our promises for field work are about all filled, hence we ex pret to devote about all our time to the paper the coming year. We make but few pro rather preferring to do more than we are will We expect the assistan you all, and invite every one to labor with us in making the BRETHERN AT WORK a complete missionary paper-one that will sound out the Gospel in its primitive simplicity with great holdness. If we have erred in the past, let us strive to do better-to fice farther and farther from sin, and live nearer to Christ,

December 15

HELT. INGERSOLT, CONVERTED

# NUMBER III

DOES the Bible teach the existence of devile? the existence of a God, but also of a devil has to have a home; that home is heaven. The Devil, too, has to have a home: that home is bell. People have imagined many things comcerning both these places. The Bible does not give us a complete programme of the exercise of either of them, but it does teach us the horrors of the one exceed our wildest imagioation, while the glory of the other is beyond all present human comprehension

Infidels say the Bible truckes witchcraft Who ever learned witchcaft from the Bible? Let us have the chanter and verse where it is taught. Does the Bible not teach that witchcraft is an abomination to God? Would God oppose himself? Suppose Saul did go to a witch of Endor who was said to have a "familiar spirit." Do we read that she got it from the Bibbs or from God? Now if God and the Bible teach witcheraft, then all witches would be children of God, beirs of the promise, and what could be more absurd than to imagine brethren and sisters persecuting each other instead of a

The Bible records events as they appeared

d not necessarily as they actually were the Bible narrative would not correspond with what the people's ideas or impressions of it whether their ideas or impressions were or not, how could they regard it as a faithful record? What would be the sense of preserv ing the history of a thing in such a way that those who were eye witnesses of it would not recognize it? Shall we charge such folly up-on an all-wise God? Then instead of the fact that the Bible recognizes such a thing as witch craft being any evidence against it, it only shows how minutely, accurately, faithfully, th Bible describes and records events which took place in its time, and is therefore an evidence of its veracity. Mr. Ingersoll in his lecture on hell, next takes the history of the temptat good; and if several thousand others would of Christ by the Devil; and asks, if any one can travel over the road of experience, perhaps believe that the devil actually did do these things; just as if he did not know that the most intelligent of thousands living and ions nead do believe and did believe it. Next sake, in reference to the narration where the country of the Gadarenes and granted the spirit's request to enter a herd of swine, which when the spirit had entered them, at once ras over a precipice and perished in the sen-be sks whether reasonable men in this nineteenth century should believe this to be an actual occurrence, and then adds, "If my salvation de

> tell but what he does believe it; for he teaches that it is better to lie than to receive the pun-ishment which truth would entail. Bear what he says about lying. "Suppose your child tells Don't pretend the whole world is g into bankruptcy. Don't pretend that that is nto hankruptey. Some the first lie ever told. Tell them, like an homest man, that you have told hundreds of lies conrect the second of the sec such larger than we are as we are larger than , child five years old, should come at us with a liberty pole in his hands and in tones of thonder mant to know "who broke that plate," there is not one of us not excepting myself, rhat

pends upon believing that I am lost," just as if

the truth of it depends upon whether he be-

lieves it and was eaved or not! But we can't

would not awar that we had never seen that plate in all our lives, or that it was cracked when we got it. Here then we have the inlidels regard for truth. He would choose between telling a lie and the truth wholly on the grounds as to which would pay the best! Now since no church would pay him to plead be cause what infidels do for ridiculing it, and since he would just as soon tell a he as the truth, when he awarts a thing how are we to mow whether he has told the truth or not?

Simply by finding out whether it would pay Mr. Ingersoll next pitches into the Bible for teaching slavery. He wholly nectests the causes by which man fell into slavery. Supp a visitor from some foreign land should same to the United States and visit our prisons. inils and renitenturies, and then return house and report what a set of tyrouts, oppo ators the people of the United States are telling about the converts of the prisons and penntentiaries, &c., what would be your opinon of him? Would you not regard him as a base impostor, a narrow-minded, bigoted fanatic, or a projudiced edict? They what most we think of a man who does the same thing with the Bible and the church?

Mr. Ingersoll next relicules the Bible for what it teaches in Eph. 6: 5, 1 Peter 2: 18, 19; Exedus 21: 711, and then for what is a about Jephtha's daughter and Joh. He (not the Bible but fugersoll) says, "Servants, he obeds-ent to your masters," is the salutation of the erenful God to our who works for noth ing and who receives upon his maked back the lash as legal tender for service performed."

'Servants, he obedient to your master's, is the salntation of the most merciful God to the slave mother heading over her infant's grave. 'Ser-vants, be obedient to your masters,' is the salutation to a man endeavoring to escape pursuit, followed by savage blood hounds" we read onything like such stuff in the Bible! Give us the chapter and verse where, " 'Servanis, be obedient to your masters, is the salestation of the most marciful God to one who works for nothing and who receives upon his naked back the lash, as leval tender for service performed," or "of a slave mother hending over er infant's grave," or "of a man endeavoring to escape pursuit, followed by envage blood Array with such atracious mirrarresontations! It matters not what some minister or commentator says, but where does the Bible teach any such barbarism? If the gates of Heaven stood open to receive men, who uld thus misrepresent and falsify the grandest truths ever divulged to man-we ask, if the gates of Heaven stood open to receive such, what would be the difference between such a place and hell? As additional evidence of how wufair, biased and sophistical infidels are, we call your attention to the following circular, advertising Inpersoll's lectures:

It assumes and insinuates that all Christian

are ignorant, stingy, "believers in tyrany and slavery," "beaters of wives," "whispers of chil-"baters of progress," "despisers of rea son," "cringers and crawlers," "defumers of the dead," and "hypocrites." Where is there a church in all this broad laud that would own members, who could be honestly stigmestized with any such epithets? To know what Christimuity does for woman let Dr. Jessup tell us how she is treated in heather countries -WOMEN IN MAHOMMEDAN LANDS.

Coverousness not only hursts the string of the purse, but him who carries the purse.

RIG I

B16 1 represents the amount of selfish man possesses. With some it is the whole man. Take it away and nothing remains. It is the cuttide inside and middle of him If he he a farmer all grain that has not been sown at the time and put in the ground in the way he does, or says it should be done, is all wrong and will never be worth anything. If he be a school-teacher, all knowledge not im-

parted according to his infallible rules is worthas. If he be a student, all knowledge attained in any other way, and from any other source than from that which he attained his is deceptive and false. If he be a minister nobody can preach right who has not knelt at his seet and been taught by him. If he be an editor, no other paper is worth sorthing except as it is like his own. Rather than that any budy should surpass him in farming, he would prefer universal famine. Rather than that any body should surpass him in teaching he would prefer that all school-houses be destroyed. Rather than that any body should surpass him i learning he would prefer there were no teachers nor books. Rather than any body should

surpass him in the ministry he would prefer there were no churches. Rather than any one should surpose him in editing he would emfer there were no papers. If big I caunot be the top and bottom and middle he would rather see the pule hand of death smarte all mankind, and the gloom and sensuality of ignorance and the blackness of crime aween from the earth all rirtues and blessings.

There is no sphere in this world that he can

all his own. Drunkards spurn him because h is too stingy to "treut." Gamblers hate him because he won't play unless he knows he can urin. He seeks only his own enod, his own elory, his own exaktation. He would let an orhan freeze to death on his own door step, or starre to death under his own table. No there as no place in this world be can call his own He is a curse to the church and a stigma to the world. Now need we say such persons have no Christ in their souls? There is no more concord between them and Christ than there is between Christ and Belial, Christ dwells no more in them than he does in devils. While the augels weep over them, devils clap their hands and shout and rour in hellish iny A salfish man a Christian! as well call a Chimpanzee a Christian! Bless God, there is no cleak by which selfishness, that "big L" can be screened from the eye and contempt of the church and the world. All offorts to do so are fruitss. No garb of accomplishments can hide it. Gild a man with education, set in him the dismonds of experience, surround him with all wealth-yet all these cannot so encase the horrid visage of the cloves-footed fiend, but [whal even the eye of the prattling babe will see and shrink in horror from it. On how deal the eart of the selfish man! No ray of Gornel light ever reaches his bell henighted soul! comp of the spirit has ever cooled his fiery brain. No emotion of love for bord or lady an, woman, or child, has ever swelled his soul! No appreciations of other's works, virtues or

He works for destruction. He longs to sit high above his fellows on the tower of fume and power. With tearful eyes he sees others far above himself. The object of his black heart's desires can only be accomplished by demolish ing the work of his fellows. He has neither the sire nor ability to rise higher than they are Their tower is built of deeds of honesty, charity and benevotence. Of these he has none. But he is determined to be above. To do this be seeks to bring his fellows four. How does be do this? He throws up a fort of ambiguity Behind this be plants his battery of public speech and print. He then opens fire on them with the shot and shell of slander, buse insinuations and merepresentations. One comes "neither eating nor drinking" and he says "he hath a devil." Another comes "rating and drinking" and be says "a man gluttonous and s winebibber, a friend of publicans and sin-

nocomplishments have over given him one

ment of pleasure

All this he does in the name of principle:

a child of Satan than the act itself. In the name of every virtue which has found express ton in our lauguage-in the name of principle in the name of charity, in the name of Christi anity-the cross of Christ has been turned into a whipping-post for slaves, women and chil-dren thrust into sacks with poisonous snakes and thrown into the see. In the name of mer cy and love, men and women have been dijointal on racks and then thrown to wild beast to be torn to pieces. "Be not deceived God is not mocked." "Whosoever shall exalt himself shall be abased." "God resisteth the proud. "A high look and a proud heart is sin. God will cause the arrogancy of the proud to cease. "Every one \* \* \* proud in heart is an about a'iou to the Lord," "Blessed is that man \* \* that respecteth not the proud" 1 Cor. 15: 33; Matt 23: 12; James 4: 6; Prov. 21: 4; Isaiah 2: 12; Prov. 16: 5; Psalus 40: 4.

### "BOOK OF JASHER"

Dear Brethrens N the BRETHREN AT WORK, Nov 24th,y make some suppositions about this book ich are incorrect. It is a book now translat ed into the English language from the Hebres published by M. M. Noah, and A. S. Gould, 144 Nassun St., New York. It is a book of 93 chapters about the usual length of the chapters in St. John's Gospel. It has 267 pages, be soles proface &c. I have the privilege of hand-ling it to-day in Bro A. H. Cassel's library. Fraternally,

J. W. STEIN Harlewssille, Pa., Dec. 6th.

#### HOME AGAIN

the writer began meetings in Ripon, Was in, Nov. 22ms, and remained four days. preaching six seemons. Interest and On the 27th we started for Le Sueur County, Minnesota, the home of brother and sister Norman, arriving there the 29th, and commenced meeting in the Disciple church the same evening. would like right here to give a full account of the contest for truth white in Minnesota but leave that for him who "Chronicles." We enion cornect active work and when man with stand the truth, we feel like being David all use in Gol's band to meet the Goliah's The Lord has a people in Le Sueur county Mianesota, and will call them out shortly Nothing preventing, we shall return to the work of the Lord next Summer. The seed sown, the Bible is being read, the mind awakmed, and all will result to the salvation of somly we were kindly received and carthe subellishments of society, and the acres of ed for; and glad to meet an intelligent, loving people. Some preachers became alarmed, and endeavored to stay the work of the Lord, but the truth triumphed all the time. Go where the doctrine of Christ is not practiced in ancient simplicity, hold it up, arge it upon the people, and then you will hear the "hireling ministry" cry out, "We be Abraham's seed," (John S: 38), "Dost thou teach us?" (John 9

34). But the common people will hear "gladly We arrived home the 10th, somewhat wearle and not a little unwell; we find so much to do that there is no time to rest, much as rest is de sired. We shall now, for sometime, give all our labors to the BRETHERN AT WORK and en-

deavor to hold forth the word of life as given by Jesus Christ and the apostles, whether men

#### CHRONICLES.

A ND it came to pass that word came to one Daniel surnamed Miller that the word

Duniel surnamed Miller that the word of the Lord should be presched in the state of thought it profitable to Wisconsin. And he t choose Matthew, the editor, and departed from Lunark, being recommended by the brethren unt the grace of God." Then came they to the city called Ripon and "behold a certain disciple " here" named Swigart, who with come of his brothren and amnistered unto their necessitis so that they lacked nothing while they sejourn among that people. And the Brethren, as wa their manner, went into the city and reasoned Oh what loyalty to principle! The refarious with the people "out of the Scripture opening means which he uses to accomplish the objects and alleging" that "God now commanded men of his curious heart make him two fold more everywhere to repent," and "believe the Go-

pel," showing that "in every nation he that form eth him and worketh righteousness is accept ed with him." Moreover from day to day they shunned not to declare to the people that " the wages of sin is death, but the gift of God in eternal life through Jesus Christ our Lord," and that "without feith it is impossible to please him." And it came to pass that on the norming of the 27th, day of the eleventh mouth, (being an high day) they departed and pessed through the cities of Portage and Lucrosse, and came to the city of Winons in Minuesota. On the morrow they departed for St. Peter; arriving there at the going down of the sun, and lodged in an inte hard by the rail-Here were many boisterous fellows, and like just Lot, the souls of the disciples were vexed by the fifthy conversation of the baser sort Now when the keeper of the ion was that the brethren were troubled by the uprour, the drinking and smoking, he took them to another part of the house and hade them be comfortable Early the next day they departed by railway for the village of Ottowa over against St. Peter where they male inquiry for a duciple named Norman who, it was said lived in the region of Sharon. And they journeyed on foot, arriving at the house of Norman who took them in and ministered to their wants. Brother Norman and his wife Mary, being the only disciples in this region, had, from day to day gone from house to house and strove to teach the people the way of the Lord more perfectly. All the country was stirred up by this "strange doctrine" ins much that not a few of the chief men feared that their power over the people might be taken away; but the disciples assured them that only the word of the Lord would be preached.

K

And it came to pass that as they were about ready to depart to the "synagogue" which was hard by, two brethern, Wirt and Oblinger came S already announced, Bro. D. M. Miller and in; and their was much rejoicing in the house, And as they had preached the word in the ouse of the C-ites, and were about to tell the people to assemble on the morrow, a certain ruler arose and desired to know what the disci ples of Jasus were going to preach altering that it had been noised abroad that they came hither to pull down the Lord's work. But the dis ciples continually affirmed that they came not to destroy the work of the Lord, but to cetahlish it. This seemed to satisfy the chief men and they signified their willingness to give an answer on the morrow. And when the mor row came, they were assured that they could continue to preach the word there. And it came to pass that not a few believed, and searched the Scriptures daily to see whether these things were so. The remainder of the acts of the evangelists will be written in the

#### MEETING OF ELDERS

PROM a correspondent in the Progressive Christian we learn that some of the ei-ders in the Miami Valley, Obio, held a meeting Nov. 11th, with Bro. John Hursbey, and appointed three brethren to prepare petitions which are to be presented at their next meeting which is to be held in March, 1880. said that Bro. Harshey will also prepare a petition to be considered.

We had heard of the contemplated meeting, hat not knowing its asture and object, we preferred to west until something more definite should appear. Of course the elders have a perfect right to hold meetings; but we hope they will slways keep in view the good of the church, and carefully avoid even the appearance of evil. We believe that the Brethren of Southern Ohio possess too much love, too mi descripe to Christ and his blassed truth to be carried away by the flatteries and whims of any one. We believe that when they once m all the facts from Southern Missouri, they will be better qualified to not wisely and judg ciously for the maintenance and perpetuity of are and harmony in our beloved Brotherhood. We do not believe any number of olders can be persuaded by one sided evidence to do any rash net. We have confidence in their peated dasires for peace and union, and think that to those who are younger in age and experience the elders will give good examples of harity, judgment, forbearance and bumility.

Tar Deacon, published by Bro. P. H. Beaves

# Home and Family.

HOME.

Where is the impoint home on earth? The not mid beenes of noisy mirth; But where God's favor sought adight, Fills every breast with joy and light. The richest home? It is not found Where wealth and spheader most abound; But whereso'er in hall or cot, Men live contented with their let. The fairest home? It is not placed

In scenes with convard beauty greed; But where kind words and smalls kings A constant simulate to the heart. And angels, watching o'er it, cry.
"Lo! this is like our home on high!

#### THE LOSS OF A WIFE

-The Cheletian

N comparison with the less of a wife all other bereavements are triffing. The wife! She
who fills so large aspans in the domestic heaven: precious ones around her; bitter is the tear which fails on her cold clay. You stand beside her coffin and think of the past. It seems an amber-colored pathway, where the sun shines upon heautiful flowers, or the stars hang glitter-ing overhead. Fain would the soul linger there-No thorns are remembered save those your hands have unwillingly plauted. Her noble, tender heart lies open to your inmost sight. You think of her now as all gentlemens, all purity, all beauty. But she is dead. The head is last upon a pillow of clay. The hands that have unnistered so antiringly are folded baneath the gloomy portal. The heart, whose very best measured on eternity of love, lies under best measured on electricity of love, lies under your feet. The flowers alse bent over with smiles, bend now over her with tears, shaking the dew from their pethal; that the verdires around her may be kept green and headtiful. There is no white aim over your aboulder, no speaking face to look upfant the eye of love, no trembling lips to mormour, "Oh. it is too sold!" There is so strange a bash in every room!

No smile to meet you at nightfall! And the old clock ticks and strikes—it was such music when she could hear it. Now it seems to knell on the hours through which you watched the shadows of death gathering on her sweet face. And ows of death gathering on ner sweet ince. And every day the clock reports that old story. Ma-ny another tale it telleth, too, of besutiful words and deeds that are registered above. You feel—oh, how often—that the grave cannot keep her—that she will live again.

## GIRLS USING SLANG

GIRLS should be careful never to solly their hips by the use of slang phrases, for though they may be innocently aftered, they are apt to have a double meaning, and originate with a class of people who do not hesitate to make use of the very lowest and vilest lan-213888

Some girls use slaug because they think it makes their words more expressive and interesting; but this is a very much mistaken idea, for there is nothing more displeasing than to hear words of slang fall from the hps of girls who should be pure and free from any expressions second be pure and tree from any expressions not calculated to impress their hearers with a sense of their refinement and culture. The use of slang is becoming so common that

Indies use it when conversing with gentlemen. With what degree of respect does a gentleman regard alady who in his presence makes use of language such so is used in the very lowest class of society? He certainly cannot second her the same respect which would be here, if her deas were expressed in chaste, lady-like terr It is true, she may not mean to use words that will make her seem unlody-like, but she cannot use slang in any way without saying something never intended for the lips of a true, pure wo-

A centleman pures more respect to a lade A gentleman owes more respect to a leady than to me slang in her presence, and if she refrains from its use he will be more careful of his own baggaage. It is hold enough for his use it at any time, but how much more it in for him to do so when with lodiest He is to some catent ecousible, though, when it one is encouraged by hearing it from his lady companions. Remember, girls, you owe it to yourselves and to your own self-respect never to use lan-

## to make it impossible for a single sentence to be uttered entirely free from slang.—Sel. SKETCH OF A FAMILY

T is the duty of mothers to sustain the rever ses of fortune. Frequent and sudden as have been in our own country, it is importhat that young females should passess some employment by which they might obtain a livelihood in case they should be reduced to the necessity of supporting themselves. When fe males are suddenly reduced from affinence poverty, how pitiful and contemptible it is to see the mother desponding and helpless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer. The have lost my whole forbure," and a mer-chant as he returned one evening to his home; "we can no longer keep our ourringe. We must leave this large house. The children con no longer go to expensive schools. Yesterday I was a rich man; to-day there is nothing I can

"Dear hurband," said the wife, "we are rich in such other and our children. Money may pass away, but God has given us a better tressure in these active hauds and loving

Dear father," said the children, "do not look We will help you to get a li "What can you do, poor things," said he "You shall see! you shall see!" answered eral voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work and

the children us poor, she you rich again."
"I shall help," said a little girl, hardly four are sold. "I shall not have any new things the said of the said my areat doll." wight, and I shall sell my great doll."

The heart of the husband and father, which ad sunk within his bosom like a st lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a tong of praise.

They left their stately house.

were dismissed. Pictures and plate, rich car-pets and furniture, were sold, and she who hid een mistress of the mansion shed no tears.
"Pay every debt," said she; "Let no one suffer ugh us, and we may be happy." through us, and we may be bappy."

He rented a neat cottage and a small piece of
ground not far from the city. With the aid of
his sons he cultivated vegetables for the market. He viewed with delight and astonick-

ment the economy of his wife, nortured as she had been in wealth, and the efficiency which his daughters soon acquired under her training The eldest assisted in the household, and also instructed the young children; bestdes they executed various works which they had learned as accomplishments, but which they found could be disposed of to advantage. They cultiwers, and sent boquets to market in the eart that conveyed the vegetables; they plaited straw, they painted maps, they executed plam needle-work. Every one was at her post, busy and cherrful. The little cottage was like a her-

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the "We never knew how many things we could do when we lived in the grand house," said the children, "and we love each other a great deal

better here. You call us your little bees."
"Yes," said the father, "and you make just oney so the heart likes to feed on. Economy, as well as industry, was strictly observed; nothing was wasted. Nothing unonserved; nothing was wasted. Nothing un-necessary was purchased. The eldest daughter became assistant teacher in a distinguished

seminary, and the second took her place as in structress to the family. The dwelling, which had always been kept neat, they were soon able to beautify. Its con-

struction was improved, and the vines and flow-ering trees were replanted around it. The mer-chant was happier under his woodbine-covered

gauge which will have a bendeary to Jesson a Juncher. Now we all live together, and inter,
unan's request for you.

"Men by ready and probability of the bottom of the bot

#### NUMBER XXXIV

FROM PALESTINE The Lake of Galilee.

THE buts of the little village of Mejdel, the southern extremity of this plain, pointed out the locality of Magdala, and brought to mmd all the tender love and gratitude bestowed on Jesus by Mary of Magdals, than whom there was none more devoted among his earthly

which the Arabs built from the ruins of Cape

For a mile along the lake shore. and the Arab buts built among them are now deserted. How strikingly have been fulfilled the words of Jesse: "Thou Capernaum, which art exalted to heaven, shalt be brought down to hades." And there, too, lies what is left Bethroids—a few heaps of black building stop centered about over a little cape a mile north ast of Capernson. Chornein is equally deso late, but it lies two and a half miles inland, and is hid from the view by an intervening ridge

All of these places have been clearly identified by Captain Wilson, setting under the auptices of the Palestine Exploration Fund of Great Brit-

am. Our host landed at noon on the northern shore of the lake, about half a mile west of the mouth of the Jordan. There, sufer the shode of the dour tree, we took our noon-day meal. In this part of the lake, as the boatenan assured me, at least three-fourths of the fishing is do the fish being attracted thither by the fresh food which the Jordan constantly supplies. Here, then, unds probably, is the place where the disciples were fishing when Jesus called thesa, and the place where the seven returned to fishing after the resurrection. That the place is not from Betbraids, serves to confirm this supposition. We are our lamely, I think,

not far from where the seven ate the fish prepared by Jesus. From the place at which we had landed, we kirted the remainder of the northern end of he lake, costward, and one built of the eastern

shore. The Jordan enters the northern end of the lake nearer the western than the eastern side. For about one naile back, it flows through a valley, having broken down to it through high bills by a very rapid descent. This valley extends around the north-sastern curve of the lake, and is probably five miles long, and two wide at the undest place. At its farthest ex-tremity, along the eastern shore, must have occurred, I think the feeding of the five thous There is the smooth, grassy plain for the people to sit down upon; there the lake shore, on which the boat was tied up, is close at hand; on which the scar was used up, as close as some, and there rises the anountain slope up which Jesus carended when the disciples that entered the boat and he had dismissed the multitude. Any further south, the place would not have Any further south, the place would not have pertained to the wilderness of Bethraids (Luke ix. 10) nor could the prople whom he had left have gone to it around the head of the lake wills be was going across (Matt. xiv. 19; John vi. 17.) On the other hand, if it had been farther north, the disciples, in saling to Caperna-um, or the other Bethraids, would not have been going zeross the sea. John vi. 17; Mark

Captain Wilson was the first explorer, I ink, who chaimed to have identified the place where the herd of swine ran violently down a steep place into the sea, and were drowned. He ed that there was only one place on the eastern shore where the steep sides of the bills came down close to the water, and that elsewhere there was a valley between the hills and

water, never less than a quarter of a mile wide. I was anxious to verify this identification. I had carefully sommed that shore from the southern and of the lake where I first came to come gross were repaired sources. It flowers provide a Summer's testing, thus he all the provide in a Summer's testing, thus he all the provide a Summer's testing, thus he all the provide in Summer's testing, thus he all the provide in Summer's testing, the provide in Summer's testing the summer of the summer

another in Article, in a succeiver manner. In this exacting manner. In this except before constant where does begin to drift before the wind. I finquired of the dragoment the cuses of the existence is and he said that they now sign of a coming storm from the work which alterned them, and they thought it necessary to pull as fast as possible for the north-wisdom shore. We felt amonyed at the thought put of the turn when the contraction of the cont ing at a right angle to our intended course when the sun was getting low, and it appeared to us that their fears were ill grounded. One of our party began to remonstrate; but I remembered how treacherous the winds had been to others on this lake, and I insisted that the judgment of the loatman should prevail. It was well that we so decided, for before we had gone one-third of the way across, we were in the market of a storm fully as severe as our boat could safely ride. By a skillful management of the boat we succeeded in reaching, about sunset, the little bay above the roins of Bethasida, as for from our comp as we were at moon. There we suchered for a short time, and the boatman stopped a leak which had started in the side of the boat. By languing the less shore we next was now after dark. The anchor was sast, and all hands, weary and hungry went to sleep. I happened to be lying with my face toward the east; and when the moon, just passed and full arose over the hills of Bashan, her bright light arose over the mill or parman, her bright light fell full upon my face and awake me. I looked around, and saw that the wind had somewhat fallen, and that the lake was less agitated. soon we were again an motion. It was a bord pull against word and wave, remaiding us of

eaten the dinner which should have been eaten at 6 the previous evening. We were affect on the lake! eighteen consecutive hours, and it was a wearisomed day; but we were well trecompensed by the intermetion gamed, and by having en-tered somewhat into the experience of Jesus and the twelve The next day we made a horseback excu and down the western shore of the lake; but of this I cannot now speak in detail, It was fall of interest. The following day (Lord's day, June 8) we spent in our camp, there lesing no place of public worning for us to attend in Tibe-riae. We bush farewell to this town gladly, be-

the night in which the anostles were "toi

rousing because the wand was contrary to them

(Mark vi. 48); but we reached the gate of Tibernes at 2 o'clock A. M., and by 3 o'clock we had

cause it was the hottest place we had seen .cause it was the hottest place we had seen.— During our stay of three days the average beau-perature was 82° at surrise, 83° at noon, and 83° at the coolet place we could find was at the vesterin gate, either on the shootly side of the wall, or under the arch of the gate-way itself. While stiting them and watching the almost constant atreem of courses and gener. I thought of Lot sitting in the evening at the gate of Sodom, and I remember that Sodom was a hotter place than Tiberias.

J. W. McGarvey.

## Correspondence.

rom Moscow, Va.

THE ark of the Lord is moving slowly along Occasionally a passenger gets absard the good old ship Zoon to travel along with as 'till we shall land at the Hazen of rest. Though we shall fain the fine fine of rest. Though at times our little vessel is toused to and fro by the waves of temptation and trouble, and often we are persuaded to give the struggle over, yet since King Jesus is our captain we need not fran, for he will obser our course for us if we since King seed. In fear, for he will steer our course for us if we will trust in his strong arm.

R. T. MOUSEAT.

# From Lorsine Illinois

O'll calls for presching have not been in vain. On the 22nd, brother Samuel Ba-her and C. Flory of Doughest Co., this State, came and preached six sermone for We feel very much encouraged and built up. This is the first preaching by the Bruthren in this county that I know of. The dectrine is new here, and the people are pleased with it, new ners, and the people are pleared with it which was demonstrated by crounds I looses every night. We truly believe that an interest could be awakened in this vicinity. They promised to come again. We invite ministering brethress to stop with us when they can. We cannot see why the Residue do. cannot see why the Brethren do no! con good a country as any in the State, and rwishing further information will write to me, or any one wishing to stop with me, I will meet train if he will write to me.

From Bond Coun'y, Ili,

A few curchs age horther John Windertrees in the time, and at the present, we ment took nor miles from our church. Notwithstanding he presidenties characteristic of the Church proceeds detrical hericap rate of the time when installed by the Son Gold, and under and "shumned so to dester the whole comment, and "shumned so to dester the whole comment of the comment o of God," by his unanswerable abguments and
Gospel facts, yet he was reguld and loving,
then updated to the river where we for the
that the congregation, although large, was the
first time since our councetion with the Breth-Bond Co., and turned their faces towards their

old bouse in Pa.

Last Saturday and Sunday and again at eventide our beloved brothren J. H. Goodman and
Allen Taylor, spoke to us at, our bone church
of the "unsearchable riches of Christ." Though not with entiring words of man's wisdom, but demonstration of the Spirit and of power By their earnestly contending for the taith once d to the saints, sinners were faithfully warned and saints edified. Once each week th brethren and sisters meet at their private houses to sing and pray, and exhort one another to love and good works. Press ou, dear brothren and sisters, and Christ will give you rest in the Geo Namesons

Notes and Jottings by the Way.

A MONG the Autumn feasts that it was our lot to attend, was with a small colony of shees in Vanwert county. Ohio, on the 94th Being the first ever held in the community and in this new house, it proved to be a season of refreshment to all. But what seemed to us so very commendable with them was the energy and zeal they manifested in the building of their house. One brother, a car-penter, took upon himself, with a little assistance, the building of the house, and smother brother who had a saw-mill and planing-mill. took upon him, with a little assistance, the preparing and dressing of the material. Another commendable feature was, they did not den the community for assistance; all free-will dona-tions were hindly accepted. We were made huppy in finding them, although with limited finances, yet in a pleasant house of worship unincumbered, the interest holding fair. The tice of petitioning through our papers for

On the 28th we were with the brothron at wington, and on the 30th at Harris Creek, Ohio. As the membership is very large in that entire region of country, I thought the atten-dance was such that we proved bardensome to one another. The long and wearisome exercise of those meetings, those large feasts, certainly destroy much of their interest, both to the out-siders and members. We met with one sister

aid in building church-houses, we think is not

the members are so numerous, by mutual cousent, to have two or more feasts on the same day

in adjoining congregations? Would it not be in barmony with the Cospel, on occasions where the attendance at unions is so large, to have the server procommunication is so sarge, to mave the server pro-vided with an assistant, so that the circle in passing the salutation and in administering the emblems, could be completed in going opposite directions, and thus in balf the time?

I. J. ROSENBERGER

Virginia Evangelism

N Thursday, the 13th inst, I left home on a J tour to the interior of Rackbridge county, aveling a distance of fifty index on horseback. traveling a distance of fifty units on horizoness. Mee with brother J. W. Pursley and son, according to approximately, at the Baptist church near Britaries Iron Works, which was destroyed by the Federal army near the close of the property the war. Had a mosting on Saturday night On Sunday forenoon our appointment came in tored. The monrar receipt Mr. Harris, present, sombled, not the minister, Mr. Harris, present. py the time; both parises were disposed to yield, such in favor of the other, but finally by the persistent importunities of friend Harris, we accepted his courtesy, and took for our subject.

The Savier mostly board."

I was forcibly struck with the unsuitables of the idea for the action performed. Surely our Savior did not how backward. After ig, prayer was made and then, the advent int the water, the position taken, the administrator says, "In obedience to the command of my Lord and Master, I baptize you in the name of the Father, Son and Holy Obest," Looking a Looking o turned by the grammatical analysis of the commission when given by brother Stein, when it from its already abridged form as given by the Master, to so the action in the form of his choice.

Retiring from the water, by invitation, we dined with Mrs Jordan, widow of the late proprietor of the Iron Works. She was a matire of Germantown, Ps. Her maiden name was Libert, a descendant of the Brethren, and great grand-daughter of Alexander Mack. She lives in princely style and is a Baptist, but I am inrued that her sympathies are much with the Brothrow

We met at the church again at night for We met at the church egain at night for presching where brother Puraley delivered a forcible and pathetic discourse to an attentive and an appreciative andience, mainly Baptists, and some of other churches and brethren. We having been informed that there was a general desire for a pretty thorough exposition of the possible doctrines of our church by the good people of this vicinity of all persuasions, it was announced at the close of this mosting that the laborers of the following days would be an effort to gratity that desire. Brothren Pursley's remained with us assisting in the labors during Mouday. I continued the work Tuesday night, Wednesday night and Thursday morning, and haptized two. Two others made application for a future time. Good order and attention was observed throughout the entire meeting and we have reason to believe from what we learned through our friends, that some good impressions were made and that our Baptist friends will have some work to quiet the consciences and to prevent the loss of more of their members. Numbers of them seem inclined to look into the matter and inquire for the swidences of God's presence.

who grew ill under the late falligning labor of sort first, and in order to de thirt has been like to be sort in and around the mostling. We offer the following: When the such is sort to localities restrict, and in order to de thirt has been the been been to be such in localities restrict, and in order to de thirt has been the been been to be such in localities restrict, and in order to de thirt has been the been the such as the such in localities restrict, and in order to design the such as the been that it is consistent to the Wealth's and the wealth of the wealth's such as the wealth of the wealth's such as the wealth of thought that an organized effort might be made to advantage; something to awaken a genoral interest and socure a mutual co-operation among our brotherhood. There has been free among our brotherhood. There has been fre consultation held among the ministers and oth ers at several of our communion meetings du ers at several of our communion meetings our-ring this season, in which it was agreed that a co-operation meeting should be held, and an invitation given to all who feel inclined to do so to be present, and for those who have a thought on some plan to present it in writing, and after a free interchange of ideas, to decide upon that plan that will be thought most con-ducive to the advancement of the interests of ducive to the advancement of the interests of the Master's Kingdom. And it is decided that if the Lord will, this meeting will be held with our brethren of Ronnoke Co., in their meeting: house on Peter's Greek, on Christmas day. It will say further that those congregations wh are in arrears in Annual Meeting expenses wil

are in arrears in Annual Meeting expenses will please bring the money along at that time. Please attend to this matter as we are ingly auxious to get it off our hands. B. F. Moonan The Bergstresser-Bashor Debate.

DUBTLESS the readers of this journal have some knowledge of an expected dectrinal discussion at this place. Brother S. H. Bashor preached several sermons here in January 1878, As a claric art tomporal health as each, and
Anticepals for this delectable may remove a warmed his contrary, and under our ordering
are related a hormon, per to sport the sure of the contrary, and the store our adjuctage of the store of the store of the contrary,
and the store of the contrary of th and in discoursing upon this subject of haptism communicate with bother Basher and encour-age a defense of the ductrines we hold. Accorage a oriente of the doctraces we hold. Accor-dingly the Lutheran minister was challenged for a discussion of points of difference. There-ngen a correspondence book plate in the Re-ord published here, which entered right fixely into me expression of views upon some of the drapated subjects. The conclusion of this was a ren, witnessed the hackwerd single interestion.

The service at the water was commenced by singing the hymn found in the Baptist hymn.

> Several seasible ages Br. Badder published His Leaft. Quodates were made rought in the same statement of the Leaft. Quodates were made from Charde his between the same of the same and the same statement of the case benefited differencies, but notice belong the differencies, but notice belong the differencies, but notice belong the same statement of the case benefited differencies, but notice belong the same statement of the case of the same statement of the nor any one else could ruler from the Dr. re-plies that a discussion would come to pass. Bro. B. dismissed the matter from further thought. About November 6th, the Dr. attended a funeral in a neighboring rillage, and being and he would go to his church at the hour ap-pointed on the 11th, and if his challenger were pointed on the 11th, and if his challenger were not there, he would prepare to preach a series of discourses upon the subjects under dispute, and other words. This it seems was communi-cated to brother Basher, and after several telegrams had passed, he started and arrived here about 11:30 A. M. on the 11th, just a little too late to hear the Dr's. bell ring, &c. Arrangements followed, however, to meet at 10 A. M.

on the 12th, at which time they met as appointed, many others also being present. Three Moderators were chosen—(Rev) Keith of the M. E. Church, (Rev.) Motter of St. Paul's Re-formed Church, and Eld. Daniel F. Stouffer, of Beaver Creek congregation, Md. After two day's work on the preliminarias—"Articles of Agreement and Rules of decoram"—the discuson was appointed for 10 A. M. on the 20th. On the 19th, a note was received from Dr. Berg-stresser stating that on account of a catarrhal affection in the throat he declined to enter the discussion, but was otherwise prepared. On the morning of the 20th at 10 'cclock many breth-ren and sisters assembled in public service and orother Bashor preached on the Prodigal Son. Ministers of our own church from a distance and ministers of the Lutheran church were During the sermon a letter was honded to trother Bashor, and at the close of the services, was read to the members present, and contained a withdrawal of the former letter, and that the Dr. was now able and ready for and that the Dr. was now able and ready for the discussion at once. The brathren and sis-ters present decided unanimously to have no discussion; but granted that in the want of a challenge from the Dr. brother Bashor should be ablent to the control of the control of the

Bod's presence.
To the First Department of Theolem.
The sentiment pretty generally prevails unonget us that a larger amount of ministerial unonget us that a larger amount of ministerial.

and defend our principles with great cantio deep singerity and hamility, ferrently praying for the salvation of souls.]

A committee of three brethren w ed to wait on the Dr. and read the decision of ed to want out the Dr. and rent the decision of the brethreu and sisters. A challenge was at ouce handed over in a very apparent good feel-ing. Brother Bashor sent in his acceptance, and a reporter was jointly employed as previ-

The appointed boar having come—Nov. 21st, 6; 30 P. M., a very large congregation was as-sembled in the Lutheran church to attend the

After singing a familiar hymn the p After tanging a familiar by mn the presiding moderator, Rev.) Mr. Krith sestinged the reading of the 133rd Poslas to one of his sestitants—Elder D. F. Stooffer. A brief prayer followed, collection was taken to derive septemes of fuel, oil, &c. After the presiding moderator had read the arranged preliminaries and mad

parents are proper subjects for Christian Bap-tism and church membership.

At 7 o'clock P. M. Dr. Bergstresser occupied domation of Baptism as found in the extechism, Reference was made to riccumcisons at the type of buptism. The commission, Matt. 28: 19, was appealed to, stating that "ull nations" in-cluded usen, women and children. Mark 14: 10, "Suiffer Rittle children," &c. Lules anya, "infanta." The desire for luttant Baptism; the foundation of it. Jesus was displeased at those who tried to keep the children away from We must become as little children fitness of children for Baptism was argued as a strong point. Children have only original sin them. Children have the better right to Bag-tissa and church membership on they are free from pellution. A drunkard and little girl compared. Prov. 22: 6. The Hebrer says, "Train up a child in the opening of his ways." The way is the church. Good hakits gives them advantaties. Trae, children have no personal knowledge in Baytism, but they are brought

stated time and place for a public debate of cerinto grace by it
tain propositions. The time appointed by the
Acts 10: 1, 2, Acts 10: 1, 2, 47, 48. Families without children are the exception. Eph, 6: 1, children "in the Lord." Quotations were made from Church

> 2: 13 cited.
>
> At 7: 30 P. M. Bro. Bashor said the subject
> was one of interest. Devied insoluntary Baptism and involuntary church membership. Spoke slac of the differ space use or the americace between minute and children who are capable of being taught. In-fants cannot believe. Children who can believe are eligible to Buptism and membership. The controversy ledges in the proposition—that infont Buptism and membrahip are not com-manded in the Scriptures. "Preach the Gospel" does not refer to infants. We can preach of them but not to them, as they cannot comprehend. "He that believeth." Belief is the for the child is not Scriptural. The infant cannot believe, so baptism cannot be a saving grace, and hence forgiveness is misopplied.

The commission was considered in regard to stants being included. If infants who do not selieve, are included, it would also include athe sts, infidels, idiots, &c. These should also be taken without teaching and by force. No one can be rightly in the church without knowing In . Bugins in a command, and in forwards as mellower and only a Bigdine nevires as east as the season of the seas it. Baptism is a command, and is for such as

W. S. TONET

## Cospel Success.

And they that be wise shall shine as the rightness of the immunent; and they that turn any to rightnessness, as the stam ferever and rer.—Dan. 1813. Urbana, Ill.- The interest here is good. See

eral haptized, and among the number was r Baptist hely. Weather very unfavorable— reads muddy. Will change to St. Jeseph, same congregation in a few days. D. B. GIISON.

Edna Mills, Ind .- Held five meetings at West Lebanon, Ind. Baptized two, one a boy in his fifteenth year and the other had been a Meth-odist some five years. May God bless the dear J. W. METZONS. Nov. 29th

From Kinnes.—On Sauday, Nov. 15th, one more precious soul was added to the Maple Grove church, Norton Co., Kaussa, and others are sear the kingdom. Pray for us, brethren and sisters. N. C. WOREMAN.

Dunkirk, Ohio.—One more added to the Eagle Creek church by baptism on last Sunday.

Praise God for salvation from sin.

Drc. 4th.

S. T. Bosserman.

Oslinx, Ind.—Brethren and sistem much re-freshed by the Love-feast. Three were added to the ficel by taptism. May the Lord hiers those who prayed for success. M. Bowess.

Gespel Preacher .- Bro. W. A. Gaunt recent ly preached thirty-one sermens in the isolated districts of W. Va., and baptized nineteen. He traveled one hundred and sixty miles to do this work, and confined his labors mostly to place where the brathren seldom preach.

Budson, Ill.—We come again with good news. About the middle of this month broth-ren Hillery and Yoder came among us and preached until this evening, which resulted in the conversion of two scale. On account of the inclemency of the weather the meeting was closed. RESECCA SNAVELY. Nov. 30th.

Croton, N. J .- Our meeting is still going on and souls are coming out on the Lord's side.—
Two or three bundred heaves every night, and
good order and attention. From here we go
to the Green Tree church, Pn., and from there to the Plum Creek, Armstrong Co., to hold meeting several days, and from there to Ohio.

Columbia City, Ind.—I closed a meeting in Blead River church this evening with three additions and a very good interest. Some said abattons and a very good uterest. Some shall they would come soon. Lett brother S. Phells to preach for them this evening; hope the Lord may bless his labors. Samuri Musray.

Buntingdon, Pa-From a private letter we learn that on Sunday (7th), three more were received into the church by haptism. They (are quite young girls, members of the Sunday-school, and two of them not from fam-ilies of the Brethren. May the good work con-tinue there and everywhere. W. A. CLARKE.

Ervin, Ind -Brother Jesse Calvert came to us and preached sisteen sermons, and ten were odded to the church, making twenty-two this season. The church has decided to hold a Sabseason. The church has dec bath-school and will comme ce in the Spring. BIEL HABILTON.

From West Liberty, Ohin.

Have concluded to take your paper awhile longer. The church here is in love as far as I know. I think it is wrong to fight against the Lord's commends, and do only a part of them, or those we may like best. It is like agreeing to do a certain work, and them debug agreeing to do a certain work, and them debug

only a part of it. The party that hires you to do the work will not pay unless it be done se-cording to contract. Let us remember to do our work according to contract. ISBARL KUNKEL

From Franklin Grave, Illimeis,

Dear Brethres THE sword, that carnal weapon, has been put

up, and "spears are made plow-shares."— The Sword of the Spirit drawn, the furrows are drawn deep and long upon the hearte of his bearers by our beloved old brother, A. Harper, of Mississeri, who has been among as for a few days by his reasonings which are logical, Scriptural, spiced well with the love of God. Siamers are made to tremble and saints rejuce Manual, who has been menuge to a few just by the presentage which are good of order. However, it a number of the polymer by the in reasoning which are legal and manual to the present the present joins of orderions for the ordering the history of the presentation of the coloring to the present join of orderions for the ordering the presentation of the presentation

A Sad Trial.

ON Sunday night, November 9th, while seated in our church, I was called out and a telegram handed me. It contained only four words, but they will never be erased from my words, but they will never be erased from my memory. They announced the sudden death of a dear brother by the falling of a railroad bridge over the Missouri river, forty miles went of St. Lowis, known as the St. Charles bridge. In that fearful fall of eighty-four feet, there were seven precious lives lost, my brother Jo-seph included. I took the train the same night and arrived in Moberly, Mo., on the morning of the 10th, there to meet the wife of the dear eparted one. We endeavored to reconcile our departed one. We endeavored to resoncile our-selvas to the and reality of what had befallen us and took that the hody on the train and come-across the Micssisppi and proceeded to Dan-rille, Illinois, where the friends of the beart-broken young wife tired. There the hody was interest and the next day we took our sorrow-

ful journey bome.

As all the friends here could not funeral at Danville, we concluded to have a sermon here. Brother John Metzger and others delivered appropriate addresses in this town last Salsbath, from 1 Peter, 1: 24. He was 34 years old, 20 years he had spent on the milroad, n well-known conductor on the line of the T. W. & W. Road. ISAAC BARNHANT.

From Clarence, Iowa.

ON the 21st., of Nov. '79, the church of Cedar met in conneit and organized by selecting Eids. Enoch Eby and Martin Myers, of Illinois, and Marcus Fowler of Jack-son county, Iows, as a committee to adjust existing difficulties which were seriously impeding the progress of our little hand of believers

ing the progress of our HMMs hand of occavers.
After holding air sessions, the meeting closed on the 24th. Taking the nature of the case into consideration, a very commendable spirit was manifested throughout the meeting, and by the grace of God, and the influence of the namitate, their wisdom and strail for Zion's good, all difficulties were adjusted to the extinment of the control of the faction of the church, and in harmony with the laction of the church, and in harmony with the general order of our boltowed Fraherniky. May the Lord bless them for their work of leve among us. Anvil depressing circumstances and depressed sprints, the church is made to wreep ter joy, the dead are made alive, and the lost ac-

Sould. During the meeting one precises I amb was received hybrotism, the ice being cut to open the water grave. At the close of the council another precisus one was restored into fail following and itera of jey. Pathie meetings were constitued at our church bewee for several days, by hethers Myees and Forbiro During that time brother. So well as the contract of the beautiful and the contract of the contract of the beautiful and the contract of the contract of the beautiful and the contract of the contract of the beautiful and the contract of the contract of the beautiful and the contract of the contract of the beautiful and the contract of the co house four miles south of Clarence. On account of the inclement weather and had roads, a full of the inciencest weakers was and tendance was not obtained, but some were out who never before heard the Brethren preach. Brother Myors also preached an in-teresting sermon for us. Brother Fowler conteresting sermon for us. Brother Forder con-tinued the meetings up tall the evening of the Oth, when they were concluded smid the t of feelings. Bretaren, come again and stay longer. Peace he with all the brethren.

> From the Solomon Valley Church, Kansas.

JOHN ZUCK

N accordance with the 5th and 6th queries and their answers which came up at our District Mosting held with the Burr Cak church, April 7th, 1879, our arm of the church assembled in council on the 30th of November. and in order to keep difficulty from among us decided on the decisions of the queries.

5th query and answer reads as follows:

Is it right to grant members church letters ecommending them in love and full fellowship when they are disobedient, and do not conform to the Gospel and the order of the Brethren in adorning their hodies in modest apparel as beometh the saints?

Answer, Considered wrong.

Therefore we have decided that members who are not of order presenting certificates to this arm of the church, he visited and exhorted to come to the order as soon as possible; and forther that we grant no certificates to members that are out of order. However, if a member

brethren to travel and hold series of meetings when they do not conform to the order of the Bretbren in their dress?

Answer. Such hrethren are referred to the decisions of Anunal Meeting in the past. Deci-ded therefore that we will not encourage or consent to traveling ministers preaching the bounds of our district who are not the seamas of our district who are not one formed to the order in their dress, and the these preocedings he published in the B. AT W so that the brethren can govern themselve accordingly. By order of the church.

## TO OUR EDITORS

DEAR BRETHREN:-You will allow me to address a word to you: The church has, so far as my knowledge goes, made it a rule in all cases that parties offended should apply first to the offending party for satisfaction, before bringing the matter to the church for a hearing there, and that, too, before blazing it abroad to the world. In short, the 18th chapter of Matthew was required to be applied first in all personal offences, and this rule we belie to be advice, and a good one, and its effects ex-ceed any and all others when applied. But good as the rule is, and general as its require-ments in the Brotherhood, it is semetimes over-

ments in the Brotherhood, it is semetimes over-looked. We cite to only one case.

It would seem that brother John Harshey of Missouri claims to be injured and offended by the statement of brother Eshelman as given by him in report of council meeting and published B. AT W. No. 43, and Progressive Christian, o. 43, but instead of taking his wish to brother Eshelman, the reporter of the statements, and have him to correct any mistake which had and have him to correct any mistake which had been made, and which we are certain be would gladly have done. Brother Harrhey, although an ordainof elder, and "able to teach others also," quite impredently carries his grievance to a third party, brother Kinsey, of the Vindicofor, and through it to the world before the accused party could know anything of the matter, or have an opportunity to correct it. This was an everyight, for the 18th chapter of Matt will apply as well to writers as to talkers. Our request of you who are editors is this: When writers seem to forget the Muster's word upon writers seem to forget the Maste's word upon this subject, and write to you to bring their grievances out before the Church and the world, please to remind them of their premise to the Church, and that the matter is not yet reedy to he made public. In this way the feelings of our Brotherhood will not become so widely agiour Brotherhood will not become so widely agi-tated over some little matter which should be hashed up at home. And if any of us feel we cannot go alone and tell our brother of the wrongs we think he has done, then let it die in wrongs we tunk as the wounded for long were first felt. Let us at once fergive and forget it with-out any more side about it. The Lord bless wose all. Langon Wrat.

## Fallen Asleep.

Obtinaries should be brief, written on but o pager, and separate from an other manager.

BOYER.—In Kent, Illinois. Nov. 21st., 1879
James, youngest som of brother Ezra and sixter Kate Boyer, aged 2 years, 9 months and
12 days. Services by the brethren from 2 12 days. Services Samuel, 12: 15-23.

BOYER.-Near Lane, III, Nov. 23, '70, Leak doughter of John Boyer, aged 4 years, 5 mos and 21 days. Funeral services by Mr. Od-gers and brother David Eby, from 2 Samuel, 13: 23. Both the above were grand-children ALLEN B of the writer. ALLEN BOTER.

Notices fail.— To be come a Anglemyer, aged 20 years, 8 months and 25 days. Left a wife and one child. Funeral services by the brethren.

F. ANGLEMYER.

brethren.

SWIGART — Near Astoria, Folton Co., Ills.,
Nov. 26th, Elizabeth, daughter of lerether
Joseph and Mary Swigart, aged five years,
Funeral services by the brethren. J. C. DENNY.

PETTY.-Neur Milleville, Ray Co., Mo., July 16, 1879, sister Murgaret Petty, agad 72 years, 6 months and 6 days.

The subject of this notice was the daughter of David Miller, and was born and raised in of David Miller, and was norm and recover New Market, Vo. Her first husband's name was John Will. Several years after his death sike became the wife of Ahner Petty, who died about the time of the war. Since then she has been spending most of her time in the west, hiving with her daughter, the wife of David Moore. Sister Petty was a devoted Christian, saw many hardships, yet had unbounded orn-

fidence in the rulings of her divine Master. She fell asteep in Jesus. Funeral services by Addi-son Barper and brother Wine of Va. Any tur-

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STUDABARER—In the Upper Dere Greek

congregation, Gass Go, Ind., Nor. 29, 1870.

Fruncis R., son of friend Issac and Sister

Mary Steckhaker, aged I year and 16 months.

Feurral discourse by brother Abrum Rinchart, assisted by the writer from Luke 7: 15. Another little had is taken from carth and transplanted in Heaven, and may the parents so live in this world that they may again meet little Frankie in that land of rest.

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